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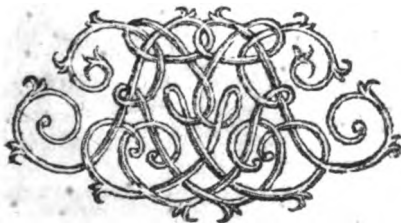


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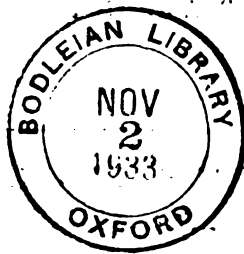


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T A B L E

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T H E

MONTHLY REVIEW,

For J U L Y, 1768.



State Papers collected by Lord Clarendon. Concluded ; see our last.

FROM our former account of the first volume of this collection, the Reader is apprized of the general contents and design of the work, and is enabled to form some judgment with respect to the degree of merit displayed by the Editors. It remains for us, according to the method we proposed, to point out such pieces as are most curious and interesting in this tedious compilation.

By some papers in the beginning of the second volume it appears, that in whatever light Charles might be considered at home, he was nevertheless held in no small estimation abroad, his alliance being warmly solicited by the great contending powers at that time : that is, in the year 1635.

First we find the scheme of a treaty between the king of England, the Christian King, and the united Provinces, of which the great object is the restitution of the dominions of the Prince Palatine. Soon after we find a letter strongly importuning Charles to enter into a league offensive and defensive with the Catholic King, Philip IV.

But whatever opinion might be formed abroad with respect to his Power, yet foreign states do not seem to have apprehended much from his resolution, at least, if we may judge from the shameful manner in which they, more especially the Spaniards, trifled with him in the course of his several negotiations with them. In effect, Charles and his ministers affected to talk big and to write in an high stile, but their measures were so languid and inefficient, that they exposed themselves to frequent insults, particularly from Necolalde, the Spanish agent.

From a paper intitled ‘ Remarks upon some Passages of Mr. Courteney’s Book against the Oath of Allegiance,’ we learn both what a degree of despotic power the Papists ascribe to the

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B

Pope,

Pope, and at the same time what liberal notions were entertained, even at this time, with respect to the temporal rights of the people.

"That, whatsoever power the Pope hath to deprive Princes of their kingdoms and titles, or by authorising of war for cause of religion;" for he supposeth the only cause of religion to be a sufficient title of war; "he hath much more to deprive them of their subjects' allegiance.

"From whence it clearly followeth, that if the Pope," by whom he saith all Catholics are to be governed in matters of conscience and religion, "should depose the king, authorize Princes to invade him, absolve his subjects from their allegiance, for cause of religion, and command them not to obey, but take part with those Princes, if he will not desist to put in execution the penal laws made against Catholics, they are bound, or at leastwise may lawfully rebel against him."—Which to say, is, in my judgment, high treason; and to persuade others, by public writings, to believe the same, is plain sedition.

In his ninth argument.

II. "That the temporal Commonwealth, in some cases of extremity, can deprive princes of their royal dignity for temporal causes; and that it hath the same power to take it away, which it had to give it, and to make it elective or successive, as it shall think best, in case of extremity."—Which assertion is, in my judgment, very dangerous.

In his third argument.

III. "That no person, (nor the king himself, because he is not the lawmaker, but the king and parliament) can add any exception against the general prohibition of the law, which is not at leastwise expressed in the law by sufficient words, to declare the intention thereof in that behalf; and that the king alone was not the law-maker, but the king and parliament."—Which quite overthroweth the king's supreme judicial authority to interpret laws, and his sovereign prerogative power to make them."

What the Commentator means by this last remark, we are at a loss to conjecture. We do not see how the argument taken in its fullest extent tends to destroy the king's judicial authority of interpreting the laws which he should do *by his judges*, and as to his sovereign prerogative power of making the laws, we do not know that such a power ever existed, neither is such a power compatible with the idea of a limited monarchy.

"In a letter from secretary *Windebank* to the king, we meet with some curious particulars. After giving an account of some hostile preparations in Germany, he adds,—"I am further advertised, that your majesty's ambassador in France, expects order from your majesty, how he shall govern himself toward the princesses of the blood there, touching the title of *Altesse*, which they expect to have given them: whereunto if your majesty

jeſty may pleaſe to conſider, whether it will not be fit to do it with this condition, that the like ſhall be done by the French ambaffador here to your majeſty's children.

I am likewiſe given to underſtand, that the Proteſtants in France complain much of an altar, which the lord Scudamore hath cauſed to be ſet up in his chapel there, after the manner of the church of England; which being held a great ſuperſtition by the Proteſtant party in France, they are much ſcandalized at it, and it is thought it may hazard the intereſt your majeſty had in that party there; and thereupon hath been ſorborne by your majeſty's former ambaffador. Which advertiſement, though it be of little conſideration, yet I thought it not impertinent to reſent to your majeſty.

I have alſo thought ſeriously on the buſineſs of captain Brett, and do moſt humbly beſeech your majeſty to give me leave to expreſs my humbly opinion thereupon, with ſubmiſſion to your majeſty's wiſdom. It is, if I much miſtake not, the greateſt and the moſt active employment your majeſty hath in foreign parts; and, therefore, requireſt a miniſter of abilities in ſome proportion answerable. How then this gentleman, who hath been ever bred in another way, in which I doubt not but he is very able, but by his own acknowledgment, a mere ſtranger to letters, or to any thing that hath relation to the pen, can venture upon this ſervice, I underſtand not; and do believe, if he ſhould conſider it as he ought, he would not undertake it upon any conditions: unleſs Father Philips (and I humbly beſeech your majeſty's gracious and favourable interpretation of the conceit) have recommended an ignorant man, and unequal to that ſervice, induſtriouſly, and merely to deſtroy it, and to render it without effect. Beſides, I make account, the burden of that correſpondence will lie upon me; and, whether it be for your majeſty's ſervice, that Philips ſhould have more intereſt in the party employed than your ſecretary, and ſhould have more exact intelligence of many things that are to be treated of, and which will be utterly oppoſite to Philips's ways, and moſt pernicious to your majeſty's ſervice for him to know, than myſelf, I moſt humbly beſeech your majeſty to adviſe upon. I ſhall preſume to inſtance in ſome particulars; as, namely, his negotiation concerning the oath of allegiance, in which I know Philips is not well affected; and likewiſe concerning the bringing in of a Catholick Roman biſhop into England, which was the end of the Italian's coming hither from Rome, and whereunto I know Philips hath contributed all he could; the ſoliciting the Pope to cenſure Courtenay, if not for his baſe and treaſonable book, yet for publiſhing it without authority from thence, which I am confident Philips will likewiſe hinder as much as he can; his endeavouring to diſcover the correſpondences of the Roman

Catholick party here in England, and their ways, and his fomenting their schisms and difference here; which he must do if he serves your majesty well, and yet must not communicate it to Philips: and, therefore, I most humbly beseech your majesty to weigh these circumstances deliberately, and to make choice of some man that may be *par negotiis*; that I may not have to deal with an ignorant person, or with such a one as Philips shall have more interest in than myself, which must absolutely betray and destroy their service. That this is a very honest gentleman I doubt not; but honesty alone will not dispatch business; and of the two, (I speak as a secretary, and humbly crave your majesty's pardon) honesty, in this Romish employment, may be better spared than sufficiency.

In this letter, we discover a great deal of that jealousy which is natural to ministers and all men in power, who are ambitious of conducting every thing through their own influence, and are always afraid lest any one should obtain a greater ascendancy and interest than themselves. But what is most remarkable, is the conclusion of this letter, wherein the secretary frankly avows the principle which draws the crooked line of ministerial policy. One might swear that all ministers were disciples of Machiavel, and perhaps Swift was not much in the wrong, when he said that all ministers, as ministers, were knaves. We are persuaded however that if state affairs were conducted by the rules of honesty, there would be no difficulty in them but what any man of plain sense might be equal to. The mystery there is in them is created by departing from the line of honesty, and having recourse to subtlety. But even mysterious as they are made by this left-handed wisdom, yet we think that sufficiency, as Windebank phrases it, may always be better spared than honesty, for admitting that the man who possesses the former without the latter may be more ingenious in serving you, yet it should be remembered likewise, that he will be more astute in deceiving you. In few words, we think the home-spun proverb holds good in politics, as well as in morals.

In a subsequent letter from this secretary to his majesty we hear farther of this Brett, and we meet with some extraordinary proofs of the illegal proceedings of Charles and his ministers.

'It may please your majesty, I have prepared the instructions for Brett, according to your majesty's commandment, and do now in all humbleness present them to your majesty, beseeching you to consider them well before you shall please to sign them, and the rather because I have made some little addition to them since your majesty first saw them, the most material whereof your majesty will find in that of the Palatinate; the proposing whereof, besides that I judged it could do no harm, I held it not

By the sygning of Brets instructions you see that I lyke them; being reddie lykwaits to give you a warrant bothe for this & any other verbal comand that I have given you.

impertinent for these reasons: first, it may be an argument to them of your majesty's good inclination in using this freedom with them, and communicating a business which so much concerns; and so, perhaps, win them to more equality: next to put in their hands an occasion of obliging your majesty; which the Italian agent here hath often assured me his master is very ambitious of: and, lastly, to discover their affections; for, if it be well and dexterously proposed, much may be discovered to your majesty's great advantage. The other additions are, that of visiting the Spanish cardinals, as well as the French; and to carry himself indifferently between them: and the last of all is, concerning his making use of Willford Read, procurator of the Benedictines, and his addresses to him. And now that, by your majesty's special commandment, this business is thus dispatched, I do most humbly beseech your majesty to vouchsafe me your warrant, under your hand, for my discharge; that, if I shall be at any time questioned for it, my hand in which it is written, being so well known, and the business so full of peril, it may appear I had but the ministerial part in it, and that I have done nothing in it without your majesty's royal and express direction.

‘ I have likewise, at the intercession of the queen's majesty, and your majesty's command thereupon, enlarged sundry Roman Catholics, some of them priests, out of prison, upon bail, for which I have only had your majesty's verbal order; and shall most humbly beseech your majesty, for my safety, to vouchsafe me warrant likewise under your hand for this.

‘ I do further presume to send your majesty herewith a paper, delivered to me by my lord of Tunbridge, concerning his father the earl of St. Alban's, who is really in deep affliction for the late troubles fallen upon his near kindred and servants, by the heavy displeasure of the Lord Deputy; wherein he holds himself so nearly touched in honour, as, unless your majesty please to relieve him, his heart will break. The business, if I mistake not, is most worthy of your majesty's own hearing, both in regard of the greatness of the persons interested, the Lord Deputy and the said earl being both eminent servants to your majesty, and of the importance of the cause itself, which concerns a whole province in their estates and livelihoods; and may, consequently, trench far into the peace of that kingdom, as the conjuncture of Christendom may be, and your majesty's affairs with the House of Austria and king of Spain may stand, if they give not satisfaction in the business of the Palatinate: it is therefore humbly

*I am willing to heare the
business, but to stay proceed-
ing upon a bare information,
I thinke it not fit, since there
is no question of lyfe; I being
able to repay, what injustice
else can be inflicted on them.*

desired, that your majesty will take this business into your own princely hand; and that, in the mean time, the poor plaintiffs may not be executed before they be heard by your majesty; which infallibly they will, if your majesty command not some stay of the prosecution in Ireland, until you shall have heard it yourself; with this, that, if they make not good their complaints, they may be exposed to all the severity and exemplary punishment, that so great a boldness of abusing and misinforming your majesty shall deserve. This is the justice the said earl and the complainants do most humbly beg of your majesty; and I beseech your majesty to take into consideration, according to the weight and consequence of it.

‘ Your majesty may please further to understand, that Mr. Porter received yesterday another letter from captain Shaw, from Genep, where the Infant’s army then lay; wherein, after confirmation of what he had formerly written, concerning the entertainment which Piccolomini gave to John Taylor, he writes, that Piccolomini told Taylor, your majesty should not be obliged to any but to the emperor for the Palatinate; and that, if your majesty find it convenient to use Piccolomini in this business, there is no man of more power, nor of better affections; and that, as soon as he shall have time, he will come purposely hither to have the honour to kiss your majesty’s hands, being extremely ambitious to do your majesty service: and this, Shaw thinks, would more advance the treaty than 5000 l. spent in sending ambassadors. Your majesty may

It is verrie fit he should.

please to consider, whether it will not be fit, that Mr. Porter take notice of the fair respects of Piccolomini to your majesty, and thank him for them from your majesty; giving him likewise occasion to express himself more particularly in the business of the Palatinate.

‘ I do further most humbly beseech your majesty to give me leave to represent unto you the state of your treasury, which is now exceeding low, and yet

*Haste the balance, and then
you shall know more of my
mynds.*

we are clamoured upon, for monies due to ambassadors and agents abroad, and many other most necessary payments, having not one penny to give satisfaction, nor any of us, at our meetings, (which are too seldom, but twice these three months) entering into consideration where to raise monies, which is the chief work of a treasurer. We are to meet but once the week, whereas the business requires a daily and constant attendance. If your majesty con-

continue it in this way, your service will infinitely suffer; and it cannot be so ill managed in any one hand, as it now is by thus many: which I hold it my duty in all humbleness to make known to your majesty, most humbly craving pardon if I err, and leave to rest your majesty's, &c.'

From this, as well as from other papers in this collection, we learn how much Charles was under the influence of his queen, who unquestionably prompted him to many of the arbitrary acts, which ended in his destruction. We find likewise what daring risques his ministers ran to gratify the arbitrary will of an impetuous master.

Charles however who had no doubt received many lessons on king-craft, was not deficient in cunning to colour and disguise his tyrannical measures. He displayed, on many occasions, a great deal of subtlety. Such subtlety as cost him, (and will cost every one who practises it) the confidence of those with whom he had intercourse.

A specimen of this sort of cunning appears in the following instructions:

Instructions for Captain Arthur Brett, sent to Rome by our dearest Consort, the Queen.

‘ Charles R.

‘ Our dearest consort the queen having made choice of you, as a person of trust and integrity, to be employed at Rome for her special affairs, where, in your negotiation, many things may occur, which may nearly concern us and our state, we have thought fit, upon this accident, to take occasion to instruct you in some particulars; lest, while you endeavour to do her service, you fall unawares and for want of premonition, upon somewhat wherein you may disserve us.

‘ You are therefore, first, to understand, that, in these times of differences in religion, you are by no means to meddle with any thing that refers to that subject; remembering, that you are sent to Rome merely for matters of state and intelligence; and that you are to keep yourself strictly within that circle, and to attend that service only, except in such particulars concerning church government as you shall find herein committed to your charge.

‘ Next you are to understand, that, in all your negotiations there, either with the Pope or his nephews, or with any cardinals or other his ministers, you are to stile yourself the queen's servant only, and not to take upon you any quality, nor pretend to derive any power from us; but rather upon all occasions, especially in publick, to disavow it, and to keep us free from the suspicion of any such correspondence. Nevertheless, though for your person and quality you are to govern yourself in this manner, this must not slacken your diligences in any service

that may concern us; to the advancement whereof you are to have a special eye, and to bend your best endeavours to that end. Which that you may the better perform, you shall hold a strait intelligence with our secretary Windebank, and direct all your letters and dispatches to him only; acquainting him, from time to time, with all occurrents and news that shall come to your knowledge, either concerning that or any other foreign state; and from him you shall receive our commandments and answers as occasion shall be presented.'

The instructions then proceed to point out the subject of his negotiation, which was chiefly to engage the Pope to withdraw his censure against the oath of allegiance, in consideration whereof the Roman Catholics were to be tolerated. The instructions farther authorize him to insinuate, that Charles would not be unwilling to join with the Pope as a temporal prince, in any thing that might conduce to the peace of Christendom and of the Church.—And all these negotiations were to be carried on without the agents pretending to derive any power from Charles, but on the contrary disavowing it on all occasions. What shallow craft!

We took notice in the foregoing article of the servility of the courtiers in this reign, which might tend perhaps, among other things, to make the king think higher than he would otherwise have done of his princely prerogatives. Among other instances of this kind, the following passage in a letter from the secretary to the king deserves notice.

'I most humbly thank your majesty for the return of my last letter apostiled with your own princely hand, though it were far from the least desert of that honour. Concerning the business of the customs of Ireland, that

In this ye misooke me, for I nether blamed your penn nor Darcies witt; but what I said, was to expresse my judgement of the man, & his propositions; for nether thinke him so right for my service, nor his propositions of such importance as he pretends.

which I then presumed to represent to your majesty I had taken before in writing from Darcy's own mouth; yet, according to your majesty's commandment, I have required him to set it down himself. I am infinitely afflicted that any thing hath fallen from my pen to your majesty's dislike; and do in all humility crave your

majesty's pardon, that I took the boldness to make known the poor man's apprehensions (for they were his own) to your ma-

jesty: and I will be careful hereafter, that my intentions to do good lead me not into the like error, being rather willing to lose

my life than your majesty's gracious opinion,

'I most

*Apostyl'd the 31 of Jan.
1636.*

‘ I most humbly beseech your majesty to pass by this offence, and that I may nevertheless continue in your princely estimation.’

Nothing surely can be couched in a more servile strain; and we cannot help thinking that to address any mortal being with such abject spirit and such distant awe is a reproach to manhood.

The following letter from the same secretary to the king makes us acquainted among other particulars, with the shifts to which the king's necessities drove him.

‘ I now presume to present unto your majesty herewith two letters from the lord Aston; the one to Mr. Hopton, wherein is the advice of the king of Spain's dangerous sickness; the other to myself. There is likewise another from Sir William

I doe not conceive that it is needfull that my agent Bo. should come over with my Jewells for certaintie I shall have much use of him Therefore lett Joo Harvie supply that dewtie.

Boswell, concerning the redemption of your majesty's jewels; wherein your majesty may please to take into consideration his desire of bringing them over himself; and to vouchsafe me your resolution. I do not yet conceive that your majesty's service can suffer by his coming, this summer

being not likely to be so active as the last, the prince of Orange being now quiet, and desirous to let the world see, that he hath had glory enough for this year, in the regaining of Skinkscence; and therefore I humbly beseech your majesty to consider, whether he could have made choice of a fitter time: besides, his wife is here in some indisposition, and he would be glad of your majesty's leave to see her.

‘ Another paper there is containing the certificate of the bishop of Durham concerning his diocese, which was wanting in the account which my lord his Grace of York presented to your majesty the last year; whereof your majesty was pleased to take notice, and to command my lord of York to call for it.

‘ The other paper, containing an abstract of letters out of Ireland, your majesty will perceive reflects deeply upon me:

I doe believe, that whosoever writt these advertisements, seeks more to raise, then to pronosticat storms, wherefore you need to be littell troubled with these threatnings.

nevertheless, but that the author, whom I know not, (thus much of those letters having been sent to me by one who, it seems, wishes me well) speaks upon certain knowlege, I had not troubled your Majesty with it.

All that I can say in this particular is, that, as I will not excuse myself from many errors in this great place, to which your majesty of your mere and princely goodness hath been pleased to call me, so I will be thus confident upon mine own innocency, that, seeing I am not guilty

guilty to myself of ever having done any thing wilfully amke, or corruptly, to your majesty's disservice, I will not distrust your majesty's support, nor be affrighted with the malicious threats of any subject whatsoever. What hath raised this storm I cannot conjecture, unless it be my appearing in the business of the farm of the customs in Ireland; which, your majesty may please to remember, yourself committed to me, together with the papers, and gave me special commandment to advise with Sir James Galloway what to do in it; or the staying of Darcy here; which your majesty may likewise please to recollect was not my original moving, but as I remember, my lord of Holland first spake with your majesty in it, and then my lord Wilmot: who presented to your majesty sundry papers of Darcy promising great services, which came to nothing.

'I humbly crave your majesty's pardon for this trouble, and leave to rest your majesty's, &c. FRAN. WINDEBANK.'

You know ye made a reference for Da. Ramsay concerning a lunatic, I know not how it is but now Da. tells mee, that it is refused him, though he offers securitie to perform all conditions requyred by the instructions. Now my absolute pleasure is, that he doing this fully, that he have the grant of this lunatic, for I am sure that my father bes grante manie, & I some.

C. R. the 25. 4. afternoone.

We find that Charles unfortunately thought it a sufficient justification of his conduct to alledge, that his father had done so before him, without considering whether his father's acts were justifiable or not upon the principles of a free constitution, and without recollecting that no prerogative can, under such a constitution, be supported, farther than it tends to establish and secure such principles, and thereby promote the true end of government by providing for the welfare and happiness of the governed.

The next letter which claims particular regard, is as follows:

Mr. Secretary WINDEBANK to his MAJESTY.

'It may please your Majesty,

'The last night the resident of Savoy came to me and acquainted me with some propositions he had made to your majesty, in his audience yesterday, for supplies of powder, levies of men, and hiring of some of your subjects' ships now in the Mediterranean sea, for his majesty's service: but, before he entered upon the discourse, he shewed me some of the duke's letters lately written to him, in which he took it very highly that your majesty had made difficulty heretofore, upon former like demands of the duke, to give him satisfaction. For the two first, namely, the powder and levies of men, he told me your majesty had now given him so full and fair an answer, that he doubted

doubted not but his master would take it, as he had reason, in very good part. That concerning the ships he assured me your majesty had granted, which was the occasion of his coming to me; and thereupon he pressed me very earnestly to give order in it accordingly. I answered, your majesty had not yet been pleased to lay any such commandment upon me; but, upon his importunity I would take the boldness to represent his desires to your majesty, and so in all humbleness expect your pleasure. He replied, he came to me by your majesty's direction; and therefore continued his earnestness that I should suddenly advertise your majesty hereof. If your majesty be pleased to grant the duke of Savoy this favour to hire any of your merchant's ships, for his money, now trading in those parts, I humbly conceive that your majesty's pleasure being signified to the lord Fielding, either by Mr. Secretary Coke or myself, to that purpose, will be sufficient: wherein I do most humbly attend your majesty's resolution between this and Friday next, which will be our day of writing into those parts.

It is trew that I was not unwilling that my subjects upon good termes should have leave from mee to serve the D. of Savoy (I meane the merchants that traffike into those partes) therefore ye may wryte to the Lo. Feilding that I permitt them but not command them so to doe.

* The letter that goeth herewith is from John Taylor, which I had no fit time to present to your majesty before your remove.

* The Lord Marquis Hamilton delivered me a petition of one Basse, from the queen's majesty, for 1500l. due for laces and cut-works, for which he humbly desires a privy-seal: and in this likewise your majesty may please

Doe it.

to vouchsafe me order.

* The heralds likewise have presented a petition to your majesty, representing, that by your majesty's warrant, they are commanded to cease their visitations, during the absence of Sir John Borough, Garter; which they

Let my Lo. Maltravers certifye mee concerning this.

pretend is much in prejudice of your service: and your majesty may please, if you think fit, to refer to the consideration of the lord Maltravers to examine and certify, so it may be no hindrance to Mr. Garter now in your service.

* All which I submit in all humility to your majesty's wisdom, most humbly craving leave to rest your majesty's, &c.

London, 18th May, 1636.

FRAN. WINDEBANK.

I am

'I am afrayed that want of memory bes made mee committ a littell error concernin a place of a messenger of the court of Wardes, for my first ingadgement was to one Gritton upon my wyfes desyre, but I thinke you had order for an other wherefore I command you stay that that I may perform my first promis.

C. R. Wed. 2. afternoone.'

Here we find another instance of royal chicanery. He was not unwilling that his subjects should serve the duke of Savoy, but he would not command them, he only permits them, leaving them to abide by all consequences. The conclusion likewise of his apostile, as it is called, affords a farther proof of his attention to his wife's desire, and the fatal consequences which ensued from his pursuing her recommendations in matters of public business, shew how unfit an uxorious man is for the government of a great nation.

We shall take notice but of one letter more, from the secretary to the king, in the apostile of which his majesty seems to relax from his usual imperious and absolute stile, and to express himself with some degree of familiarity and good humour.

'I most humbly crave your majesty's pardon, if, in the affliction of my soul, I presume to reflect upon that which your majesty was pleased to let fall at the foreign committee at Wood-

stock, concerning a suggestion that I had been to visit the Spanissh ambassador extraordinary: first, as then, so I do now in all humility profess to your majesty, that, if I had committed so gros an offence, I would not have aggravated it in abusing your majesty with a denial: next I do really and upon

the faith of a Christian, and the allegiance I owe to your majesty, vow and protest, that it never so much as entered into my thoughts; much less is there any colour that ever I did it: and lastly, I do most humbly and earnestly beg of your majesty this justice, that either you will vouchsafe me some testimony that you believe it not, and that you are satisfied it is a most injurious and unjust imputation, as indeed it is; or else, to vouchsafe me this princely favour, to let me know mine accuser: that so it may appear who it is that abuseth your majesty. This, Sir, I do most humbly, and in the bitterness and anguish of my soul crave of your majesty; accounting my life a torment, until I may stand right in your majesty's judgment.'

There are several other letters in this collection apostiled by the king, which lead us to judge of the temper of the man, as well as the character of the king: but this article has already exceeded its due limits.

R. . . . A Short

A Short History of Barbados, from its first Discovery and Settlement to the End of the Year 1767. Small 8vo. 2 s. 6 d. Doddsley.

WE have here, in a neat compendious form, an history and description of one of the best islands under the British government in the West Indies; the materials of which appear to be carefully and honestly collected, and disposed in an agreeable manner. The detached histories of our colonies, executed by judicious inhabitants, will do more toward informing us at home of the real state and interests of such places, than partial representations sent hither, often to answer *personal* views, and to forward measures perhaps unprofitable on either side.

One of the most important points to be regarded respecting remote settlements, is the choice of proper governors over them. If these should be men of broken fortunes sent thither to repair them, we hear nothing but of contentions between the governors, their councils and assemblies; of such altercations therefore Hutchinson's history of Massachusetts-bay, and the work before us, in great measure consist: for our Author very pertinently remarks, that pacific periods afford little matter for history to transmit. Governors acquainted with, and desirous to promote, the true interests of those they govern, will prove agreeable to them, promote the tranquillity of the colonies, especially of insular ones, and conciliate their affections to the mother country, from whence they derive such benefits: thus the Historian before us observes,

'We shall always find, that a man who both has an interest in a country, and is a native thereof, will be more concerned for the good government of it, and more attentive to its prosperity, than one who considers it as a temporary dwelling, whether he has procured himself to be sent to raise a fortune, or to patch up one going to decay.'

This precaution is as necessary with regard to their agents here; for, as the Author hints,

'When Sir Beville Grenville arrived governor at Barbados, in 1703, the assembly was so complaisant, as to appoint his brother one of their agents in England; a conduct courtly indeed, but not very politic; for the governor's brother was wholly unacquainted with that island, and its concerns: and an agent ought to be a man well versed in the constitution of the country he serves, and who perfectly understands her true interest: attentive only to his agency, he should watch for occasions to be beneficial to the country, with whose welfare he is entrusted: establishing an interest with the board of trade, he should never be ignorant of what is doing at that office: well acquainted with business, he should endeavour to connect himself with, and have a perfect knowledge of the forms, rules, and methods of the different offices he must transact business with. It is much to be wished too, for the benefit of Barbados, that the agent could always be a member of the British parliament, as his consequence would then be much enlarged, and he would

would probably then claim a more respectful attention from the ministry.'

Beside the history of Barbados; to which we shall refer such as desire a particular acquaintance with it, this work exhibits a concise view of the constitution of that island, which we shall extract, as matter that may be more generally agreeable, and as a specimen of the performance.

The government of Barbados consists of a governor, who is appointed by the king; a council of twelve men, who are also appointed by his majesty, by letters of mandamus; and an assembly of twenty-two freeholders, chosen by a majority of freeholders from the several parishes. Two representatives are returned from each parish. The members of council (as privy counsellors) advise and assist the governor in all matters relative to the government: they are also a check upon him, if he exceeds the bounds of his commission: they (as part of the legislature) form the upper house, and in passing all laws, act as the house of peers in Great Britain: they also, with the governor, constitute the courts of chancery and errors, where each member gives his opinion in all causes. The governor hath power to appoint and displace all military officers, and to dissolve the assembly; and also to place a negative upon all bills: judges of the court and justices of the peace cannot be appointed, but by and with the consent of the council, whose approbation or concurrence must be obtained when a judge is removed from his office. No member of council can be removed by a governor, without the consent of the majority of the council, unless on some very extraordinary occasion not fit to be divulged to the whole body. In such a case, the reasons for such suspension (or removal) are immediately to be transmitted to the king in council, where the member suspended may make his defence. A member of council vacates his seat, by absenting himself seven years from the council board, without leave of absence obtained from the king, or from the commander in chief of the island. If there are less than seven members of council resident upon the island, the commander in chief hath power to fill up to that number, until his majesty's pleasure is known, that the business of the island may not be retarded. The governor always sits in council, even when acts are passed; a practice that seems to have been established by custom only; for it appears to be unconstitutional. It is not a custom adopted by all the colonies. The governor, besides his salary of two thousand pounds sterling, payable out of the four and half per cent. is entitled to a third of seizures; but he is restrained from receiving any present from the assembly, unless as a settlement made by the first assembly he meets after his arrival. This settlement has latterly been three thousand pounds per annum currency. In the absence of a governor, the senior member of council acts as commander in chief; but he cannot dissolve an assembly: nor can he remove or suspend any officer, civil or military, without the consent of seven members of council. In other respects he has the same power as a governor. The president is allowed one half of the salary or emolument allotted to the governor. Five members of council make a quorum to transact business, and to constitute a court of chancery and court of error. The commander in chief collates rectors to the parishes of the island, which are eleven. The rectors

rectors perquisites are considerable; their income established by law is one hundred and fifty pounds per annum, exclusive of all presents, and other benefits. The clergy are all of the church of England. The representatives of the people are chosen annually by virtue of a writ (or commission) issued by the governor in council, directed to the eldest member of council in each parish, authorizing him to convene the freeholders, and to receive their votes; afterwards, a return of the writ, with a certificate of the choice of the freeholders, is made to the governor in council, when the representatives take the state oaths and oaths of office before the governor and council; which they also do upon the accession of a new governor or president. The assembly chuse their speaker, who cannot act as such before he is presented to, and approved by the commander in chief. The speaker and eleven other members constitute a house for transacting of business. They chuse a clerk and marshal of their house. They may expel any of their members, and may give leave to two of them together to go off the island for six months for recovery of health. They have power to try and determine all controverted elections, and can adjourn themselves from day to day; all longer adjournments are made by the commander in chief, or with his leave. They, together with the governor and council, annually nominate the agent, the treasurer, the store-keeper of the magazines, the comptroller of the excise, the gaugers of casks, and an inspector of health. Disagreements have formerly arisen between the council and assembly concerning the nomination of these officers, and also concerning the method of issuing the public money from the treasury; their disputes have gone so far, that references have been made to the throne. In passing all laws, the house of assembly forms that part of their constitution which the commons house does in England. Four of the council nominated by the governor, and six of the assembly named by the speaker, are a committee for settling the public accounts of the island; among which number is the treasurer's account. The treasurer cannot pay any public money, nor make any particular appropriation of money, without an act of the island, or an order from the governor and council. Three of the council and four of the assembly are appointed a committee to correspond with the agent in Great Britain. The court of exchequer is held by a chief baron and four assisting barons, appointed by the governor and council. Any three make a court. Barbados is divided into five precincts, though there are eleven parishes; a judge and four assistants preside in each precinct. They hold a court of common pleas for trial of all causes once every month, from the last Monday in January to the latter end of September. From these courts appeals lie in all causes above ten pounds value to the governor and council; and from them in all causes above five hundred pounds to the king and council of Great Britain. The chief judges of the courts of common pleas take the probate of all deeds. The governor appoints the two masters in chancery, the escheator, and solicitor general. The attorney general is appointed by patent; the judge of the vice-admiralty court, the register, the clerk of the crown, the secretary, and clerk of the council, the provost marshal, and naval officer are appointed by patent. The casual receiver and auditor general have their commissions from the crown; the surveyor general, and other officers of the customs are appointed from the department of the treasury; and upon a vacancy in the customs

toms the surveyor general nominates *pro tempore*. The justices of the peace are appointed by a commission issued by the governor with the consent of the council; which commission is generally issued soon after the appointment of a governor. The governor, by and with the advice of the council, appoints a chief justice of the court of grand sessions, or general gaol delivery; which court is appointed by law to be held twice in every year. This court generally holds four days, and is formed by the chief justice, and any other five justices of the peace. Six freeholders from each parish are returned by the eldest member of council resident in each parish, by virtue of the governor's writ (or commission) to serve on the grand inquest, and petty juries. This court acquits or condemns all criminals, the commander in chief having a right to respite those condemned from time to time. The justices in their several parishes hold a quarter session for the appointment of constables, and rectifying of abuses. The governor appoints a coroner to each parish. Gunners and matrosses belonging to each of the five divisions are under the command of the colonels of foot to which each division belongs; but they are appointed by the commander in chief, at the recommendation of the said colonels. The commissioners for taking care of the fortifications are the members of council and assembly, and field officers belonging to each precinct. The governor, as captain general, usually presides at the councils of war; but the commission of president of the councils of war is often granted to the lieutenant-general. There are six regiments of foot militia in the island, and four of horse, besides a troop called the horse guards. There is an excellent armoury, and also a good train of artillery in Barbados.

To render this information concerning Barbados more complete, we shall add what is given concerning its climate, trade, and soil, as follows:

* Nature hath been bountiful to fortify the coast of Barbados, and rendering the greatest part of that island inaccessible to ships of fifty tons and upwards. An extensive reef of rocks runs from the south point easterly to the north west. The other part of the coast the inhabitants have at a very great expence fortified, by erecting forts and batteries within gun-shot of each other; the repairs and maintenance of which amount to a great charge: an expence so heavy to the country, that it is to be hoped the government of Great Britain will some time or other by their assistance alleviate.

* The plantations of Barbados oppressed by taxes, impoverished by mismanagement, and loaded by the great and necessary expences of their management, yield not now the profits they formerly afforded: notwithstanding the high estimation Europeans may set upon West-India estates, yet it is an indisputable fact, that the landed interest of Barbados (that is throughout the whole island) does not clear *communibus annis* four per cent. estimating the principal at what land usually sells for: the destruction of the woods of that island, though it renders the country more healthful, hath decreased the quantity of rain, and hath been thereby detrimental to the planters*. The soil of Barbados is

* To bear up against so many discouragements the utmost skill ought to be exerted in adjusting the business of an estate; and though it is

is in general fruitful, but very different in different parts of the island, and frequently in the same estate. Some spots afford a heavy clay soil, others a light sand; some a dark heavy, others a light red earth; some parts wet and swampy, others dry and gravelly: but the land, almost every where for the production of sugar, requires rich manure; the preparation of which shews the skill of the planter, as some parts of the island require a light, others a heavy manure; and sometimes both in the same estate. The manufacture of sugar is ingenious as well as useful. It is attended with great labour and expence, and requires skill and industry to perfect it. It was very early introduced into this colony.

The trade of Barbados is yet flourishing and considerable, notwithstanding the discouragements given to it by taxes, by duties, by the accession of the large island of Jamaica, by the conquest of Grenada, by the acquisition of the late neutral islands, by granting a free port to Dominique, by the distillation of spirits upon the continent of America, by the want of a proper standard or regulation of the value of gold throughout the West India islands; and lastly, by the clandestine trade, which the Dutch of St. Eustatia have formerly been famed for.

is true, that the want of seasonable weather is sufficient to baffle the greatest abilities of the planter, yet it is equally true, that the failure of these estates proceeds very frequently from unskilful management; so that when some estates that are well attended to, yield a very profitable income, others again afford little or no profit. Indeed it may be said with justice and propriety, that an estate as often fails from the unskilfulness of the proprietor in not maintaining a full quantity of stock upon it, as from the unskilfulness of the steward (or manager): for the former, however, some reasonable excuses may be made, as the want of credit (a circumstance always destructive to the good condition of a West-India estate) or the want of opportunity to purchase stock: but for the latter no just apology whatever can be offered. Thus, notwithstanding the uncertainty of profit, the unavoidable expence attending an estate is certain, and is inconceivably great. Suppose, for instance, an estate of only two hundred and fifty acres: to work this properly must be maintained upon it one hundred and seventy negroes, one hundred horned cattle, twelve horses, forty sheep, three tenants (or militia men) suppose with three in each family, who support themselves from the profits of the ground allowed them: a steward (or manager) whose annual salary may be from one hundred to one hundred and fifty pounds: an under steward (or driver) a d'shiller, and two apprentices, whose salaries together may be forty five pounds *per annum*: add to this the salaries of a town agent and book postler at fifteen or twenty pounds each; of an apothecary at thirty, or forty pounds *per annum*; of a farrier at fifteen or twenty; the commissions of an English agent at two and an half *per cent.* freight of sugars, taxes, duties, repairs of buildings, and many incidental expences: nor must we forget the maintenance of the proprietor and his family, with eight or ten servants. From these particulars may be learnt the reasonableness of the above assertion, that the landed interest in general does not neat 4 *per cent.* annually. The land, though long worn, will, it is thought by many good planters, produce as much as ever it did, assisted by manure.

REV. July, 1768.

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'The annual internal expence of Barbados amounts to sixteen thousand pounds, besides the considerable duties paid to the mother country. Bridgetown, the metropolis of that island before the two destructive fires in 1766, consisted of about fifteen hundred dwelling-houses and stores, chiefly built of brick and stone, and which were in general spacious, and elegantly decent: the rents of the houses amounted to about forty thousand pounds *per annum*. There are in that island three other towns of smaller note, called Ostin's, St. James's, and Speight's.'

Incompatible as traffic and warfare may seem, it would be happy if in small remote colonies, a proper attention could be paid, by a due regulation of their internal strength, to the continual security, and occasional defence, of such places, without checking or oppressing the commerce; which can ill brook the imperious dominion of military government. This seems mostly in the power of civil governors chosen from the respective places, with proper encouragement from Europe: and on this occasion it may be hinted, that where the black inhabitants constitute a majority, the Barbadians seem justified in opposing the endeavours of the quakers, so noted for their principles of non-resistance, to make converts of their negroes; which our Author says they did, about the end of the last century. For however much it may become us to set our affections on things above, it is a destructive kind of enthusiasm which teaches us to neglect our welfare below.

N.

Letters from a Farmer in Pennsylvania, to the Inhabitants of the British Colonies. 8vo. 2s. Almon. 1768.

WE have, in the Letters now before us, a calm yet full inquiry into the right of the British parliament, lately assumed, to tax the American colonies; the unconstitutional nature of which attempt is maintained in a well-connected chain of close and manly reasoning: and though from this character, it is evident that detached passages must appear to a disadvantage, yet it is but just to give our Readers some specimens of the manner in which the author asserts the rights of his American brethren; subjects of the British government, as he pleads, carrying their birth-rights with them wherever they settle as such.

'Colonies, says he, were formerly planted by warlike nations, to keep their enemies in awe; to relieve their country overburthened with inhabitants; or to discharge a number of discontented and troublesome citizens. But in more modern ages, the spirit of violence being, in some measure, if the expression may be allowed, sheathed in commerce, colonies have been settled by the nations of Europe for the purposes of trade. These purposes were to be attained, by the colonies raising for their mother country those things which she did not produce herself; and by supplying themselves from her with things they wanted. These were

were the *national objects* in the commencement of our colonies, and have been uniformly so in their promotion.

‘ To answer these grand purposes, perfect liberty was known to be necessary ; all history proving, that trade and freedom are nearly related to each other. By a due regard to this wise and just plan, the infant colonies, exposed in the unknown climates and unexplored wildernesses of this new world, lived, grew, and flourished.

‘ The parent country, with undeviating prudence and virtue, attentive to the first principles of colonization, drew to herself the benefits she might reasonably expect, and preserved to her children the blessings, upon which those benefits were founded. She made laws, obliging her colonies to carry to her all those products which she wanted for her own use ; and all those raw materials which she chose herself to work up. Besides this restriction, she forbade them to procure *manufactures* from any other part of the globe, or even the *products* of European countries, which alone could rival her, without being first brought to her. In short, by a variety of laws, she regulated their trade in such a manner as she thought most conducive to their mutual advantage, and her own welfare. A power was reserved to the crown of *repealing* any laws that should be enacted : the *executive* authority of government was also lodged in the crown, and its representatives ; and an *appeal* was secured to the crown from all judgments in the administration of justice.

‘ For all these powers, established by the mother country over the colonies ; for all these immense emoluments derived by her from them ; for all their difficulties and distresses in fixing themselves, what was the recompence made them ? A communication of her rights in general, and particularly of that great one, the foundation of all the rest—that their property, acquired with so much pain and hazard, should be disposed of by none but themselves :—or, to use the beautiful and emphatic language of the sacred scriptures, “ that they should sit *every man* under his vine, and under his fig-tree, and *none should make them afraid*.”

‘ Can any man of candour and knowledge deny, that these institutions form an affinity between Great Britain and her colonies, that sufficiently secures their dependence upon her ? Or that for her to levy taxes upon them, is to reverse the nature of things ? Or that she can pursue such a measure, without reducing them to a state of vassalage ?

‘ If any person cannot conceive the supremacy of Great Britain to exist, without the power of laying taxes to levy money upon us, the history of the colonies, and of Great Britain, since their settlement, will prove the contrary. He will there find the amazing advantages arising to her from them—the constant exercise of her supremacy,—and their filial submission to it, without a single rebellion, or even the thought of one, from their first emigration to this moment—and all these things have happened, without one instance of Great Britain’s laying taxes to levy money upon them.

‘ How many British authors have demonstrated, that the present wealth, power and glory of their country, are founded upon these colonies ? As constantly as streams tend to the ocean, have they been pouring the fruits of all their labours into their mother’s lap. Good heaven ! and shall a total oblivion of former tenderneesses and blessings, be spread over the minds of a good and wise nation, by the sordid arts of intriguing men, who, covering their selfish projects under pretences of

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public good, first enrage their countrymen into a frenzy of passion, and then advance their own influence and interest, by gratifying the passion, which they themselves have basely excited.

‘ Hitherto Great Britain has been contented with her prosperity. Moderation has been the rule of her conduct. But now, a generous, humane people, that so often has protected the liberty of *strangers*, is inflamed into an attempt to tear a privilege from her own children, which, if executed, must, in their opinion, sink them into slaves: *and for what?* for a pernicious power, not necessary to her, as her own experience may convince her; but horribly dreadful and detestable to them.

‘ It seems extremely probable, that when cool, dispassionate posterity, shall consider the affectionate intercourse, the reciprocal benefits, and the unsuspecting confidence, that have subsisted between these colonies and their parent country, for such a length of time, they will execrate, with the bitterest curses, the infamous memory of those men, whose pestilential ambition unnecessarily, wantonly, first opened the sources of civil discord between them; first turned their love into jealousy; and first taught these provinces, filled with grief and anxiety, to enquire.’

As every community possessed of valuable privileges, and desirous to preserve the enjoyment of them, ought to be very cautious of admitting innovations from their established forms of political administration, our Author does not confine his views to the immediate effects of the laws lately passed regarding America; but considers the necessary tendency of the precedents: thus he says,

‘ I have looked over every *statute* relating to these colonies; from their first settlement to this time; and I find every one of them founded on this principle, till the *stamp-act* administration. *All before*, are calculated to regulate trade, and preserve or promote a mutually beneficial intercourse between the several constituent parts of the empire; and though many of them imposed duties on trade, yet those duties were always imposed *with design* to restrain the commerce of one part, that was injurious to another, and thus to promote the general welfare. The raising a revenue thereby was never intended. Thus, the king by his judges in his courts of justice, imposes fines, which all together amount to a very considerable sum, and contribute to the support of government: but this is merely a consequence arising from restrictions, that only meant to keep peace, and prevent confusion; and surely a man would argue very loosely, who should conclude from hence, that the king has a right to levy money in general upon his subjects. Never did the British parliament, till the period above-mentioned, think of imposing duties in America, *for the purpose of raising a revenue*. Mr. Grenville first introduced this language, in the preamble to the 4th of Geo. III. chap. 15, which has these words—“ And whereas it is just and necessary that a revenue be raised in your majesty’s said dominions in America, for defraying the expences of defending, protecting, and securing the same: we your majesty’s most dutiful and loyal subjects, the commons of Great Britain, in parliament assembled, being desirous to make some provision in this present session of parliament, towards raising the said revenue in America, have resolved

resolved to give and grant unto your majesty the several rates and duties herein after mentioned," &c.

' A few months after came the *stamp-act*, which reciting this, proceeds in the same strange mode of expression, thus—" And whereas it is just and necessary, that provision be made for raising a further revenue within your majesty's dominions in America, towards defraying the said expences, we your majesty's most dutiful and loyal subjects, the commons of Great Britain, &c. give and grant," &c. as before.

' The last act, granting duties upon paper, &c. carefully pursues these modern precedents. The preamble is, "Whereas it is expedient, that a revenue should be raised in your majesty's dominions in America for making a more certain and adequate provision for defraying the charge of the administration of justice, and the support of civil government in such provinces, where it shall be found necessary; and towards the further defraying of the expences of defending, protecting, and securing the said dominions, we your majesty's most dutiful and loyal subjects, the commons of Great Britain, &c. give and grant, &c. as before.

' Here we may observe an authority expressly claimed and exerted to impose duties on these colonies; not for the regulation of trade; not for the preservation or promotion of a mutually beneficial intercourse between the several constituent parts of the empire, heretofore the sole objects of parliamentary institutions; but for the single purpose of levying money upon us.'

Again, in another place,

' What but the indisputable, the acknowledged exclusive right of the colonies to tax themselves, could be the reason, that in this long period of more than one hundred and fifty years, no statute was ever passed for the sole purpose of raising a revenue on the colonies? And how clear, how cogent must that reason be, to which every parliament, and every minister, for so long a time submitted, without a single attempt to innovate?

' England, in part of that course of years, and Great Britain, in other parts, was engaged in several fierce and expensive wars; troubled with some tumultuous and bold parliaments; governed by many daring and wicked ministers; yet none of them ever ventured to touch the Palladium of American liberty. Ambition, avarice, faction, tyranny, all revered it. Whenever it was necessary to raise money on the colonies, the requisitions of the crown were made, and dutifully complied with. The parliament, from time to time, regulated their trade, and that of the rest of the empire, to preserve their dependence, and the connection of the whole in good order.'

The amount of present duties exacted in an unusual way, is no part of the object in question; for our Pennsylvanian Farmer observes,

' Some persons may think this act of no consequence, because the duties are so small. A fatal error. That is the very circumstance most alarming to me. For I am convinced, that the authors of this law would never have obtained an act to raise so trifling a sum as it must do, had they not intended by it to establish a precedent for future use. To console ourselves with the smallness of the duties, is to walk deliberately into the snare that is set for us, praising the neatness of the work-

manship. Suppose the duties imposed by the late act could be paid by these distressed colonies with the utmost ease, and that the purposes to which they are to be applied, were the most reasonable and equitable that can be conceived, the contrary of which I hope to demonstrate before these letters are concluded; yet even in such a supposed case, these colonies ought to regard the act with abhorrence. For who are a free people? Not those, over whom government is reasonably and equitably exercised, but those, who live under a government so *constitutionally checked and controuled*, that proper provision is made against its being otherwise exercised.

‘The late act is founded on the destruction of this constitutional security. If the parliament have a right to lay a duty of four shillings and eight pence on a hundred weight of glass, or a ream of paper, they have a right to lay a duty of any other sum on either. They may raise the duty, as the author before quoted says has been done in some countries, till it “exceeds seventeen or eighteen times the value of the commodity.” In short, if they have a right to levy a tax of *one penny* upon us, they have a right to levy a *million* upon us; for where does their right stop? At any given number of pence, shillings or pounds? To attempt to limit their right, after granting it to exist at all, is as contrary to reason—as granting it to exist at all, is contrary to justice. If they have any right to tax us—then, whether our own money shall continue in our own pockets or not, depends no longer on us, but on *them*. “There is nothing which” we “can call our own; or, to use the words of Mr. Locke—*what property have*” we “*in that, which another may, by right, take, when he pleases, to himself?*”

‘These duties which will inevitably be levied upon us—which are now levying upon us—are *expressly* laid for the sole purpose of taking money. This is the true definition of “*taxes*.” They are therefore *taxes*. This money is to be taken from us. We are therefore *taxed*. Those who are *taxed* without their own consent, expressed by themselves or their representatives, are *slaves*. We are *taxed* without our own consent, expressed by ourselves or representatives. We are therefore *SLAVES*.’

Farther,

‘Indeed nations in general are more apt to *feel* than to *think*; and therefore nations in general have lost their liberty: for as the violation of the rights of the *governed* are commonly not only *specious*, but *small* at the beginning, they spread over the multitude in such a manner, as to touch individuals but slightly; thus they are disregarded. The power or profit that arises from these violations, *centering in few persons*, is to them considerable. For this reason, the *governors* having in view their particular purposes, successively preserve an uniformity of conduct for attaining them; they regularly increase and multiply the first injuries, till at length the inattentive people are compelled to perceive the heaviness of their burthen. They begin to complain and inquire—but too late. They find their oppressions so strengthened by success, and themselves so entangled in examples of express authority on the part of their rulers, and of tacit recognition on their own part, that they are quite confounded: for millions entertain no other idea of the *legality* of power, than that it is founded on the *exercise* of power. They then voluntarily fasten their chains by adopting a pusillanimous *opinion*, “that there will be too much *danger* in attempting a remedy”—or another

~~opinion~~ no less fatal, "that the government has a *right* to treat them as it does." They then seek a wretched relief for their minds, by persuading themselves, that to yield their *obedience*, is to discharge their *duty*. The *deplorable* poverty of spirit, that prostrates all the dignity bestowed by Divine Providence on our nature—*of course succeeds.*'

With regard to the proper conduct of the colonies on this occasion he premises the following questions :

'Has not the parliament *expressly avowed* their intention of raising money from us for *certain purposes*? Is not this scheme *popular* in Great Britain? Will the taxes imposed by the late act, *answer those purposes*? If it will, must it not take an *immense sum* from us? If it will not, *is it to be expected*, that the parliament will not *fully execute* their intention, when it is pleasing at home, and not *opposed here*? Must not this be done by imposing *new taxes*? Will not every addition thus made to our taxes, be an addition to the power of the British legislature, *by increasing the number of officers* employed in the collection? Will not every additional tax *therefore* render it *more difficult* to abrogate any of them? When a branch of revenue is once established, does it not appear to many people *invidious* and *undutiful*, to attempt to abolish it? If taxes sufficient to *accomplish the intention* of the parliament, are imposed by the parliament, *what taxes will remain* to be imposed by our assemblies? If *no material taxes* remain to be imposed by them, what must become of *them*, and the *people* they represent?'

Our Author all along however asserts that the real interest of English America consists in its proper dependance on the mother country, at the same time that he strenuously exhorts his countrymen, to oppose by all the suitable means in their power, every incroachment on those constitutions under the sanction of which they settled on those remote and uncultivated shores, whereon they have so industriously established themselves. He remarks with a spirit which no one, it is apprehended, can condemn :

'I am no further concerned in any thing affecting America, than any one of you; and when liberty leaves it, I can quit it much more conveniently than most of you: but while divine providence, that gave me existence in a land of freedom, permits my head to think, my lips to speak, and my hands to move, I shall so highly and gratefully value the blessing received, as to take care, that my silence and inactivity shall not give my implied assent to any act, degrading my brethren and myself from the birthright, wherewith heaven itself "*bath made us free.*"'

The consequence of Great Britain exerting this disagreeable power, he shews, in a long train of arguments, to have a tendency very fatal to the liberty of America, which he illustrates by examining into the application of the pensions on the Irish establishment; and sums up his reasoning with the following positions :

'Let these *truths* be indelibly impressed on our mind:—*that we cannot be happy, without being free*—that we cannot be free, *without being secure in our property*—that we cannot be secure in our property, *if,*

without our consent, others may, as by right, take it away—that taxes imposed on us by parliament, do thus take it away—that duties laid for the sole purpose of raising money, are taxes—that attempts to lay such duties should be instantly and firmly opposed—that this opposition can never be effectual, unless it is the united effort of these provinces—that therefore benevolence of temper towards each other, and unanimity of counsels, are essential to the welfare of the whole—and lastly, that for this reason, every man amongst us, who in any manner would encourage either *dissention, diffidence, or indifference*, between these colonies, is an enemy to himself, and to his country.

‘The belief of these truths, I verily think, my countrymen, is indispensablely necessary to your happiness. I beseech you, therefore, “teach them diligently unto your children, and talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up.”

‘What have these colonies to ask, while they continue free? or what have they to dread, but insidious attempts to subvert their freedom? Their prosperity does not depend on ministerial favours doled out to particular provinces. They form one political body, of which each colony is a member. Their happiness is founded on their constitution; and is to be promoted by preserving that constitution in unabated vigour, throughout every part. A spot, a speck of decay, however small the limb on which it appears, and however remote it may seem from the vitals, should be alarming. We have all the rights requisite for our prosperity. The legal authority of Great Britain may indeed lay hard restrictions upon us; but, like the spear of Telephus, it will cure as well as wound. Her unkindness will instruct and compel us, after some time, to discover, in our industry and frugality, surprising remedies—if our rights continue unviolated: for as long as the products of our labour, and the rewards of our care, can properly be called our own, so long will it be worth our while to be industrious and frugal. But if when we plow—sow—reap—gather—and thresh—we find, that we plow—sow—reap—gather—and thresh for others, whose PLEASURE is to be the SOLE LIMITATION how much they shall take, and how much they shall leave, WHY should we repeat the unprofitable toil? Horses and oxen are content with that portion of the fruits of their work, which their owners assign to them, in order to keep them strong enough to raise successive crops; but even these beasts will not submit to draw for their masters, until they are subdued with whips and goads. Let us take care of our rights, and we therein take care of our property. “SLAVERY IS EVER PRECEDED BY SLEEP.” Individuals may be dependant on ministers if they please. States should scorn it;—and if you are not wanting to yourselves, you will have a proper regard paid you by those, to whom if you are not respectable, you will infallibly be contemptible. But—if we have already forgot the reasons that urged us, with unexampled unanimity, to exert ourselves two years ago—if our zeal for the public good is worn out before the homespun cloaths which it caused us to have made—if our resolutions are so faint, as by our present conduct to condemn our own late successful example—if we are not affected by pious reverence for the memory of our ancestors, who transmitted to us that freedom in which they had been blest—if we are not animated by any regard for posterity, to whom, by the most sacred obligations, we are

are bound to deliver down the invaluable inheritance—*THEN*, indeed, any *minister*—or any *tool* of a minister—or any *creature* of a tool of a minister—or any *lower instrument of administration*, if lower there be, is a *personage* whom it may be dangerous to offend.'

In justification of the Letter-writer's loyalty, and the integrity of his intentions, he declares in a note,

'If any person shall imagine that he discovers in these letters the least disaffection towards our most excellent sovereign, and the parliament of Great Britain, or the least dislike of the dependence of these colonies on that kingdom, I beg that such person will not form any judgment on particular expressions, but will consider the tenour of all the letters taken together. In that case, I flatter myself that every unprejudiced reader will be convinced, that the true interests of Great Britain are as dear to me as they ought to be to every good subject.

'If I am an *enthusiast* in any thing, it is in my zeal for the *perpetual dependence* of these colonies on their mother country.—A dependence founded on *mutual benefits*, the continuance of which can be secured only by *mutual affections*. Therefore it is, that with extreme apprehension I view the smallest seeds of discontent, which are unwarily scattered abroad. Fifty or sixty years will make astonishing alterations in these colonies; and this consideration should render it the business of Great Britain more and more to cultivate our good dispositions towards her: but the misfortune is, that those *great men*, who are wrestling for power at home, think themselves very slightly interested in the prosperity of their country fifty or sixty years hence; but are deeply concerned in blowing up a popular clamour for supposed *immediate advantages*.

'For my part, I regard Great Britain as a *bulwark* happily fixed between these colonies and the powerful nations of Europe. That kingdom is our advanced post or fortification, *which remaining safe*, we under its protection enjoying peace, may diffuse the blessings of religion, science, and liberty, through remote wildernesses. It is, therefore, incontestibly our *duty* and our *interest* to support the strength of Great Britain. When, confiding in that strength, she begins to forget from whence it arose, it will be an easy thing to shew the source. She may readily be reminded of the loud alarm spread among her merchants and tradesmen, by the universal association of these colonies, at the time of the *stamp-act*, not to import any of her MANUFACTURES. In the year 1718, the Russians and Swedes entered into an agreement, not to suffer Great Britain to export any *naval stores* from their dominions, but in Russian or Swedish ships, and at their own prices. Great Britain was distressed. *Pitch* and *tar* rose to *three pounds* a barrel. At length the thought of getting these articles from the colonies; and the attempt succeeding, they fell down to *fifteen shillings*. In the year 1756, Great Britain was threatened with an invasion. An easterly wind blowing for six weeks, she could not *MAN* her fleet; and the whole nation was thrown into the utmost consternation. The wind changed. The American ships arrived. The fleet sailed in ten or fifteen days. There are some other reflections on this subject worthy of the most deliberate attention of the British parliament; but they are of such a nature that I do not chuse to mention them publicly. I thought I discharged my duty to my country, by taking the liberty, in the year 1765, while the *stamp-act* was in suspense, of writing my sentiments to a man of the
greatest

greatest influence at home, who afterwards distinguishing himself by espousing our cause, in the debates concerning the repeal of that act.

When we review a performance well written, and founded upon laudable principles, if we do not restrain ourselves to a general approbation, which may be given in few words, the article will unavoidably contain more from the author of it, than from ourselves; this, if any excuse is needful for enabling our Readers, in some measure, to judge for themselves, is pleaded as an apology for our copious extracts from these excellent letters.—To conclude; if *reason* is to decide between us and our colonies, in the affairs here controverted, our Author, whose name the advertisements inform us is *Dickenson**, will not perhaps easily meet with a satisfactory refutation.

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* Of Pennsylvania. See his dispute with Mr. Galloway, *Review*, vol. xxxii. p. 67. See also *The Regulations respecting the Colonies considered*, Rev. Vol. xxxiv. p. 238.

The Remains of Japhet concluded: see our last, p. 481.

IN the foregoing part of this article, we closed the book with an extract from part of the sixth chapter, in which Dr. Parsons gives an account of the first peopling of Ireland; with observations on Dr. Keating's authorities and quotations; and of the *Psalter of Tara*, &c. &c.

In this chapter too the Author very candidly takes occasion to do justice to the authenticity of Mr. Macpherson's *Ossian*; a work which, unfortunately for the merited reputation of it in this country, was first published at a juncture, when party-phrenzy made every thing that came from the northern part of Britain unpopular and unacceptable. In times unaffected with that illiberal, impolitical, narrow spirit, an acquisition so honourable to the British islands, Ireland surely not excluded, would have, probably, been universally hailed with grateful acclamations.

The genealogy of *Milesius*, who is *supposed to have* invaded Ireland 283 years after Pharaoh and his host perished in the *Red Sea*, and very orderly traced up to the antideluvian *Lamech*, the father of *Noah*, will probably edify none less than those antiquaries, who doing justice to the real or to the highly probable antiquities of Ireland, must be sensible that they stand in no need of such gross and palpable fictions to procure to them respect and belief.

The seventh chapter, among other things, contains the explanation of a curious Siberian medal, in the cabinet of the Emper's of Russia, by Colonel *Grant*, in a letter to Monsieur de L'Isle.

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This medal, according to *Strahlemberg*, is of a substance like *terra sigillata*, of the exact size and shape of that copy he has given in the fifth table of his history of *Siberia*.

The Colonel, for reasons deduced more at large in his letter, avers the characters in it to be of the antient Irish, and on that assumption gives the translation as follows, in Latin, to which the Author subjoins the English.

Gearraimh famluga Naomta Dē ann sna trí famluga,

Alma imago sancta Dei in tribus imaginibus.

The acceptable image holy of God in three images.

Taib si. Crunnige Naom Tuil Dē afdha,

Hisce. Colligite sanctam voluntatem Dei exillis,

These gather the holy will of God from them,

Tuguide grād fir.

Diligite eum.

Love him, or

Take up love for him.

The figure on the obverse, is a human one, as to the body and lower extremities, but divided upwards into three faces; He sits cross-legged upon a low sofa or stool: an arched urn, or something resembling it, is under the sofa, but seems empty. It is thought that this figure is so made, with one body, three heads, and six arms, from an idea among the *Lamas* of Thibet (of whom this is taken to be a medal) of a *trinity in unity*; for the existence of which idea among them, and for its spreading westward, there are some very plausible reasons offered.

However, we readily agree with this ingenious Writer in his opinion that 'it would be happy if such gentlemen as understand this language, were properly encouraged to travel into these parts of *Scythia* (the north-east) in order to penetrate a little more narrowly into their antiquities.' To which we venture to add, that if travels on motives of literature, and especially of discoveries useful to mankind, in physic, astronomy, and other branches of study, were more frequent, the expence allowed for it by the public would not be worse employed than those great sums are, which are dissipated by so many private persons in unmeaning trips to the continent.

The rest of the chapter is employed in establishing an affinity between *Persian* and *German* words, and concludes with an account

count of the extensiveness of the knowledge of a *plurality* in the deity, of which the orthodox Author piously makes an argument in favour of the Athanasian *trinity*.

The eighth chapter proceeds to furnish some observations on *Joseph d'Acosta's* account of *Mexico* and *Peru*, in which the conformity of a tri-une deity is, *among other reasons*, made use of as a corroborative of the notion that America, or at least part of it, was peopled by colonies from the eastern Tartary. The objection against this opinion from the imagined distance, appears satisfactorily removed by the discoveries lately made, by means of the *Kamschatka* country, of a propinquity towards the north, sufficient to give a greater degree of probability to this conjecture. But were the possibility ever so readily admitted, there remain, philosophically speaking, other objections, strong enough to leave that point still problematical. As to the idea adopted by some authors of America's being the *Atlantes*, mentioned to Solon by an Egyptian priest, to have been swallowed up by an earthquake, or, at least, all the midland, the existence of which made the vicinity of the two continents so much greater, the objections to it are so incomparably stronger, that it would be but a bad compliment to the reader to suppose he needed a specification of them.

In the 9th chapter the *Welsh* and *Irish* languages are compared; the first under the name of *Gomerian*, and the other under that of *Magogian*, allusive to the difference of the two migrating lines of *Gomer* and *Magog*, both the sons of Japhet.

In this part of the work there are some very just and philosophical accounts of the variations of the dialects of a mother language from each other, and from themselves, illustrated with a competent number of examples. This forms an introduction to a copious list of *Welsh* and *Irish* words, in which the similarity of sound and sense evinces the affinity of the two dialects, which surely may be granted without adopting the division into *Gomerian* and *Magogian*. Neither of them, not even the *Irish* or *Erse*, can be deemed the original tongue, which for obviously philosophical reasons, must be necessarily constituted of monosyllabic primitives, the assemblage or coalescence of which into words, gives, with undeniable justness, the principal causes, for there are others, of the infinite variety of dialects into which the elementary language is split, and disguised, *ad infinitum*.

The 10th chapter, which must be the result of very curious researches, furnishes the names of the *numerals* of *most of the nations of Europe*, antient and modern; with a rational commentary on their derivations: as also on the names of the most considerable nations of Asia and America. We could with pleasure have transcribed

scribed these *tables* into our Review ; but the form of our work, will not conveniently admit them ; and as for the author's learned *remarks*, which appear to be very candid and judicious, we could not pretend to make extracts from them.

Chapter the 11th contains historical observations upon alphabets, and on the invention of letters ; in the course of which are introduced many probable and useful suggestions. The restriction of writing in the most antient times, to hieroglyphical characters, is, with great justice and strength of reasoning, exploded.

We could however wish not to have seen a quotation here introduced, by way of corroborative, from *Josephus*, touching the antideluvian pillars of *Seth*, and his sons, the one of stone, the other of brick, with the memorials of their discoveries and inventions for the benefit of posterity, engraved on them, lest their science should be lost, in the universal deluge, which they, it seems, foresaw. '*The stone pillar (says Josephus) is yet to be seen in Syria to this very day.*' But who believes him? *Credat Judæus Apella.*

While the antiquity of the art of writing rests upon solid foundations, is there any need of mentioning such idle nonsensical opinions, as that "the issue of *Cain* perverted those parts (of Adam's writings) that were historical of the theogony and worship of the TRUE GOD : that *Japhet* and *Shem* also made a proper use of those writings, which were mutilated and abused by *Ham* and his descendants, in applying them to *idolatrous mysteries* and *sorcery* !"

Such barbarisms, such chimeras dishonour the cause of truth which they mean to support ; nor does the Author, indeed, content with mentioning them as the opinions of others, urge them as adopted by himself. He is also perfectly just in his notions that the northern people stood possessed of the invention of letters, much more early than is commonly imagined, prior even to the Phenicians. What this writer says on this point, is at once ingenious and solid. The chapter concludes with a table of antient alphabets, illustrated by a commentary.

The 12th and last chapter offers to the curious reader, some remarks on the above-mentioned alphabets, by which the Author establishes very clearly and satisfactorily, the antiquity of letters in the northern parts of the globe, and especially of Europe. This, in truth, is so clear, that the prohibition of the British Druids from committing to writing, any thing on religion or the laws, must have been a political institution, and not a consequence of the invention of letters not having penetrated into these parts. On the contrary, from what this learned writer urges, independently of other considerations, it is more probable

bable that the Greeks received their letters from the North, than that the North or the Gauls received it from them. He has also with great candor and politeness refuted the opinion of those who deny to Ireland, especially, any kind of learning or civilization before the importation of them by the great St. Patrick. Nothing can be more false nor more improbable.

Upon the whole, the work before us, abounds in so many judicious and useful discoveries or suggestions, that they atone, as we conceive, for its defectiveness, in the main point of which the title proposes the establishment, the preservation of the REMAINS of JAPHET, relative to the languages of Europe, and especially to the Welch and Irish; the division of which into *Gomerian* and *Magogian*, appears neither proved nor necessary to be proved, since the solid and intrinsic merit of this learned production remains little if at all affected by the failure.

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Medical Transactions, published by the College of Physicians in London. 8vo. 5s. Baker and Co. 1768.

HAPPY was it for medicine, and for every branch of natural philosophy, when physicians and philosophers quitted the uncertain road of abstract theory and hypothesis, and devoted their attention to experiment and observation.—When from well established facts, they cautiously deduced such general principles as were of common utility, and at the same time lead the way to further discoveries and improvements. We rejoice to find that the college of physicians have at length followed the example of other learned societies, and we hope that the *medical Transactions* will be no inconsiderable addition to the common stock of useful knowledge.

The first article in this collection contains, *Remarks on the pump-water of London, and on the methods of procuring the purest water.* By William Heberden, M. D. Fellow of the college of physicians, and of the Royal Society.

Many of the pump-waters in London are impregnated with lime-stone, and the three mineral acids. The vitriolic acid united with the lime-stone forms a selenite: and the other two acids, viz. the acid of nitre, and the acid of sea-salt, dissolve a part of the lime-stone, and make it intimately mix with water, so as not to be separated from it by boiling heat.—It appears from Dr. Heberden's experiments, that twenty grains make the greatest, and ten the least proportion of these ingredients, in a quart of water: that about one half of this residuum is lime-stone, uncombined with any acid: that this lime-stone separates in

in boiling the water, and forms the crust which is found in all the vessels in which pump-water is constantly boiled.

Where the simple lime-stone prevails, it is suspected to occasion pains in the stomach and bowels, glandular tumors and costiveness; and where much of it is united with acids, diarrhoeas.—The most effectual method of freeing water from these heterogeneous substances is distillation: Dr. Heberden therefore concludes this paper with some useful directions for this process. With respect to the mustiness and empyreuma of distilled water, he makes the following observations.—

‘The first running of distilled water has a disagreeable musty taste, as if there were some volatile putrid particles, which went off as soon as the water was heated. I once suspected that this was owing to the worm’s having contracted some mustiness, which was washed off by the first running; but upon trial I found it not owing to this cause. This taste is not taken away, and does not seem to be much lessened, either by time, or ventilation, or by having its air exhausted by the air-pump. On this account, if the still hold twenty gallons, it will be necessary to throw away the first gallon. All, which is distilled afterwards, though free from this mustiness, will yet have at first, in common with other distilled liquors, a disagreeable empyreumatic or burnt taste. This is easily distinguished by every palate in fresh distilled rum, brandy, simple and compounded waters. The purer the water is, the less will there be of this empyreuma, and hence perhaps it happens, that pump-water distilled has more, and retains it longer, than what is distilled from river-water. But the purest is not free, so that even distilled water, which has stood till it has lost its empyreuma, will have it again on being re-distilled.’

Distilled water may be freed from the burnt taste, by keeping, boiling, or ventilation: and when thus procured and put into clean glass or stone bottles with glass stopples, will remain sweet and unchanged for years.

Art. II. *Of the elephantiasis, by Dr. Thomas Heberden, of Madaira. Communicated by Dr. W. Heberden.*

We have here a minute history of the elephantiasis or leprosy.—After the history our Author observes, that a confirmed elephantiasis is hardly ever radically cured: that it is hereditary but not infectious: that he has found most benefit from the bark in this disease; and gives one instance of a confirmed elephantiasis, which was cured by this medicine. Mercurials he says, do not, as is commonly believed, exasperate the disorder.

Art. III. *Observations upon the Ascarides. Communicated by Dr. W. Heberden.*

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The observations contained in this paper were received from a physician who was troubled with the ascarides from his infancy.—The most useful remedy which his experience pointed out was the following.

‘In general, the most useful purge, and which therefore was most usually taken, was cinnabar and rhubarb, each $\mathfrak{z}\text{ss}$: this powder seldom failed to bring away a mucus as transparent as the white of an egg, and in this many ascarides were moving about. The cinnabar frequently adhered to this mucus, which did not come off in such large quantities, when a purge was taken without the cinnabar.’

Dr. Heberden says, that mucus or slime is the proper nest of the ascarides, in which they hive, and perhaps the food by which they are nourished: that purges, by diminishing this mucus, never fail to relieve the patient: and that those purgatives are the best which act briskly, and of which a frequent repetition can be most easily borne. Hence probably may be deduced the good effects of two pounds of common salt taken by a patient who had long laboured under the worms; the history of which case is related in the next article. This extraordinary dose of common salt operated violently both upwards and downwards, and at the same time brought away the worms: it likewise occasioned a strangury.

Art. V. *Of the night-blindness, or nyctalopia: by Dr. W. Heberden.*

The disease here described, succeeded the suppression of a tertian ague by the bark and the cold-bath: it repeatedly affected the patient when on board a ship, and as constantly quitted him on returning to land. He had formerly been employed in lead-works, and by this employment had twice lost the use of his hands.

Art. VI. *Observations on cancers: by Mark Akenfide, M. D. Fellow of the college of physicians, and of the Royal Society, and physician to her Majesty.*

The cancer is so dreadful and obstinate a disease, that every observation which may contribute to a more successful practice in these unhappy cases, deserves very particular attention.—In the beginning of the year 1760, Dr. Akenfide almost entirely resolved a painful scirrhus swelling behind the ear, and healed an ulcerated cancer of the tongue, by the use of the corrosive sublimate.

‘About this time, says our Author, Dr. Stork’s book was published at Vienna, and soon became the subject of general attention and conversation in England. Great things were now expected from the cicuta, notwithstanding our late disappointment

ment in the solanum. The city of Vienna had for some time been in considerable repute, as a school of physic; and the late valuable acquisition of the corrosive sublimate, for which the *materia medica* had been indebted to the chief of that school, made every one at this time listen with some eagerness to the promise of a new medicine from thence; especially in so terrible and untractable a disease as the cancer. Nor was ever any such promise made in a larger or more liberal manner than by this author. However, as his facts were so circumstantially told, and the Baron Van Swieten appealed to as a voucher for many of them, it seemed but reasonable to expect that, though the *cicuta* should not deserve the character of a specific for cancers, it would yet at least prove more generally successful than otherwise. Accordingly, with this persuasion, I tried it on a great variety of patients; in ulcerated cancers of different dates; in schirrhous tumors not yet ulcerated, but accompanied with lancinating pains; and in each of these, as they occurred, in different parts of the body, and in both sexes. I also tried it in strumous swellings and bad old sores, both internally and externally: and, upon the whole, am able to confirm but a small part of what Mr. Storck had prepared me to expect.

It must be owned however, says Dr. Akenfide, that the *cicuta* in cancers, especially of the uterus, looks like a sort of specific anodyne, and relieves the topical complaint in a degree much beyond what opium or the other narcotics can pretend to; and an anodyne so powerful as the *cicuta* will at least procure a fairer opportunity for alterative and radical medicines, if such can be found.

The practice therefore recommended by Dr. Akenfide, is to use the *cicuta* as a sedative, and to join with it the bark and the corrosive sublimate, as powerful alteratives.—Three histories are related by our author. The first, a cancer in the uterus, cured by the *cicuta* and the bark: the second, a cancer of the tongue, cured by the *cicuta*, corrosive sublimate and the bark: and the third, a cancered lip, cured in the same manner; only with this difference, that after ten days, the *cicuta* was laid aside, as it had removed the pains, and consequently performed all that could be expected from it.

Dr. Akenfide thus candidly concludes his observations, ‘It is impossible to review these histories without observing that all of them, which terminate favourably, relate to a recent state of the disease, where the ulceration was either not yet begun, or had not extended far, nor penetrated deeply. In inveterate cancers, where great portions of glandular or fleshy substance were already corroded and melted down, the medicines above-mentioned have not, within my observation, been of much

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significancy. But this disease gives such early warning, that it may generally be obviated before it has made a very wide progress: in which case, time and experience will determine the just value of that method of cure which has now been described.'

Art. VII. *Of the use of ipecacoanha in asthma: By the same.*

'Physicians, says our author, frequently meet with instances of extreme difficulty of breathing, where there is neither fever, nor catarrh, nor topical pain, nor any appearance either of abscess, or obstruction, or dropsy in the chest. The complaint is most common in those whose thorax is ill-formed, or narrow; but happens not rarely, even where there is no such obvious reason for it; in hysteric and hypocondriac persons especially, in women labouring under obstructions of the catamenia, or arrived at that season of life when those evacuations begin to leave them. It is generally accompanied with a quick, small, unequal pulse. It is often very sudden in its attack, especially at night; when, in the midst of a sound sleep, the patient is awakened as in the agonies of death. This last symptom does, indeed, sometimes happen to those who have water in the thorax: but the two cases are in general easily to be distinguished by observing the habit of the body, the state of the urine, and the other signs which accompany the several species of dropsy. As the asthma, which we are considering, seems to consist in a stricture, or spasm, of the bronchia and membranous cells of the lungs, it is usually distinguished by the name of the convulsive, spasmodic, or nervous asthma.'

The medicine recommended in this disease, is the ipecacoan: during a violent paroxysm of the spasmodic asthma, Dr. Akenfide ordered a scruple of ipecacoan to be instantly administered, and with great and immediate relief.—Where the indisposition is chronical and habitual, he directs from three to five grains every morning; or from five to ten grains every other morning. It is justly observed, that the good effects do not depend upon exercise or the action of vomiting, but upon the antispasmodic virtues of the ipecacoan.

Art. VIII. *A method of treating white-swellings of the joints: By the same.*

The method recommended by Dr. Akenfide, is the application of a blister round the part affected; which is to be kept open, and reduced to such a size as the nature of the complaint may seem to require. He gives five instances of successful practice in this way; and adds that nothing is to be expected from this treatment, where there is any sensible collection of fluid within the joint.

Art. IX. *A letter from Mr. T. Lane, of Aldersgate street, to W. Heberden, M. D. F. R. S.*

Mr. Lane in this letter relates some accurate experiments which were made with a view to ascertain the best manner of preparing the caustic alkali; a medicine which has deservedly acquired a great character for its efficacy in dissolving the human calculus.—From these experiments it appears, that equal parts of quick-lime and pearl ashes, afford a lixivium, in which the alkaline salt is entirely deprived of its fixed air, and is as powerful a solvent as if a greater proportion of lime had been added in the preparation:—that lime made from chalk, marble, oyster-shells, or lime-stone, gave a lixivium, equally free from fixed air, and equally powerful as a solvent:—that there is no difference in the lixivium, whether prepared from the salt of tartar or from pearl-ashes:—that the caustic volatile alkali has no power as a solvent:—and that the mineral or fossile alkali gives a lixivium considerably less powerful than the vegetable. Hence Mr. Lane concludes, that soap when directed as a medicine for the stone, should be made according to the formula of the London Dispensatory; the vegetable, yielding a more active soap, than the fossile alkali.

Art. X. *On the operation of mercury, in different diseases and constitutions: by Edward Barry, M. D. fellow of the college of Physicians, and of the Royal Society.*

This theory of the operation of mercury is deduced from the old mechanical principles.—Mercury, says Dr. Barry, acts on the circulating fluids by its gravity, fluidity or easy divisibility: its greater action upon particular parts depends upon the situation and direction of the vessels which receive it, and which are consequently disposed to receive it in greater or less quantity: and as to the evacuation, it will chiefly be produced, 'where there is the least resistance, where the excretory glands are most numerous, and their orifices most large.'—Dr. Barry is of opinion, 'that mercury does not act as a specific in curing this distemper, but by its known properties of gravity and fluidity; and that if gold could be rendered equally fluid, its operation would be probably stronger than that of mercury.'

With respect to the operation of mercury on the pulse, our author says, that when it proceeds in such a manner as is to be wished, the pulse becomes remarkably equal, soft, and calm. As the observations which are here subjoined, may suggest some useful practical hints, we shall transcribe the passage.

'Hence it appears, that mercurial unctions, directed with a proper regimen, will be more safe and effectual, in strong than in weak constitutions: for the force of circulation in the former will more freely diffuse it through the arterial system, and pro-

more equally the principal evacuations, especially those from the surface of the body, and their vessels will more easily afterwards recover their natural tone, and the humours their consistence. But the motion of the blood must, in such, be cautiously kept within proper and temperate limits; for a greater velocity and strength in the pulse, always succeeds the first admission of mercury into the blood, and a previous dissolution of it; and when the operation proceeds well, and the circulation is more equally enlarged, the pulse becomes remarkably equal, soft, and calm; whenever therefore this motion does not subside, but increases, especially when attended likewise with a local inflammation in the vessels, and glands of the mouth, the blood will certainly acquire an increased tenacity, which will oppose and prevent the natural operation of mercury as a dissolvent and deobstruent: this not only renders its operation more ineffectual and dangerous, but has often laid the foundation of subsequent invincible disorders; and I am well persuaded that many instances of a caries of the bones and of the spina ventosa, which have succeeded mercurial unctions, have been owing to an improper and large use of them, and that few instances are known in these northern climates, where these distempers are produced by the virulence of the infection; nor do I remember one case of this kind succeeding the use of the artificial preparations of mercury.

As to the artificial preparations of mercury, they all chiefly differ in their degree of pointed acrimony; and their different operation and effects in different diseases and constitutions may thence be determined. Hence our author deduces the surprising effects of the solution of the mercurius sublimatus corrosivus; which by its great subtilty is capable of entering the most distant minute vessels, and to which no other preparation of mercury can arrive.

Art. XI. *The history and cure of a dangerous affection of the œsophagus.* By N. Munckley, M. D. Fellow of the College of Physicians, and of the Royal Society.

The seat of this malady is sometimes near the top of the œsophagus, and at other times farther down, nearer the superior orifice of the stomach: in this last case the part of the alimentary tube, which is above the obstruction, is frequently so dilated by the food, which is detained in it, as to be capable of containing a large quantity; and the kind of vomiting, by which it is again returned through the mouth, comes on sooner or later after the attempt to swallow, in proportion to the nearness or remoteness of the part affected. In the last stage of this disease, not even liquids themselves can be swallowed, so as to pass into the stomach; and the patient dies literally starved to death.

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‘ On the dissection of such as have died in this manner, the Œsophagus is found to be considerably thickened; and in some so contracted within at the diseased part, as scarcely to admit the passing of a common probe; in others to adhere together, in such a manner as entirely to close up the passage, and not to be separated without great difficulty.’

In this dreadful disease, no medicine has yet effected a cure except mercury. In recent and slight cases, relief may be had by giving the mercury in small doses, and carrying it off by purgatives: but where the disease is more confirmed, nothing is of the least avail, but mercury used in such a manner as to raise a gentle but a constant spitting.

Art. XII. *An inquiry concerning the cause of the endemic colic of Devonshire.* By George Baker, M. D. Fellow of the college of physicians, and of the Royal Society, and physician to her Majesty's household.

Of this inquiry we have already given an account in our review for January 1768, page 16.—The paper as now published contains some additional facts and observations.

Art. XIII. *An examination of several means, by which the poison of lead may be supposed frequently to gain admittance into the human body, unobserved, and unsuspected:* By the same.

Lead is so subtle a poison, makes a part of so many of our kitchen utensils, and from its familiarity is so little suspected, that the present inquiry is of very great importance.—When we consider how readily a certain proportion of lead is dissolved in all the vegetable acids, there can be little doubt, but that culinary vessels lined with a mixture of tin and lead, may communicate pernicious qualities to acid foods.—To determine whether sauces are ever impregnated with lead from the common tinned vessels, several experiments were made with butter, water, salt, and distilled vinegar; the same trials were likewise made on some clear soup in which acid vegetables had been boiled; and it was evident that the soup as well as the sauces had dissolved some of the lead.—The best way to guard against this evil is either to use silver vessels, or vessels lined with pure tin.

The calces of lead are more easily dissolved than the crude metal, and the common glazed earthen vessels readily communicate their noxious qualities to acids. The custom therefore of keeping pickles in such vessels cannot but be dangerous: and the practice among the lower class of people, of baking their fruit-tarts in a cheap kind of glazed earthen ware, is likewise to be suspected.—‘ A friend of mine, says Dr. Baker, lately informed me, that, having observed a curran-tart, in such a dish, he expostulated with the mistress of the family on the danger, which might be apprehended from this custom;

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and that she answered, that "she gave the preference to that sort of earthen ware from a principle of frugality; it being a fact commonly known by all good house-wives, that fruit, baked in those vessels, requires a much less proportion of sugar to sweeten it, than when baked in any other vessel whatever."

Dr. Baker condemns the use of lead in any part of the apparatus for distilling simple waters. An acid arises during the latter part of the distillation which may easily be impregnated with the lead.

He attributes the dry belly-ach of the West Indies to their drinking new rum which has received a tincture from the lead in the distilling apparatus.—

'My suspicions, concerning this subject, have been greatly confirmed by the authority of Dr. Franklyn of Philadelphia, That gentleman informs me, that, at Boston, about forty years ago, leaden worms were used for the distillation of rum. In consequence thereof, such violent disorders were complained of by the drinkers of new rum, that the government found it expedient to enact a law, forbidding the use of any worms, except such only as were made of pure block-tin. This law having been enacted, the dry colic was much less frequently heard of than before. But the law was complied with only in part; for from that time to the present, instead of block-tin, they have used a pewter, containing a large proportion of lead. Dr. Franklyn likewise informed me, that the colic of Poitou is not so frequent a disease in any of the colonies, as it was formerly; and that the reason, commonly assigned, is, that the people now drink their punch very weak in comparison with what they were formerly accustomed to; which used to be rum and water in equal quantities. He added, that they now also drink their punch, with more juice of fresh limes in it; and, as that juice, joined to certain laxative medicines, is at present their common remedy, when any are seized with the disease, so it is generally considered as the best preservative against it.'

The next inquiry is whether lead be at all soluble in water, and Dr. Baker draws the following conclusion from the experiments.

'Hence it appears, that lead is not capable of solution in water, even in twelve years, but only of mixture and suspension. But it likewise appears probable, that so much lead may be thus mechanically mixed with, and suspended in water, as to communicate to it noxious qualities.'

'But is this metal, even when confined to external uses, intirely innocent, and free from suspicion? I have some reason to doubt, whether litharge, the common *basis* of our plasters, when used for the purpose of dressing issues, has not, in certain irritable constitutions, produced some of the ordinary effects
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of saturnine preparations, taken internally. There have been instances of children, thrown into convulsions, by cerusse, sprinkled on excoriated parts.'—

The vapour which exhales from melted lead is very noxious. 'That the vapour, which exhales from melted lead, is capable of exciting the disease, which is our present subject, is a fact, frequently exemplified in the case of plumbers, and potters, and those who are employed in making *shot*. But farther, it is proved by the experience of printers, that the using types, which have been suffered to stand too long before the fire, in order to dry them, has been followed by weakness and contraction of the fingers. Nay, from several cases, which have been related to me on good authority, I have had reason to suspect, that the vapour of this metal, even when heated by friction only, has occasioned the colic of Poitou with all its consequences.'

Those paints in which lead enters the composition have doubtless their poisonous effects: the too fashionable application of cerusse to the skin has been followed by obstinate colics; pains, tremors, and resolution of the limbs; slow wasting fevers; and a pulmonary consumption.—Dr. Baker concludes this useful inquiry with some curious observations concerning the effects of this poison on the muscular fibres.

Art. XIV. *An attempt towards an historical account of that species of spasmodic colic, distinguished by the name of the colic of Poitou: By the same.*

Our author traces down the history of this disease from the earliest accounts of it, and at the same time points out its connection with what he supposes to be its specific cause, viz. the noxious impregnations from lead.

He thus concludes his historical account.—'From what has been premised, it appears, that, in the earlier ages of the world, the colic of Poitou, although not unknown, was not a frequent disease; that it was originally described by authors of great antiquity, as the ordinary effect of the poison of lead; and that, during a course of many years, it was no otherwise mentioned in books, than as the effect of that poison. It appears likewise, that, as luxury, and refinement, and fraud increased in the world, this poison had more frequent opportunities of exerting its virulence on the human body; and that therefore the disorder by degrees became more and more common. I am sorry likewise to add, that there appears to be abundant reason to suspect, that the art of medicine, itself, has contributed its part towards propagating this colic, by borrowing from the class of poisons a substance, which, however efficacious it may have been in some violent complaints, has not hitherto been convertible into a safe remedy.'

Art. XV. *An examination of the several causes, to which the colic of Poitou has been attributed: By the same.*

The colic of Poitou has been attributed to a variety of causes.—1. The remains of fevers, the crisis of which has been imperfect, or which have not been properly treated.—2. Poisons.—3. The abuse of wine, and of other sour and austere fermented liquors, and unripe acids.—4. The gout and rheumatism translated upon the bowels.—5. Obstructed perspiration.—6. The scurvy.—7. Melancholy: and the passions of the mind.—Dr. Baker examines all these causes, and shews that the diseases produced by them have not the pathognomonic symptoms of the colic of Poitou.—This examination therefore confirms his former opinion, that it is the peculiar operation of lead, to excite a disease so remarkably characterized as the colic of Poitou.

Art. XVI. *Of the bronchial polypus: by R. Warren, M. D. Fellow of the college of physicians, and of the Royal Society; and physician in ordinary to his Majesty.*

The patient whose case is here related, had a great difficulty in breathing; a weight on the chest; a quick pulse; a short, dry, and almost incessant cough. These complaints were very troublesome and had greatly reduced the patient: she was suddenly relieved by coughing up a large polypous concretion, which had been formed in the ramifications of the *aspera arteria*.

These symptoms returned irregularly, and were frequently relieved by a discharge of the Polypi.—The disorder, says Dr. Warren, went on in this manner till more than a year after the first attack; when she began to complain of a pain in her right heel. As the pain increased, the returns of the oppression became less frequent, and fewer polypi were thrown up. Some weeks after she had complained of the pain in her heel, it was discovered that matter was formed there; and, upon letting it out, the *os calcis* was found carious. From the time that this matter was discharged (now more than two years since) she has had no return of the difficulty of breathing; has brought up no more polypous concretions; and has been perfectly free from every pulmonic complaint. The sore in the heel has remained ever since; and a glandular swelling in the neck, which was in a state of suppuration before, and at the time that the polypi were thrown up, continues still to discharge.

After this history, we have some observations on the nature and tendency of the disease; and a description of the polypous concretions themselves, illustrated by two engravings.

Art. XVII. *On the chicken-pox: By Dr. W. Heberden.*

From Dr. Heberden's account of this very common disease, he says that it may be thus distinguished from the small-pox. 1. That a vesicle full of serum appears on the top of the pock the second or third day from the eruption.—2. That a crust covers the chicken-pox on the fifth day; at which time, those of the small-pox are not at the height of their suppuration.

Art. XVIII. *The epidemical cold in June and July, 1767: by the same.*

It attacked equally, says our author, both sexes and all ages. Some infants were affected with it, and it appeared to be fatal to a very few old and infirm persons; but in general it was less epidemical, and far less dangerous, than the cold of 1762.—It was plainly inflammatory, and bore bleeding very well.

Art. XIX. *Flos cardamines recommended to the trial of physicians, as an antispasmodic remedy: By George Baker, M. D. Fellow of the College of Physicians, and of the Royal Society, and Physician to her Majesty's household.*

The first case in which our author saw the good effects of this medicine, was an obstinate *spasmodic asthma*.—He next tried it with two patients afflicted with the *chorea sancti viti*.—Then in an *Hemiplegia*, which returned almost constantly every month, and was always succeeded and removed by convulsions.—The patient swallowed with great difficulty, and this symptom become more and more troublesome after every paroxysm.—It is remarkable, that from the time of her beginning the use of this powder, she suffered only one slight return of her disorder.—In the last case mentioned by Dr. Baker, this medicine alleviated the symptoms, but the disease proved fatal. There was a great weakness in the lower extremities attended with violent, irregular, and involuntary motions; and a number of other nervous affections. No radical cure could be expected in this case, for it appeared on dissection, that the brain was lessened and contracted, and had shrunk from under its covering, and the medullary substance was of a much firmer consistence than natural.—Dr. Baker observes that he has tried it in two or three epileptic cases, without success.

The next article contains some facts and observations in confirmation of what was advanced by Dr. Baker in his inquiry concerning the endemial colic of Devonshire.

This volume is concluded with the following queries by Dr. Heberden.

1. ' The peruvian bark has been given to a woman successfully in the quantity of a drachm every three hours, two days after her delivery, for twenty four hours, without lessening the lochia; and it has been frequently given to others during their catamenia without the least interruption of them.

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‘ In the confluent small-pox, a very free use of it has not seemed in a variety of cases to have abated the spitting. Is there any just foundation for believing the bark to be so powerful an astringent, as to obstruct any natural or critical evacuation, and thereby endanger the health; or to make us fear giving it upon these accounts, whenever there is any other good reason for its being given ?

2. ‘ Does experience sufficiently warrant that virtue sometimes ascribed to camphor of preventing a strangury ? two scruples of it given to a woman in a clyster proved so irritating as to bring on pains resembling those of labour. Another woman was seized with a strangury soon after she had taken a camphor bolus, which she herself imputed to the camphor, and no other probable cause of it could be assigned. Camphor is in its nature nearly allied to spirit of turpentine, one drachm of which taken internally brings on a strangury, as certainly as cantharides.

3. ‘ Several patients labouring under eruptive fevers, who have happened to keep out of bed a little time every day, for several days together, have constantly found, that the eruption was greater, while they were up and cool, and that it began to fade as soon as they were hot in bed. Is it owing to experience or hypothesis that eruptions are believed to be thrown out more vigorously by warmth and lying a-bed ?

4. ‘ Is the gout a certain a remedy of other complaints as it is generally supposed ? and is it not a much worse evil than most of those for the cure of which it is often desired ?

5. ‘ Palsies and apoplexies, which are only different degrees of the same distemper, most commonly attack those, who are past the meridian of life, and frequently such as are at least upon the verge of old age. They are often the distempers of persons worn out with cares and diseases and time, and seldom of the young and vigorous, and of the subjects of inflammatory disorders. The medicines likewise hitherto established by experience to prevent their returns are almost all, except the purging ones, of the stimulating and cordial kind. Is not all this sufficient to make us suspect, that mischief may be done by an indiscriminate use of large bleedings for all who are struck with such complaints ? Books do indeed make a distinction between a pituitous and sanguineous apoplexy, in the latter only of which they recommend bleeding : but this difference is not easy to be seen, and seems hardly ever looked for in practice. Wherever the state of health was such, that there would have been just objections to taking away blood before the attack of a palsy or apoplexy, there, in my opinion, will always be a good reason, if not against bleeding at all, yet certainly
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against taking much blood, after such an attack; and accordingly some apoplectic patients have appeared to me to have been hurt by large and repeated bleeding.'

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An Account of Corsica; the Journal of a Tour to that Island; and Memoirs of Pascal Paoli. By James Boswell, Esq. 8vo. 6s. Dilly. 1768.

WE have here what, in the eye of many a misinformed English Reader, may look like a prodigy; a *North Briton* fervently devoted to LIBERTY, and that with a degree of zeal almost romantic. Not a Milton, a Ludlow, or any of the most flaming republicans of Cromwell's days, could have been a warmer advocate for freedom, than Mr. Boswell appears to be.

Inspired by this animating spirit, and excited by a strong enthusiastic desire to behold the MAN who, in these degenerate days of mock patriotism has so firmly stood forth, the uncorrupted and unconquerable champion of his country's liberties,—our young and gallant author made a special voyage to *CORSICA*, the scene of those great and glorious deeds which have been achieved by the truly noble *PASCAL PAOLI*! . . . But no words can do so much justice to this writer's ideas of the subject, or can so well explain his motives for visiting the illustrious *ITALIAN*, as his own.

'Liberty, says Mr. Boswell, is so natural, and so dear to mankind, whether as individuals, or as members of society, that it is indispensibly necessary to our happiness. Every thing worthy arises from it. Liberty gives health to the mind, and enables us to enjoy the full exercise of our faculties. He who is in chains cannot move either easily or gracefully; nothing elegant or noble can be expected from those, whose spirits are subdued by tyranny, and whose powers are cramped by restraint.

'There are, indeed, who from the darkest prejudice, or most corrupt venality, would endeavour to reason mankind out of their original and genuine feelings, and persuade them to substitute artificial sentiment in place of that which is implanted by God and Nature. They would maintain, that slavery will from habit become easy, and, that mankind are truly better, when under confinement and subjection to the arbitrary will of a few.

'Such doctrine as this, could never have gained any ground, had it been addressed to calm reason alone. Its partisans therefore have found it necessary to address themselves to the imaginations and passions; to call in the aid of enthusiasm and superstition; in some countries to instill a strange love and attachment to their sovereigns; and in others to propagate certain mystical notions, which the mind of man is wonderfully ready to receive, of a divine right to rule; as if their sovereigns had descended from heaven. This last idea
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has been cherished for ages, from the "Cara Deum foboles, the beloved offspring of the Gods," among the Romans, to those various elevated and endearing epithets, which modern nations have thought proper to bestow upon their sovereigns.

* But whatever sophisms may be devised in favour of slavery, patience under it, can never be any thing but "the effect of a sickly constitution, which creates a laziness and despondency, that puts men beyond hopes and fears: mortifying ambition, and other active qualities, which freedom begets; and instead of them, affording only a dull kind of pleasure, of being careles and insensible."

* There is no doubt, but by entering into society, mankind voluntarily give up a part of their natural rights, and bind themselves to the obedience of laws, calculated for the general good. But, we must distinguish between authority, and oppression; between laws, and capricious dictates; and keeping the original intention of government ever in view, we should take care that no more restraint be laid upon natural liberty, than what the necessities of society require.

* Perhaps the limits between the power of government, and the liberty of the people, should not be too strictly marked out. Men of taste reckon that picture hard, where the outlines are so strong, as to be clearly seen. They admire a piece of painting, where the colours are delicately blended, and the tints, which point out every particular object, are softened into each other, by an insensible gradation. So in a virtuous state, there should be such a mutual confidence between the government and the people, that the rights of each should not be expressly defined.

* But flagrant injustice, on one side or other, is not to be concealed; and, without question, it is the privilege of the side that is injured, to vindicate itself.

* I have been led into these reflections from a consideration of the arguments by which ingenious men in the refinement of politics have endeavoured to amuse mankind, and turn away their attention from the plain and simple notions of liberty.

* Liberty is indeed the parent of felicity, of every noble virtue, and even of every art and science. Whatever vain attempts have been made to raise the generous plants under an oppressive climate, have only shewn more evidently the value of freedom.

* It is therefore no wonder that the world has at all times been roused at the mention of liberty; and that we read with admiration and a virtuous enthusiasm, the gallant achievements of those who have distinguished themselves in the glorious cause; and the history of states who were animated with the principle of freedom, and made it the basis of their constitution.

* Should any one transmit to posterity the annals of an enslaved nation, we should sleep over whole ages of the humbling detail. Every thing would be so poor, so tame, and so abject, that one might as well peruse the records of a prison-house.

* Put we have a manly satisfaction in reading the history of the ancient Romans; even abstracting from their connections and their broils with other states. Their internal progress alone affords ample matter of speculation to a judicious and spirited observer of human nature.

nature. We love to trace the various springs of their conduct, and of their advancement in greatness. We contemplate with pleasure the ferments between the Patricians and Plebeians, the strong exertions of rude genius, the vigorous exercises and hardy virtues of men uncontrolled by timid subjection.

‘ They who entertain an extravagant veneration for antiquity, would make us believe, that the divine fire of liberty has been long ago exhausted, and that any appearances of it which are to be found in modern times are but feeble and dim. They would make us believe that the world is grown old, that the strength of human nature is decayed, and that we are no more to expect those noble powers which dignified men in former ages.

‘ But the truth is, that human nature is the same at all times, and appears in different lights merely from a difference of circumstances. In the language of the schoolmen, the substance is fixed, the accidents only vary. Rome has yet the seven hills on which the conquerors of the world dwelt, and these are inhabited by Romans. Athens still occupies the space from whence philosophy and genius diffused a radiance to all the nations around, and is possessed by Athenians. But neither of these people now retain any resemblance of their illustrious ancestors; this is entirely owing to the course of political events, which has produced a total change in their manners.

‘ That the spirit of liberty has flourished in modern times, we may appeal to the histories of the Swiss, and of the Dutch; and the boldest proofs of it are to be found in the annals of our own country.

‘ But a most distinguished example of it actually exists in the island of Corsica. There, a brave and resolute nation, has now for upwards of six and thirty years, maintained a constant struggle against the oppression of the republic of Genoa. These valiant islanders were for a long time looked upon as an inconsiderable band of malecontents, as a disorderly troop of rebels, who would speedily be compelled to resume those chains which they had frowardly shaken off. They have however continued steady to their purpose. Providence has favoured them; and Europe now turns her eyes upon them, and with astonishment sees them on the eve of emancipating themselves for ever from a foreign yoke, and becoming a free and independent people.’

The foregoing reflections were written before the late treaty between France and Genoa was known; in virtue of which scandalous compact it is said the former have undertaken the conquest of these brave Islanders; in which ignoble design, it is hoped they will meet with only the success they deserve;—and every generous minded Reader, we doubt not, will join with Mr. Boswell and the Reviewers, in saying AMEN!—But to return to our Author.

Mr. Boswell, as we are informed, is a young gentleman of a considerable family in Scotland; and has been bred to the law. Having, as he tells us, resolved to pass a few years abroad, both for instruction and entertainment, he, unlike our young men of quality, who only visit the scenes of foreign luxury

luxury and dissipation, pitched upon Corsica, 'as a place which nobody else had seen, but where he should find what was to be seen no where else, a people actually fighting for liberty, and forming themselves, from a poor inconsiderable, oppressed nation, into a flourishing independent state.'

The out-set of our author's journal bears no date; but we conclude from circumstances, that he set out on his tour in 1764. When he arrived in Switzerland, (for he went thither, and proceeded to Rome, &c. before he went to Corsica) he visited the celebrated J. J. Rousseau.

'This philosopher was then living, says Mr. B. in romantic retirement, from whence, perhaps, it had been better for him never to have descended. While he was at a distance, his singular eloquence filled our minds with high ideas of the wild philosopher. When he came into the walks of men, we know alas! how much these ideas suffered.'

The above remark is very just, and the censure implied in it is equally delicate both with respect to Rousseau who was our author's friend, and to Mr. Hume who is his countryman. We need say nothing more on this head, as the differences that happened between these two eminent philosophic geniuses, during Mr. Rousseau's residence in England, are so recent, so generally known, and have been so particularly noticed in our Reviews.

Mr. Boswell was very courteously received by the citizen of Geneva; who having some correspondence with the Corsicans, since their application to him for assistance in forming a body of laws to be established in their island, he gave our author a recommendation to some of the principal people there.

We shall (for the present) pass over our author's travels in Corsica, with the particulars of the hospitable entertainment he met with at the several places visited by him before he was introduced to Paoli; and proceed immediately to his description of that illustrious personage; and his account of the conversation he had the honour to hold with him.

'When, says he, I first came within sight of Sollacaro, where Paoli was, I could not help being under considerable anxiety. My ideas of him had been greatly heightened by the conversations I had held with all sorts of people in the island, they having represented him to me as something above humanity. I had the strongest desire to see so exalted a character; but I feared that I should be unable to give a proper account why I had presumed to trouble him with a visit, and that I should sink to nothing before him. I almost wished yet to go back without seeing him. These workings of sensibility employed my mind till I rode through the village and came up to the house where he was lodged.

'Leaving my servant with my guides, I past through the guards, and was met by some of the general's people, who conducted me into an antichamber, where were several gentlemen in waiting. Signor

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Boccociampe had notified my arrival, and I was shewn into Paoli's room. I found him alone, and was struck with his appearance. He is tall, strong, and well made; of a fair complexion, a sensible, free, and open countenance, and a manly, and noble carriage. He was then in his fortieth year. He was drest in green and gold. He used to wear the common Corsican habit, but on the arrival of the French he thought a little external elegance might be of use to make the government appear in a more respectable light.

'He asked me what were my commands for him. I presented him a letter from Count Rivarola, and when he had read it, I shewed him my letter from Rousseau. He was polite, but very reserved. I had stood in the presence of many a prince, but I never had such a trial as in the presence of Paoli. I have already said, that he is a great physiognomist. In consequence of his being in continual danger from treachery and assassination, he has formed a habit of studiously observing every new face. For ten minutes we walked backwards and forwards through the room, hardly saying a word, while he looked at me, with a steadfast, keen and penetrating eye, as if he searched my very soul.

'This interview was for a while very severe upon me. I was much relieved when his reserve wore off, and he began to speak more. I then ventured to address him with this compliment to the Corsicans. "Sir, I am upon my travels, and have lately visited Rome. I am come from seeing the ruins of one brave and free people: I now see the rise of another."

'He received my compliment very graciously; but observed that the Corsicans had no chance of being like the Romans, a great conquering nation, who should extend its empire over half the globe. Their situation, and the modern political systems, rendered this impossible. But, said he, Corsica may be a very happy country.

'Some of the nobles who attended him, came into the room, and in a little we were told that dinner was served up. The general did me the honour to place me next him. He had a table of fifteen or sixteen covers, having always a good many of the principal men of the island with him. He had an Italian cook who had been long in France; but he chose to have a few plain substantial dishes, avoiding every kind of luxury, and drinking no foreign wine.

'I felt myself under some constraint in such a circle of heroes. The general talked a great deal on history and on literature. I soon perceived that he was a fine classical scholar, that his mind was enriched with a variety of knowledge, and that his conversation at meals was instructive and entertaining. Before dinner he had spoken French. He now spoke Italian, in which he is very eloquent.

'We retired to another room to drink coffee. My timidity wore off. I no longer anxiously thought of myself; my whole attention was employed in listening to the illustrious commander of a nation.

'He recommended me to the care of the Abbé Rostini, who had lived many years in France. Signor Colonna, the lord of the manor here being from home, his house was assigned for me to live in. I was left by myself till near supper time, when I returned to the general.

neral, whose conversation improved upon me, as did the society of those about him, with whom I gradually formed an acquaintance.

‘ Every day I felt myself happier. Particular marks of attention were shewn me as a subject of Great Britain, the report of which went over to Italy, and confirmed the conjectures that I was really an envoy. In the morning I had my chocolate served up upon a silver salver adorned with the arms of Corsica. I dined and supped constantly with the general. I was visited by all the nobility, and whenever I chose to make a little tour, I was attended by a party of guards. I begged of the general not to treat me with so much ceremony; but he insisted upon it.

‘ One day when I rode out I was mounted on Paoli’s own horse, with rich furniture of crimson velvet, with broad gold lace, and had my guards marching along with me. I allowed myself to indulge a momentary pride in this parade, as I was curious to experience what could really be the pleasure of state and distinction with which mankind are so strangely intoxicated.

‘ When I returned to the continent after all this greatness, I used to joke with my acquaintance, and tell them that I could not bear to live with them, for they did not treat me with a proper respect.

‘ My time passed here in the most agreeable manner. I enjoyed a sort of luxury of noble sentiment. Paoli became more affable with me. I made myself known to him. I forgot the great distance between us, and had every day some hours of private conversation with him.

‘ From my first setting out on this tour, I wrote down every night what I had observed during the day, throwing together a great deal, that I might afterwards make a selection at leisure.

‘ Of these particulars, the most valuable to my readers, as well as to myself, must surely be the memoirs and remarkable sayings of Paoli, which I am proud to record.

‘ Talking of the Corsican war, “ Sir, said he, if the event prove happy, we shall be called great defenders of liberty. If the event prove unhappy, we shall be called unfortunate rebels.”

‘ The French objected to him that the Corsican nation had no regular troops. We would not have them, said Paoli. We should then have the bravery of this and the other regiment. At present every single man is as a regiment himself. Should the Corsicans be formed into regular troops, we should lose that personal bravery which has produced such actions among us, as in another country would have rendered famous even a Marischal.

‘ I asked him how he could possibly have a soul so superior to interest. “ It is not superior, said he; my interest is to gain a name. I know well that he who does good to his country will gain that: and I expect it. Yet could I render this people happy, I would be content to be forgotten. I have an unspeakable pride, “ *Una superbia indicabile*.” The approbation of my own heart is enough.”

‘ He said he would have great pleasure in seeing the world, and enjoying the society of the learned, and the accomplished in every country. I asked him how with these dispositions, he could bear to be confined to an island yet in a rude uncivilized state; and instead of participating Attick evenings, “ *noctes cœnæque Deum*,”

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be in a continual course of care and of danger. He replied in one line of Virgil,

Vinct amor patriæ laudumque immensa cupido

This uttered with the fine open Italian pronunciation, and the graceful dignity of his manner, was very noble. I wished to have a statue of him taken at that moment.

'I asked him if he understood English. He immediately began and spoke it, which he did tolerably well. When at Naples, he had known several Irish gentlemen who were officers in that service. Having a great facility in acquiring languages, he learnt English from them. But as he had been now ten years without ever speaking it, he spoke very slow. One could see that he was possessed of the words, but for want of what I may call mechanical practice, he had a difficulty in expressing himself.

'I was diverted with his English library. It consisted of some broken volumes of the Spectator and Tatler, Pope's Essay on Man, Gulliver's Travels, a history of France in old English, and Barclay's apology for the Quakers.'

Our Author promised to send him some English books; and he adds, in a note, that he has since furnished Paoli with the works of Harrington, Sidney, Addison, Trenchard, and other writers in favour of liberty. He also sent him the Spectator, Tatler, and Guardian; and the works of Mr. Johnson, author of the Rambler, &c.

'He convinced me, continues Mr. B. how well he understood our language; for I took the liberty to shew him a memorial which I had drawn up on the advantages to Great Britain from an alliance with Corsica; and he translated this memorial into Italian with the greatest facility. He has since given me more proofs of his knowledge of our tongue by his answers to the letters which I have had the honour to write to him in English, and in particular by a very judicious and ingenious criticism on some of Swift's works.

'He was well acquainted with the history of Britain. He had read many of the parliamentary debates, and had even seen a number of the North Briton. He shewed a considerable knowledge of this country, and often introduced anecdotes and drew comparisons and allusions from Britain.

'He said his great object was to form the Corsicans in such a manner that they might have a firm constitution, and might be able to subsist without him. Our state, said he, is young, and still requires the leading strings. I am desirous that the Corsicans should be taught to walk of themselves. Therefore when they come to me to ask whom they should chuse for their Padre del Comune, or other magistrate, I tell them, you know better than I do, the able and honest men among your neighbours. Consider the consequence of your choice, not only to yourselves in particular, but to the island in general. In this manner I accustom them to feel their own importance as members of the state.

'Mr. B. observing, that things would make a rapid progress, and that we should soon see all the arts and sciences flourish in Corsica. Patience Sir, said he. If you saw a man who had fought a hard battle, who was much wounded, who was beaten to the ground, and who with difficulty could lift himself up, it would not be reasonable to ask him

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E

to

to get his hair well drest, and to put on embroidered clothes. Corsica has fought a hard battle, has been much wounded, has been beaten to the ground, and with difficulty can lift herself up. The arts and sciences are like drest and ornament. You cannot expect them from us for some time. But come back twenty or thirty years hence, and we will shew you arts and sciences, and concerts and assemblies, and fine ladies, and we'll make you fall in love among us, Sir.

He smiled a good deal, when I told him that I was much surprized to find him so amiable, accomplished, and polite; for although I knew I was to see a great man, I expected to find a rude character, an Attila king of the Goths, or a Luitprand king of the Lombards.

I observed that although he had often a placid smile upon his countenance, he hardly ever laughed. Whether loud laughter in general society be a sign of weakness or rusticity, I cannot say; but I have remarked that real great men, and men of finished behaviour, seldom fall into it.

The variety, and I may say versatility, of the mind of this great man is amazing. One day when I came in to pay my respects to him before dinner, I found him in much agitation, with a circle of his nobles round him, and a Corsican standing before him like a criminal before his judge. Paoli immediately turned to me, "I am glad you are come, Sir. You protestants talk much against our doctrine of transubstantiation. Behold here the miracle of transubstantiation, a Corsican transubstantiated into a Genoese. That unworthy man who now stands before me is a Corsican, who has been long a lieutenant under the Genoese, in Capo Corso. Andrew Doria and all their greatest heroes could not be more violent for the republic than he has been, and all against his country." Then turning to the man, "Sir, said he, Corsica makes it a rule to pardon the most unworthy of her children, when they surrender themselves, even when they are forced to do so, as is your case. You have now escaped. But take care. I shall have a strict eye upon you; and if ever you make the least attempt to return to your traitorous practices, you know I can be avenged of you." He spoke this with the fierceness of a lion, and from the awful darkness of his brow, one could see that his thoughts of vengeance were terrible. Yet when it was over, he all at once resumed his usual appearance, called out "come along;" went to dinner, and was as chearful and gay as if nothing had happened.

His notions of morality are high and refined, such as become the father of a nation. Were he a libertine, his influence would soon vanish; for *men will never trust the important concerns of society to one they know will do what is hurtful to society for his own pleasures.* He told me that his father had brought him up with great strictness, and that he had very seldom deviated from the paths of virtue. That this was not from a defect of feeling and passion, but that his mind being filled with important objects, his passions were employed in more noble pursuits than those of licentious pleasure. I saw from Paoli's example the great art of preserving young men of spirit from the contagion of vice, in which there is often a

species of sentiment, ingenuity, and enterprise, nearly allied to virtuous qualities.

' Shew a young man that there is more real spirit in virtue than in vice, and you have a surer hold of him, during his years of impetuosity and passion, than by convincing his judgment of all the rectitude of ethicks.

' One day at dinner, he gave us the principal arguments for the being and attributes of God. To hear these arguments repeated with graceful energy by the illustrious Paoli in the midst of his heroic nobles, was admirable. I never felt my mind more elevated.

' I took occasion to mention the king of Prussia's infidel writings, and in particular his epistle to Marischal Keith. Paoli who often talks with admiration of the greatness of that monarch, instead of uttering any direct censure of what he saw to be wrong in so distinguished a hero, paused a little, and then said with a grave and most expressive look, "*C'est une belle consolation pour un vieux general mourant, En peu de tems vous ne serez plus.*" It is fine consolation for an old general when dying, *In a little while you shall be no more!*"

' When he was asked if he would quit the island of which he had undertaken the protection, supposing a foreign power should create him a Marischal, and make him governor of a province; he replied, "I hope they will believe I am more honest, or more ambitious; for, said he, to accept of the highest offices under a foreign power would be to *serve*"

' He reasoned one day in the midst of his nobles whether the commander of a nation should be married or not. "If he is married, said he, there is a risk that he may be distracted by private affairs, and swayed too much by a concern for his family. If he is unmarried, there is a risk that not having the tender attachments of a wife and children, he may sacrifice all to his own ambition." When I said he ought to marry and have a son to succeed him, "Sir, said he, what security can I have that my son will think and act as I do? What sort of a son had Cicero, and what had Marcus Aurelius?"

' He said to me one day when we were alone, I never will marry. I have not the conjugal virtues. Nothing would tempt me to marry, but a woman who should bring me an immense dowry, with which I might assist my country."

' But he spoke much in praise of marriage, as an institution which the experience of ages had found to be the best calculated for the happiness of individuals, and for the good of society. Had he been a private gentleman, he probably would have married, and I am sure would have made as good a husband and father as he does a supreme magistrate and a general. But his arduous and critical situation would not allow him to enjoy domestic felicity. He is wedded to his country, and the Corsicans are his children.

' He often talked to me of marriage, told me licentious pleasures were delusive and transient, that I should never be truly happy till I was married, and that he hoped to have a letter from me soon after my return home, acquainting him that I had followed his advice, and was convinced from experience, that he was in the right. With such an engaging condescension did this great man behave to me. If

I could but paint his manner, all my readers would be charmed with him.

He has a mind fitted for philosophical speculations as well as for affairs of state. One evening at supper, he entertained us for some time with some curious reveries and conjectures as to the nature of the intelligence of beasts, with regard to which, he observed human knowledge was as yet very imperfect. He in particular seemed fond of inquiring into the language of the brute creation. He observed that beasts fully communicate their ideas to each other, and that some of them, such as dogs, can form several articulate sounds. In different ages there have been people who pretended to understand the language of birds and beasts. Perhaps, said Paoli, in a thousand years we may know this as well as we know things which appeared much more difficult to be known. I have often since this conversation, indulged myself in such reveries. If it were not liable to ridicule, I would say that an acquaintance with the language of beasts would be a most agreeable acquisition to man, as it would enlarge the circle of his social intercourse.

[To be continued.]

G.

Conclusion of the Account of Mr. Baretti's Book on the Manners and Customs of Italy.

IN our last number we gave a general view of what is contained in the first eight chapters of Mr. Baretti's work; we now proceed to the ninth, which contains a very ingenious defence of the Roman-catholic superstition, considered in a political view. Mr. Baretti tells us that the late Pope Benedict the Fourteenth once offered all the Italian princes an utter abolition of all holidays, Sundays excepted; which offer procured him the appellation of *papa protestante*, the *protestant pope*. After long debates and consultations, every one of those princes rejected the offer made by his holiness, and chose rather to go on in the old way.

The reasons urged, says he, for accepting the offered abolition may easily be guessed by any shop keeper in England, let him be ever so dull. We have lately got in Italy a pretty numerous set of young gentlemen, who can talk as glibly about political matters as any old member of the Robin Hood society, and defant, with as much eloquence and perspicuity, upon arts, manufactures, and commerce, as any British grocer or haberdasher of them all. Our young men of quality not only read Voltaire, Rousseau, the Marquis d'Argens, Montesquieu, and other modish French writers, but likewise many English books translated into Italian from the French. By means of such studies, it is inconceivable how our young men of quality increase in wisdom and scepticism every day.

Counsellors of this cast, we may well suppose, when the great question concerning the offered abolition was agitated, launched out, with great force of ratiocination, upon "the prodigious advantages that would infallibly accrue to arts, manufactures and commerce, by exploding those

those useless and noxious festivals; upon the large additions which might be made to the present stock in trade, by the united labours of several millions of hands in the space of forty or fifty days gained by the abolition every year; and on the strong probability of under-selling our neighbours at foreign markets in a very short time, which would quickly make us masters of the whole commerce of the countries round, give us numerous fleets in a few years, and render the Italian name respectable once more to the whole world."

"After having opened this enchanting prospect, we may likewise easily conceive, that those young counsellors pointed out with great acuteness of observation, "the innumerable evils produced by idleness, the great parent of vice; and enlarged most pompously on the inexpressible happiness which a nation enjoys, whose poor are so industriously inclined as to employ every moment of their time in incessant labour."

"These, and other such astonishing arguments were probably confirmed by the example of the English in particular, who by their unparalleled industry and natural love of labour, are all become very rich and very happy, the greatest part of them being lords and squires, who not knowing what to do with their bags of money, run in shoals about the world to scatter it away, and especially about Italy, where, amongst other satisfactions, they obtain that of hearing songs, sung in the truest taste, and of contemplating the mossy ruins of ancient Rome, together with the half-defaced works of Michelangelo and Raphael."

"But now, Mr. Sharp, let us turn the leaf, and see what is contained in the next page; that is, let us hear the answer given to those learned and wise counsellors by an old-fashioned staunch Machiavelian, and his reasons against accepting the offered abolition."

"The fellow began his speech with this old, very old observation, that *"the plurality must needs be ever poor, let their industry be ever so great, and their labour ever so incessant."* He then went on in this strain:

"If this be true, as it is without doubt, that labour is the greatest murderer of men, as it appears by the short space that the laborious part of mankind live, when compared to the long time lived by the idle, why should we be so uncharitable as to shorten the lives of our countrymen with an increment of fatigue? what is there in the world that deserves the getting, if it must be got at so dear an expence? Pray, gentlemen, what do we want farther than what we have? Does not Italy, one year with another, produce corn for us all? It certainly does, since we send many ship-loads of it to Spain and Turkey when the crop proves tolerable, besides furnishing Switzerland with almost all the bread that is eaten there? Then Italy produces a great deal more wine than we could possibly drink, if we were all turned into sponges. We have cattle enough to furnish the whole peninsula with meat: we have horses, asses, and mules in abundance: the whole land swarms with fowls, both wild and tame; and the sea, which encompasses us on three sides, and our rivers and lakes, are very liberal to us of very good fish. As for cheese, we have such quantities, and so good, that all the nations of Europe will taste of it, as likewise of our Bologna-sausages, and macaroni, and vermicelli, and other such good things. Then we have very luscious grapes, and melons, and apples, and pears, and figs, and plumbs, and oranges, and lemons, and all other sorts of

fruits in an astonishing abundance. Our gardens give us cabbages, and salad, and all kinds of pot-herbs twenty times more than we need. You all know what prodigious quantities of oil we send abroad, besides what we use at home: you all know what plenty of good rice some of our provinces yield, and turkey-corn, and chestnuts, which make up the chief food of our low people. You know what quantities of beans and peas, and other kinds of pulse, we may consume of our own growth. Our mountains yield near as much iron and copper as we want, besides so much fine marble of all sorts, both for use and ornament, that we might build new cities, if we thought it necessary. We have no need of buying any kind of timber from abroad, as we have oaks, and elms, and fir-trees, and walnut-trees, more than our carpenters will ever want, besides black and red ebony, and many other fine woods for cabinet-making. We have fuel for firing, flax to make linen, and hemp enough to hang us all, if we had a mind to it. We have wool enough to cloath all the lower part of our people, and hides and skins enough for our shoes and gloves; and a thousand other blessings, for which we ought to be thankful; and above all the nations in the world, except perhaps the Chinese, we have an immense quantity of silk, which our ground produces every where. This article alone, good sir, is more than equivalent to all the superfluities which our present general luxury and corruption makes us dream we want from other countries. Our silk alone will procure us coffee from Arabia, sugar from Martinico, pepper, cinnamon, cloves, and nutmegs from the East-Indies; pilchards, herrings, and salmon from Falmouth, Yarmouth, and Carrickfergus; and as much gold and silver from Peru and Potosi as will facilitate all kinds of mercantile business among us; and yet the balance of trade be still in our favour. We have already so much tobacco of our own growth, that if we improve a little farther the cultivation of it, we shall in a little time want no more either from Virginia or from Salonicchio. What then, in the name of confusion, would these gentlemen want more? What need have we to increase our natural riches with papal abolitions? Are we not a nation numerous enough, and as strong and as healthy, as any other nation? And what do these beardless gentry talk about the English, and bring their example to support their ultramontane reasoning? The English, we allow, are a very ingenious and industrious people, as we see by their cloaths, their watches, and their Birmingham-wares. They are a people that hate idleness as much as they hate the French and the devil. But is it positively true, that they are all lords and squires, because they hate idleness and love hard work? Yet, suppose this was true, what would it signify? What business have we to make lords and squires of all our poor? Is it not better for them to live a long life in idleness, than to be for a few years labouring lords, and hard working squires? Then our idle poor propagate much faster than the laborious English, if it be true, that the country of the English, though somewhat larger than ours, scarcely contains half as many inhabitants; and you all know, gentlemen, that propagation has been the chief end of our creation. But alas, gentlemen! let us saddle an additional weight of labour on our poor, and deprive them at the same time of their rejoicing festivals and raree-shows, what will be the consequence? The consequence will be, that they will work their own destruction. It is true, that our stock in trade will certainly grow a little larger,

larger, for a while, after the abolition, and bring perhaps some few cart-loads of money into our country from foreign parts. But then the cheapness of money will cause dearness of provisions, and increase much the price of all the necessaries of life: and then our poor will be poor indeed, as it is certain they have as good backs as any poor in Christendom to undergo labour; but have, on the other hand, no more wit than the other poor in Christendom to make their profit of their labour, and get their share of the aforesaid cart-loads of money. Skilful computers, who are seldom of their class, will get all that money to themselves; and a few will have plumbs and large estates, while thousands shall be obliged to labour, pine, and starve. Then dearness of provisions and other necessaries will often make them angry, and upon the least ground of complaint they will assemble riotously, and burn and destroy granaries and mills, and throw corn and cheese into ponds and rivers to make them cheap; and seditiously surround the dwellings of our nobility and chief people, whom they shall dream to be the authors of their wants; and create great confusion in all parts of the country; and thus we shall bring upon us such evils and calamities as we are still total strangers to. Let us therefore suffer the good creatures to live on as they have done these many ages; let them gaze with wonted superstition on their wooden saints and paste board Madona's; let them enjoy their festivals and rareeshows; and a fig for these outlandish politics imported in French books, that turn the heads of all our reading youth, and never will do Italy any good!"

In the beginning of this chapter, Mr. Baretti gives an account of the populousness of Italy, which will surprize the generality of readers. Italy, upon a moderate computation, he says, contains very near fourteen millions of people, exclusive of its three great islands, Sicily, Sardinia, and Corsica. At first view, we looked upon this account as greatly exaggerated, but upon considering the matter attentively, and what Mr. Baretti says in regard to it, we are convinced that his estimate may be depended upon as not running very wide of the truth.

The tenth chapter contains some general remarks on Italian musicians in England; Voltaire's opinion of English literature, his encomiums on Goldoni, &c. We are sorry to see Mr. Baretti treat Mr. Voltaire in so unbecoming and illiberal a manner. When Voltaire criticizes the English, Italian, and Spanish writers, there is no end, we are told, of his mistakes, of his dissingenuity, of his foppery, and of his arrogance. Whether he commends or disapproves, his censure, according to Mr. Baretti, is the offspring of envy, and his praise the child of affectation.—This character of Voltaire is mere outrage, and merits no criticism: the bare mentioning it is sufficient to confute and expose so extravagant a rant. Mr. Baretti says further, what every reader who is conversant with Voltaire's character and writings knows to be false, that he *never knew English enough to construe a page of simple prose.*

In the eleventh and twelfth chapters, Mr. Baretti gives an

account of the origin, progress, and present state of the Italian stage. As this account is curious and entertaining, and, in our opinion, one of the most valuable parts of the whole work, we cannot deny ourselves the pleasure of laying a considerable part of it before our Readers.

It is commonly believed, says our Author, that the two first regular dramas which made their appearance in the western world soon after the revival of learning, were the comedy of *Calandra* by Cardinal Bibiena, and the tragedy of *Sophonisba*, by Giangiorgio Trissino: the *Calandra* exhibited at Florence for the first time, and the *Sophonisba* at Vicenza.

The pleasure given by those two compositions, and by many other written at the same time, must have been very great and very universal, since in the large library bequeathed a few years ago by Apostolo Zeno to the Dominican friars in Venice, there is a collection of about four thousand such performance, all written within the space of a century, which go now amongst us by the appellation of *commedie antiche*, *antient comedies*, whether they are comedies, tragedies, or tragi-comedies.

I have read in my younger days a large number of these *commedie antiche*, which are all still much admired by many of our scholars, on account of their having been most scrupulously modelled upon the tragedies of Sophocles and Euripides, and the comedies of Plautus and Terence. But I do not wonder at the neglect in which they fell towards the beginning of the last century, which neglect still continues. The tameness of their diction, the want of interesting incidents, the insipid simplicity of their plots, and, above all, the Greek and Roman manners that prevail in the best of them, at length cloyed and disgusted the greater part.

Our theatrical composers were therefore obliged to furnish their audiences with entertainments of more vivacity and greater intrigue. Accordingly another species of drama was cultivated throughout Italy, more conformable to the cheerful temper of the nation, and more analogous to our customs; and the personages of this new kind of dramatic entertainments played in masks.

Ricoboni, a famous Italian comedian at Paris, in a work which he has dedicated to an English queen, has very satisfactorily proved, that the masked actors of the *commedie dell' arte* (a cant name for those burlesque plays substituted to the *commedie antiche*) are not wholly of modern invention, but lineally descended from the Attellanas of the Romans, which kept their power of pleasing the Italians from generation to generation through all the barbarous ages, standing their ground in many obscure parts of Italy against the regular tragedies and comedies produced by the numerous successors of Trissino and Bibiena.

Each of these masked personages in the *commedie dell' arte* was originally intended as a kind of characteristic representative of some particular Italian district or town. Thus *Pantalone* was a Venetian merchant, *Dottere* a Bolognaese physician, *Spaviento* a Neapolitan braggadocio, *Pullicinella* a wag of Apulia, *Giangurgolo* and *Coviello* two clowns of Calabria, *Gelsomino* a Roman beau, *Beltrame* a Milanese simpleton, *Brighella* a Ferrarae pimp, and *Arlecchino* a blundering servant of Bergamo.

Each of these personages was clad in a peculiar dress; each had his

his peculiar mask; and each spoke the dialect of the place he represented.

* Besides these and a few other such personages, of which at least four were introduced in each play, there were the *Amorosi* or *Innamoratos*; that is, some men and women who acted serious parts, with *Smeraldino*, *Colombina*, *Spilletta*, and other females who played the parts of *servettas*, or *waiting-maids*. All these spoke Tuscan or Roman, and wore no masks.

* Not many of the compositions, in which these masked personages with the *innamoratos* and *servettas* were introduced, are to be found printed, because they were seldom written. Their authors only wrote in a very compendious way the business of each scene in a progressive order; and sticking two copies of the *scenario* (so this kind of dramatic skeleton is called) in two lateral back parts of the stage before the entertainment began, each actor caught the subject of each scene with a glance whenever called forth by his cue, and either singly or colloquially spoke extempore to the subject. Of these scenarios, or skeletons, a good many are still extant. One Flaminio Scala, a comedian, has published fifty of his own invention in 1611. I once saw the book, but could not make much of any of his plots, which are not easily unravelled but by comedians long accustomed to catch their reciprocal hints.—

* A foreigner cannot easily conceive with what readiness our actors perform their extempore parts, and how difficult it is, both for natives and foreigners, to find out that they speak extempore. Mr. Garrick told me in Venice, that the comedian who pleased him most in Paris, was the *Pantalone* of what they call there *la Comedie Italienne*: and the famous *Carlin*, who personates Harlequin on the same stage, though he has brought himself to speak almost always in French, speaks with such volubility and propriety, that his audience never can distinguish between his extempore and his written parts. Had Mr. Garrick heard *Sacchi* and *Fiorili* in Italy, I will venture to say, that he would have received from them full as much satisfaction as he did from the Harlequin and the Pantaloon at Paris.

* But the delight given by these extempore performances depends chiefly on the abilities of the actors; and able actors in this way cannot be many, especially in a country where there are no such immense towns as London and Paris, that can afford a maintenance to numbers of them at once, out of which many will be brought by emulation to approach more or less to excellence. The Italians therefore, in order to help the middling actors, have introduced music upon the stage about the beginning of the last century, which brought about the formation of those musical dramas, now called *operas*, when they are serious, and *opera buffa* or *burlettas*, when they are burlesque.

* Of the first writers of operas, whether serious or burlesque, scarcely any have escaped oblivion, and none of them really merited to have their names preserved. Zeno and Metastasio are the only two, who are entitled to this honour.

* Apostolo Zeno found the opera quite rude and imperfect, and he brought it within the jurisdiction of the Aristotelian precepts. As he was a great master of Greek, he endeavoured to give it a Greek cast, and crowded it with duo's, trio's, and chorusses, imitating as much as he

he could the strophe, antistrophe, and epode of the ancient Greek tragedies.

But though Zeno's invention be great, his characters various, his sentiments just, and his plots well contrived, yet his diction has so little liveliness and elegance, and his versification is so uncouth, that his operas are still read by many, but set to music by few or none; and I have often fancied, that if his dramatic performances were well translated into another language, they might be read with greater pleasure than any of Metastasio's, as the sentiments are more thick sown, his invention greater, and his characters better marked than Metastasio's.

Metastasio's operas upon the whole are far from having all Zeno's dramatical perfections; but they are likewise far from having his chief defects. The elegance, liveliness, and rapidity of Metastasio's diction are not to be paralleled, and his numbers are enchanting. His airs, duo's, and chorusses run into music with surprising facility, and our composers have but little trouble in cloathing them with harmony; so that it is chiefly to him, that they owe that honour of musical pre-eminence which they have incontestably enjoyed throughout Europe for these many years.

As for our *opera buffa* or *burlettas*, though we have a multitude of them, yet not one is worth reading. Absurdity, meanness, and a little ribaldry too, are their chief ornaments. Yet our musical composers know at present their trade so well, that they render them pleasing to the numerous vulgar. Every sensible Italian is ashamed of them, and looks with contempt and indignation on those versemongers who write them. But their shame, contempt, and indignation are of no service to their country, as not only the low minded Italians are delighted with them, but even the nations that boast of politeness and taste superior to ours, make it a point to encourage such mongrel composition.

The *commedie dell' arte*, the operas, and the *burlettas*, were not the only theatrical entertainments substituted by the Italians to the *commedia antica*. They invented likewise two other dramas, one called *commedie pastorali*, Pastoral Plays, the other *commedie rustiche*, Rustic Plays.

Of pastoral plays some hundreds are still to be found in the collections of the curious. But as pastoral life never existed but in the innocent imagination of love-sick girls, pastoral plays could never allure the many, and support themselves long. None of them, for aught I know, has been exhibited in Italy within these fifty years, and our young people only still read a few of them; namely, *Aminta* by Tasso, *Pastor Fido* by Guarini, *Filli di Sciro* by Bonarelli, and *Alceo* by Ongaro; to which our harmless nuns join the *Filarmindo*, the author of which I do not at present recollect. But our critics and people of taste look upon these and other such compositions with much less esteem than our forefathers did, as they find them abounding with imaginary manners, unnatural sentiments, puerile conceits, and epigrammatical turns. The fashion of pastoral plays is now so utterly exploded throughout Italy, that the revered name of Politian himself cannot rescue his *Orfeo* from total disregard; and the learned themselves scarce know the existence of that performance.

As to *rustic plays* we never had many, and of them only the *Tancia* is generally known to polite readers. This *Tancia* was written by Michelangelo.

Michelangelo Bonaroti, a nephew of the famous Michelangelo. It is a regular drama in rhyme; and its personages are Florentine peasants. The nearness of its language, and the truth of its manners are delightful.—

When the names of the French tragic writers, and especially those of Corneille and Racine, began to be commonly known in Italy, some of the Italian wits, Mr. Baretti tells us, thought of giving their countrymen tragedies modelled after the French manner. Accordingly many such were written in a little time, among which the *Merope* by the Marquis Maffei, the *Ulysses* by Lazzarini, the *Elettra* by Count Gasparo Gozzi, and a few more, met with great approbation on several stages of Italy; and it is probable, our Author thinks, that they will not soon be forgotten, as they are not written with that humility of language and weakness of versification which predominate in all the ancient Italian tragedies.

Almost all the tragedies of Corneille, Racine, Crebillon, and Voltaire, translated into blank verse, have been represented of late, Mr. Baretti says, by the Italian actors; but the vulgar cannot yet be brought to relish such compositions. They are still strangers to the pleasure of weeping, and would still have kept invariably faithful to their Harlequins, Pantaloons, Brighellas, and the other masks, if Goldoni and Chiari had not made their appearance, as they did, about eighteen or twenty years ago.

The character given of Goldoni by our Author is as follows:

Goldoni is a very voluminous playmonger, having published no less than thirty volumes of comedies. As his chief scope is always bustle and show, he has stunned the ears and captivated the hearts of the vulgar, and of the Venetian gondoliers especially, to whom he has paid so many fine compliments in many of his plays, praising them for their astonishing knowledge, taste, and morality, that they proved his best friends for a long while. But his language is the most nauseous medley of words and phrases, taken from several of the Italian dialects, and toscanzed in a most ridiculous manner, besides being seasoned with abundance of gallicisms. His sentiments are constantly so trite and so vulgar, whether he makes a duchess or a footman speak, that those of one may full as well fit the other. Goldoni knows no art, no science. His blunders in law and in ethics, in physic and anatomy, in geography and natural history (for the fellow talks of every thing) are numerous beyond conception. In one of his plays, he makes a Londoner hint at the canals of London, imagining London to be such a town as Venice; and makes another Englishman talk of a most dreadful and unfrequented forest within twenty miles of London, where an outlawed Scotch lord hid himself in a mountainous cave for many years. The manners of his country he paints after the life indeed, making the coffee-house men in Venice draw their swords and fight duels in their own shops, or before them, and disarm gentlemen, whose livery they wore for many years before they took to the trade of selling coffee. He makes a gentleman go to besiege in a military form the house of his neighbour in a populous town,

town, with a squadron of his domestic servants. He makes ladies, disguised like pilgrims, go in search of their runaway husbands, or fight bravely with sword and dagger either men or other ladies. As he has been used from his childhood to that slavish meanness and total dependence, in which the Venetian nobility keep their subjects, he has the idea of nobility so strongly impressed upon him, and reveres it with such an abjection, that he constantly gives it the preference to virtue itself. *Il decoro delle famiglie*, says he very gravely in one of his prefaces, *non deve essere sacrificato ad merito del virtù*. "The dignity of high descent ought not to be prostituted to the merit of virtue." Full of these vile notions he draws his low self in all his characters, and renders an English peeress outrageously mad at the thought of her brother's marriage with a virtuous woman of low rank. Then he sends an English lord to the house of another, with positive orders from the king to try him in a summary way, his majesty having heard that his lordship is jealous of his new bride, and desirous that she suffer no injury in his kingdom, if her guilt is not proved: but if it should appear on the other hand, that she has violated her fidelity to her husband, he is resolved to punish her.—

"What can I say more of this Goldoni, but that he is the author of the two *Buona Figliuola's*? Yes; he is the author of these two stupendous burletta's, which the English have lately so much admired in the Hay-market; not on account of the words to be sure, for the words they do not understand; and if they did, the mere supposition of their approbation would be too great an affront to their understandings; but on account of Piccini's music, which might render Hurlo-Thrumbo a masterpiece of harmony; and on account of Lovattini's power of hiding dulness and animating stupidity with his voice, his action, and his humour.

"This heterogeneous Italian wit, who, as I said, has rendered himself the idol of the Venetian canaille; this chief object of contempt with all those Italians that are not canaille; this same Goldoni is one of the greatest men of the age with Monsieur de Voltaire. Goldoni, if you will take Voltaire's word, is the son and the painter of nature. Nothing can cope with Goldoni's genius. The goddess of comedy has whispered wit in his ear, after having impregnated his fancy with humour. Goldoni, the immortal Goldoni, has rescued Italy from harlequins and Gothic barbarity, and brought back once more the happy days of Plautus and Terence, together with those still happier ones of Leo the Tenth, and Clement the Seventh. Goldoni's works shall last as long as taste; and the great grand-daughter of the great Corneille, who lives with him, shall by his direction study Goldoni's works, that she may not only learn from them pure Italian, but also politeness, decency, and virtue."

As to the Abbot Pietro Chiari, he is, if possible, Mr. Baretti tells us, still worse than Goldoni in every particular.

None of Goldoni's and Chiari's productions says he, can really stand the test of criticism. They both were born without wit, and educated without learning. Yet an epidemical frenzy in their favour seized the Venetians, both high and low, and quickly spread itself from Venice to almost all parts of Italy.

"These fruitful geniusses in the space of about ten years supplied our many stages with several hundred of plays; and Goldoni in particular boasted in one of them, intitled *Il Teatro Comico*; that he had composed

posed "sixteen comedies in a year," of which he produced the titles from the mouth of an actor.

Such a rapidity of entertainments rendered the two pseudo-poets absolute sovereigns of the stage; and no body knows how long their empire would have lasted, if some learned men, tired with their double deluge of nonsense, had not begun to harass them both with criticism.

One Carlo Gozzi, younger brother to count Cosparo Gozzi already mentioned, was the first that fell hard upon Goldoni and Chiari; and many others soon followed. The two bards, finding themselves attacked very closely, thought prudent to suspend their mutual animosity, clapped up a hasty peace, and joined to oppose their censurers. Chiari was a great prose-scribler as well as a comedy-monger; so that a brisk paper-war was quickly commenced, which grew hotter and hotter by rapid degrees.

It happened one day, that Carlo Gozzi met with Goldoni in a bookseller's shop. They exchanged sharp words; and in the heat of the altercation Goldoni told his merciless critic, that it was an easy task to find fault with a play; but desired him to observe, that to write a play was a very difficult one. Gozzi replied, that to find fault with a play was really easy: but that it was still easier to write such plays as would please so thoughtless a nation as the Venetians; adding with a tone of contempt, that he had a good mind to make all Venice run to see "The Tale of the Three Oranges" formed into a comedy. Goldoni, with some of his partizans then in the shop, challenged Gozzi to do it if he could; and the critic thus piqued, engaged to produce such a comedy within a few days.

Who could ever have thought that to this trifling and casual dispute Italy should owe the greatest dramatic writer that it ever had! Gozzi quickly wrote a comedy in five acts, intitled *I tre Aranci*, The Three Oranges, formed out of an old woman's tale, with which the Venetian children are much entertained by their nurses. The comedy was acted, and the three beautiful princesses born of the three enchanted oranges made all Venice croud to the theatre of St. Angelo.

It may easily be imagined, that Goldoni and Chiari were not spared in the *I tre Aranci*. Gozzi found means to introduce in it a good many of their theatrical absurdities, and exposed them to public derision. The Venetians, like all other Italians, do not greatly care for the labour of searching after truth, and their imagination runs too often away with them, while their judgment lies dormant. But point out sense to them, and they will instantly seize it. This was remarkably the case on the first night that the comedy of the Three Oranges was acted. The sickle Venetians forgot instantly the loud acclamations with which they had received the greatest part of Goldoni and Chiari's plays, laughed obtrusively at them both, and applauded the Three Oranges in a most frantic manner.

This good success encouraged Gozzi to write more; and his new plays changed in a little time so entirely the taste of the Venetian audiences, that in about two seasons Goldoni was utterly stripped of his theatrical honours, and poor Chiari totally annihilated. Goldoni quitted Italy and went to France, confiding much in Mr. Voltaire's interest and recommendations, which, as I have heard, procured him the place of
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Italian master to one of the princesses at Versailles, and Chiari retired to a country-house in the neighbourhood of Brescia.

‘ In the years 1764 and 1765 I have seen acted in Venice ten or twelve of Gozzi’s plays, and had even the perusal of two or three of them in manuscript; and no works of this kind ever pleased me so much: so that, when I saw Mr. Garrick there, I lamented that he did not come in carnival-time, that he might have seen some of them acted; and I am confident he would have admired the originality of Gozzi’s genius, the most wonderful, in my opinion, next Shakespeare, that ever any age or country produced. The cast of Gozzi’s mind leads him to strike out many characters and beings not to be found in nature, like that of Caliban in the *Tempest*; and yet most natural and true like Caliban’s.

‘ To his astonishing power of invention, so rare amongst modern poets, Gozzi joins great purity and force of language, harmony of versification, intricacy of plot, multiplicity of incidents, probability of catastrophe, variety of decoration, and many other excellencies expected in the modern drama. It is a pity that this author could never be prevailed upon to publish his plays. He has resisted the strongest solicitations of his friends, without giving any satisfactory reason for his aversion to such a publication. Some attribute it to his partiality for an actress, to whom he leaves the profits arising from their exhibition: but this I can scarcely believe, as her profits from such a publication would be much more considerable than those which she reaps by her acting. I rather think that having no great value for his audience, Gozzi sets likewise but little value on the things that please them: and perhaps it was a similar reason, that kept Shakespeare from publishing a correct and complete edition of his plays while he lived. May the good genius of the Italian stage befriend Gozzi’s compositions, and not suffer it to be robbed of them! I hope they will meet with a better fate than Shakespeare’s, and that future commentators will not be put to the trouble of restoring his passages, rectifying his sentences, explaining his obscurities, and adjusting his orthography.

‘ Such was the origin and progress, and such is the present state of the Italian stage. I will not say that Mr. Sharp ought to have given such a circumstantial account of our theatrical abilities and performances. A stranger, as I said before, has need to live the best part of his life in a foreign country to qualify himself for such narrations; and any man may stand easily excused when he passes lightly over such subjects in his travelling accounts. But no stranger can avoid the imputation of self-conceit when, on his return home after a short ramble over any country, he launches out into such ample and multifarious subjects, and pretends to give his countrymen true ideas of things, of which he knows nothing, and could know nothing. Let any man unacquainted with Italy read Mr. Sharp’s *Five Letters on the Italian stage*, and he will presently conclude that the Italians are a people most miserably ignorant of theatrical matters; that they have banished all sense and propriety from their drama’s; and that they cannot be pleased with any thing but farcical buffoonery. But is this giving a true idea of the Italians and of their stage? Certainly not. The mighty censor ought to have got better information before he wrote on such a subject; and since he pretends to such skill in Italian, as to know even the Venetian dialect, he ought to have

have mentioned Carlo Gozzi and Metastasio, as they are dramatic writers not to be equalled by any of modern England and France. What shall we then call Mr. Sharp's Five Letters ?

We are sorry that the limits assigned to this article oblige us to take leave of Mr. Baretti, and to content ourselves with referring our Readers to the remaining chapters of his work ; where, notwithstanding his illiberal manner, and strong prejudices, they will meet with a great variety of entertainment, and much information in regard to the present state of literature, physic, law, divinity, music, and the polite arts in Italy, with the peculiarities of character among the several Italian nations. It is almost needless to observe, as our Readers must have made the observation before us, that few, if any instances, can be produced of foreigners, who have written in the English language with so much strength and propriety as Mr. Baretti. *R.*

MONTHLY CATALOGUE,

For JULY, 1768.

MISCELLANEOUS.

Art. 8. *An Easy Introduction to Mechanics, Geometry, Plane Trigonometry, measuring Heights and Distances, Optics, Astronomy. To which is prefixed, an Essay on the Advancement of Learning by various Modes of Recreation.* By Mr. John Ryland of Northampton. 12mo. 3s. Dilly.

A Very brief compendium of the common problems and principles in those branches of science specified in the title. Drawn up, not as the title affirms, by Mr. John Ryland, but, as the preface explains it, by a friend in his house, whose name was he at liberty to mention it, would do him honour, 'excite the public attention, and very much promote the sale of the book.' A secret which with equal propriety might have rested between the real and putative parents of this doubtful issue.

We are farther informed that 'it is not designed for the learned ; it was written for the use of boys, and, with no design to go any farther than my own school ; but the trouble of transcribing, with exactness, by each youth that wanted it, would be so great, as to prevent the easy communication of this kind of knowledge.'

We should not have paused at this passage, did there not appear a twofold inconsistency in it, which professors of science, used to precision, ought to avoid. A performance advertised to the public, appears evidently intended for whoever will buy it, and the more the better : add to this, that if the only motive for printing it, was to save the young tyros the trouble of transcribing, it appears calculated to save them that kind of trouble which was the likeliest to imprint the inculcated truths on their memories.

Our Author proceeds in the preface to give what he calls a 'general canon or rule for single proportion transposed four ways.' This is nothing more than four statings of four proportional numbers ; which being directly proportional, are also inversely so. As this is recommended to masters, that their scholars may be taught to find each of the four numbers, it is apprehended he might have stated it more neatly for them

them, in an analytic form: as, if $a : b :: c : d$, then $ad = bc$. Whence $a = \frac{bc}{d}$, $d = \frac{bc}{a}$, $b = \frac{ad}{c}$, and $c = \frac{ad}{b}$; which shews the rule for finding all the terms.

The proposal our Author makes of ordering the common sports and playthings of children to inculcate philosophic principles, may be done incidentally, but scarcely in a regular course; nor will their minds be equal to the task, until they are superior to the use of them: when indeed the reference to these familiar objects by way of illustration, may be made with success. His proposal to teach the several sciences, as geography, geometry, astronomy, optics, anatomy, &c. by means of playing-cards adapted to the elementary parts of them, does not appear so expedient. Mr. Molyneux, indeed, in one of his letters to Mr. Locke, mentions his contrivance to teach his son the alphabet, and to spell, by this means; and it is a good way of insinuating the knowledge of these characters, the mere objects of memory, into the mind of a child; but to extend the practice to the teaching the longitude and latitude of places, the parts and properties of figures, the bones and other parts of the human frame, and the like, in sport, and by memory, appears to be arrant trifling, and mispending of precious time. This would be to load the youthful memory with a jumble of matter, while the understanding continued uninformed; as it must be, without a careful and cautious acquisition of scientific principles by the regular way of deduction and analogy.

Nor can we altogether approve of what he calls his *living orrery*, to be played by sixteen boys in a field, each representing a primary planet, and their respective secondaries; with a large boy in the center, for the sun*. These boys are to set themselves in motion in proportion to their times and distances; and he says that 'half an hour spent in this play once a week, will, in the compass of a year, fix such clear and sure ideas of the solar system; as they can never forget to the last hour of their lives.' Now on the contrary it rather appears, that by this game, especially if they are to act the diurnal as well as annual motions, (in which case it would resemble a dervise's dance) the whole solar system would be liable to a vertigo, and all the planets would drop from their respective orbits†.

On the whole we cannot help considering this (whoever was the writer) as a crude and trivial performance.

* Our Author might improve his orrery, by a chain of boys hand in hand to represent Saturn's ring.

† N. B. This *living orrery*, with the astronomical cards, are advertised to be had of Mr. Bowles in St. Paul's Church-yard!

Art. 9. *An Essay on Design in Gardening*. 8vo. 1s. 6d. White.

A loose collection of general hints enriched with classical quotations, in which the Writer displays more reading than practical knowledge. He considers design in gardening *merely* as an object of taste; so that whoever looks into his performance from an expectation of meeting with instructions to carry into execution, under diversity of climate and situation, to unite the agreeable with the *useful*, under the various circumstances in which his ground may be placed, will be disappointed. The Author writes, however, in the style of a man of taste; and his essay in that view, may be read with improvement, as well as entertainment.

Art. 10.

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Art. 10. *The Private Correspondence of Dr. Francis Atterbury, Bishop of Rochester, and his Friends, in 1725.* Never before published. 4to. 6d. Becket.

This famous Prelate's private correspondence, here made public, is with Sir Hector Maclean, Cameron of Lochiel, the Marquis of Seaforth, Clanronald, and the Pretender himself; and the letters, if genuine, were written during the Bishop's residence in France. The anonymous Editor does not inform us on what authority he pronounces these letters to be authentic; but we have no doubt of their being so: and that they are sufficient to evince the good understanding between Atterbury and the partizans of the Stuart family.

Art. 11. *Some Remarks on a late Dissertation* upon Head-dresses, with useful Instructions relating to that Art.* By R. Ward, Gentleman and Lady's Hair-dresser, Peruke and Tete-maker. 8vo. 1s. Nicoll, &c.

Mr. Ward dissent, in some particulars, from the *learned* Hair-dresser who lately favoured the public with his *critical* enquiry into the mysteries of curling and powdering the head of a beau. But let no one deem too irreverently of this controversy: it is at least as useful an one as most, and as innocent as any.

* See Review, vol. xxxvi. p. 236.

Art. 12. *A Treatise upon the Culture of Peach trees.* Translated from the French. 8vo. 2s. Doddsley, &c.

Any treatise of horticulture translated from one language to another, and for the use of another country, should be undertaken by one, whose knowledge in the subject will enable him to accommodate it to the country he translates for. Without this, none but the experienced and intelligent gardener, who knows how to make the proper allowances which an alteration of circumstances calls for, can receive any benefit from it; while those of more confined knowledge are misled. To the former however, this treatise may be recommended as an useful practical manual for the culture of the peach; as it appears to be the result of experience.

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Art. 13. *The History of Chess, together with short and plain Instructions, by which any one may easily play it without the Help of a Teacher.* 8vo. 2s. 6d. sew'd. Wilkie.

It appears from this history, which professes to be collected from the most consistent accounts of the origin of this famous and ingenious game, that chess was invented in India, in the sixth century of the Christian æra, as an amusement for a disconsolate queen, one of whose sons was killed in a war with his brother, who disputed the regal succession with him; that from thence it passed into other countries, and was brought into England by the French in the 11th century, at the time of the Norman conquest.

The account of the alterations this game has undergone, with the various methods of making the pieces played with, and the high estimation in which this game has been always held; cannot but afford

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much entertainment to the adepts in this military sport: especially as the historical anecdotes of it give rise to many miscellaneous and useful inquiries.

There is a material distinction between the games of skill and those of hazard: and though both may be perverted, the most destructive consequences generally result from the latter. The wisest men of all ages, have been sensible of the propriety of temporary relaxations from our more serious pursuits; and those games which depend upon judgment, are generally the amusement of those who have sense enough not to give themselves up to them in any dangerous degree.

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Art. 14. *Terra Australis Cognita: or, Voyages to the Terra Australis, or Southern Hemisphere, during the sixteenth, seventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, the Productions of the Countries hitherto found in the southern Latitudes, and the Advantages that may result from further Discoveries on this great Continent. To which is added by the Editor, some Thoughts on the Advantages of forming Colonies in the Terra Australis.* Vols. II. and III. 8vo. 12s. Edinburgh printed, and sold by Hawes, &c. in London.

An account of the first part of this collection is to be found in vol. xxxvi. p. 284 of our Review; to which, little remains now to be added concerning these two volumes. Had nothing been selected but what bore an immediate reference to the places mentioned in the title, one volume might have comprised the whole; since, voyages upon other destinations, whose writers may have had very slight and transient views of the southern coasts in question, while they give particular descriptions of other parts, now well known, are very little to the present purpose: and had the proper discoverers, after being well chosen, been as properly abridged, and illustrated by pertinent references to the corresponding parts of their different relations, that their several accounts might have been compared on perusal; it would have shewed an endeavour to fulfil the promises in the title. But no such marks of industry and attention to the main object of the work appear, the voyages, or parts of voyages, being many of them so abruptly introduced, that the reader remains ignorant of the quality and destination of the names they are given under; as well as even the names and strength of the vessels, unless they should casually occur in the course of the ill-abridged narratives. Indeed, notwithstanding the many navigators specified in the contents, Fernand de Quiros, Francis Pelsart, Abel Tasman, Commodore Roggewein, and one or two more, contain all we at present know of the southern hemisphere; and these are already to be found in Harris's and other collections. Whether the particulars contained in the yet unauthenticated voyage lately published of Commodore Byron, may be added to the number, must remain for time to determine. From the foregoing premises, it is sufficient to say of the reflections added by the Editor at the end, that they are presumptive and sanguine.

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Art. 15.

Art. 15. *The Academy of Play; containing a full Description of, and the Laws of Play, now observed in the several Academies of Paris, relative to the following Games, viz. Piquet, Quadrille, Ombre, Quintill, Piquemdrill, Imperial, The Reverse, Papillon, L'Ambigu, Commerce, Tontine, Lottery, Ma Commere, La Mariée, Triomphe, The Beast, La Mouche, Man D'Auvergne, The Farm, The Game of Hoc, L'Emprunt, Le Poque, Romefecq, Sizette, Guinguette, Le Sixte, Vingt-quatre, La Belle, Gillet, Cul Bas, The Cuckoo, Brusquembrille, The Comet.* From the French of the Abbe Bellecour. 12mo. 3s. F. Newbery.

The following advertisement to this treatise, which appears to be the Translator's address to the English reader, will explain the nature of the undertaking.

As an *academy of play* may sound odd in the ears of those who have never been in France, it may be proper to observe here, that there are in Paris several public places for play, which are, each of them, under the inspection of a master or superintendant, and are called Academies: and as they are open to all comers, and nothing is paid by those who do not play, and only a trifling consideration for the cards, by such as do, it is easy to conceive, that in a city so populous as Paris, they do not want for company. Now as the method of play, observed in these public rooms, is the standard for all private companies, it is with strict propriety, that this treatise, which is deduced from them, is called *The Academy of Play*.

It may perhaps be objected, that it would have been more complete, if the English games, such as Whist, All Fours, Cribbage, &c. had been added; but as there are but few persons, that have not already learned those games, and as those few may be readily instructed by such as have, and as ocular example is ever preferable to the best written precepts, it would have been rather adding a superfluous weight, than any real merit to the work.

To view gaming in a moral light, our English Hoyle is already too much studied for the welfare of families, when an alluring amusement becomes a serious business: in which view the translation of this work must be looked upon as a dangerous article of importation from the centre of caprice and dissipation. It is the honour of Paris to take the lead in all the useless arts, but the toleration of such fatal *public academies*, is a refinement which we hope they will preserve the exclusive privilege of enjoying. As for us, never having had the honour of being initiated in these seminaries, we refer the review of this article to those who can boast that advantage.

The latter paragraph of this advertisement, is as good an argument against the whole treatise as against the exceptions. As those games would indeed have added a superfluous weight to a superfluous performance.

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Art. 16. *Festive Notes on the History of the renowned Don Quixotte.* First published by Edmund Gayton, Esq; in 1654. Revised, with Corrections, Alterations, and Additions; and

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adapted to the modern Translations of that celebrated *Work*.
12mo. 3s. Becket, &c.

When authors, or story-tellers, promise mirth and festivity, it seldom proves so joyous and happy, as what arises spontaneously, and without expectation.

These *notes*, as the reader is informed in the preface, are not intended to elucidate the author, but merely to introduce laughable observations and stories, as the title imports. These laughable observations are, however, for the most part, trivial, bald, punning, and pedantic; and the stories interspersed make it a mere jest-book. Those annotations which, by the chronology of the allusions, fall to the share of the editor, may be included under the same idea. Had Gayton, assisted by his editor, burlesqued a performance ridiculously serious, their attempt might have passed; but the justly admired humour in Don Quixotte, makes their affectation of wit and pleasantry appear to peculiar disadvantage. In brief, it happens in this, as in many other instances, that the text is more acceptable without the commentary than with it.

N.

Art. 17. *Anecdotes of the five Music-meetings, on account of the Charitable Foundations at Church-Langton: in which many Misrepresentations and gross Falshoods, contained in a Book intitled The History of the above Foundations, are fully detected, and confuted, upon indubitable Evidence.* By W. Hayes, Doc. Mus. Organist and Music-Professor in the University of Oxford. 8vo. 1s. Walter, &c.

In our Number for June, 1767, p. 483, we gave a short account of Mr. Hanbury's history of his charitable foundations at Church-Langton. In that history, the Rev. Author inserted some severe animadversions on Dr. Hayes, who assisted, by contract, at the music-meetings above-mentioned. The sum of Mr. Hanbury's complaint is here reduced to three grand points, viz. That the time had been fixed for the Doctor's convenience; that he neglected to attend the first morning's performances; and that, by so doing, the charity lost the taking of 100 pounds. From these charges Dr. Hayes endeavours to vindicate himself; he recriminates on Mr. H. and there is much personal abuse on both sides.

Art. 18: *A Description of the Mock Election at Garrat, on the seventh of this Month*. Wherein is given an historical Account of its first Rise, the various Cavalcades of the different Candidates, the Speeches they made upon the Hustings, the whimsical Oath of Qualification, and an authentic Copy of their several droll printed Addresses.* Collected for the Amusement of a Country Friend. By a Person on the Spot. 8vo. 1s. Bingley.

A The corporation of Garrat being, as this droll Describer sets forth, deprived of its privilege of sending members to parliament by the mayor taking part against Cromwell, during the civil war, has ever since kept up a burlesque election; the last of which is here described for the entertainment of the curious, and all lovers of *fun*.

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* June.

Art. 19.

Art. 19. An Account of a savage Girl, caught wild in the Woods of Champagne. Translated from the French of Madam de H—t. 12mo. 1s. Edinburgh, printed by Kincaid and Co. Sold by Richardson and Co. in London.

In the *Mercury of France* for December, 1734, as we are here told, mention is made of a young wild girl, found in a wood near Chalons; and in this pamphlet is given an account of this human phenomenon, partly collected, as the Author avers, from actual conversations with Mademoiselle le Blanc herself: for such was the name given to this extraordinary foundling. The translator, in his preface, informs us, that he also had opportunities of conversing with her in France, in 1765; and he supposes she may be yet living.—This young savage was as wild as any creature of the woods or the desert, when she was discovered and secured by the late Viscount d'Epinoÿ, at his country-house at Songt, a village near Chalons in Champagne: at which time she was judged to be about ten years old. With great difficulty, in a course of years, she was tamed and taught to *live like a Christian*:—which, however, did not very well agree with her constitution; for that was greatly impaired by the reformation they wrought in her. The protestant reader will smile at the pucker which the good people of France were in, about the salvation of the soul of this poor savage: which, however, they effectually secured, by baptizing and initiating her into the mysteries of the holy Catholic church of Rome.—As to the country to which Mademoiselle le Blanc is supposed to have been indebted for her birth, we have nothing but the conjectures of our author, and some others, on that head; according to which, she seems to pass for a native of the country of the Esquimaux, or some other nation adjoining to Hudson's Bay. By what means she got into France, is a problem which she herself was not able to solve: but from the few dark and confused particulars which she could give, after she had learnt à little of the French language, those about her have been led to conclude, that she was stolen away from her native country by some European mariners, who sold her as a slave, perhaps somewhere in the West Indies; from hence she was re-sold, and afterwards shipwrecked: and this must have been on the coast of France, from her being found in the woods of Champagne. There was a *negroe girl*, about the same age, shipwrecked with her; but what became of her is uncertain; for these two poor forlorn young wretches quarrelled, fought, and separated, but a few days before the little Esquimaux fell into the hands of M. d'Epinoÿ.—On the whole, the account of this surprizing stranger to this part of the world, is very extraordinary*; but the story is told in a tedious rambling manner; and the translation too will often offend the ear of the English reader, by

* The stories that are told of her amazing swiftness, so that she could run down wild game like a greyhound; of her ability in swimming and diving, by which she could catch whatever fish she pleased;—of her extraordinary strength and agility in climbing trees, precipices, &c. and leaping like a squirrel from one tree to another; of her carnivorous appetite, &c. &c. are almost incredible, notwithstanding they are said to have had the sanction of that celebrated naturalist, M. de la Condamine.

the ungrammatical, Scottish, idioms and phrases, which occur in almost every page: and which we think the more remarkable, as the translator appears from his preface, to be a sensible man, and a scholar.

Art. 20. *Remarks on a Pamphlet, entitled, A Mirror, &c. (written by C—s L—s, M. D.) drawn from the Proceedings of a General Court Martial, on the Trial of an Appeal, brought before them by David Blakeney, a Matross. Also an Appendix, containing the Copies of several Depositions, &c. The whole designed as an Answer to the many false and groundless Assertions, imposed on the Public as Facts, by that candid Author.* 8vo. 1s. 6d. Dublin printed, London reprinted, for Steel.

An account of Dr. Lucas's Case of David Blakeney, may be seen, p. 324 of the last volume of the Review; the truth of the circumstances was not doubted, when so avowedly published, and the representation there given of the treatment this matross received, was such as would naturally occur from the state of the facts. A collection of circumstantial remarks on the doctor's pamphlet appears however, very severe indeed, authenticated by vouchers containing attestations both civil and military, of a direct contrary nature; by the aid of which, the doctor is charged with the grossest falsities and misrepresentations under every article he has stated. Particularly with regard to the circumstances of cruelty by which the punishment of Blakeney was aggravated. Until therefore we know more of a recent matter so oppositely represented, the doctor is left in no very graceful dilemma; from which it remains for him to extricate himself. Blakeney is here represented as a turbulent factious man, who singly, and alone, not as the representative of his corps, persisted in maintaining charges against his officers unjust in their nature, because every order of government is constantly inserted in the regimental books, as the authority by which stoppages are made, which are read and understood by the men of every company. The reasons of these stoppages are here explained, of which some are obligatory and others voluntary; and upon Blakeney's contumacious manner of urging his complaints he was sentenced to a punishment provided by the articles of war: it is also insisted that he had every satisfaction given on each head of his complaint; that the proceedings were regular and consistent; and that the punishment, necessary for preserving peace in the corps by stigmatizing a factious member of it, was executed *totally* void of all those revengeful opprobriums, insisted on by Dr. Lucas.

The case of Blakeney, after all, appears nevertheless rather hard. Blakeney's complaint states twelve articles of grievance; one was by the court admitted to be so, yet was the aggrieved plaintiff sentenced to a very severe punishment indeed, for prosecuting a vexatious and groundless complaint! Our military Apologist however justifies this from a case which he states in the following terms:

'Suppose a person tried in a civil court for three different crimes, and only convicted of two of them; would it be unjust and illegal to punish him for those two, because he was acquitted of the third?'

This case the Author produces as applicable to the present subject. Had Blakeney been the *defendant*, prosecuted for these articles of complaint *against him*, it might have suited: but the case is really inverted, for

for here the officers being acquitted, by their own verdict, of eleven articles *they* were charged with, and *convicted* by their own confession of one, this case only proves, *they* ought to be punished for that one. But to take the instance in its real circumstances; as the officers did not punish themselves in the grievance confessed, and Blakeney was to be content with bare redress; equity would require they should also have been satisfied with justifying themselves as to the rest,

Moreover, as to another article respecting false musters; this, though justified by the court-martial on the plea of prescription, indulging officers in the liberty of mustering their sons, which is practised with the allowance of commanders in chief; yet custom cannot in equity justify any practice injurious to others, even though carried on *with* the consent of the commander in chief.

Again, the Dr. charges the court with suppressing an article of complaint founded on a charge made for the conveyance of the soldiers pay, which they previously satisfied by an *ex post facto* reimbursement. N^o 2. of the Appendix is referred to as an answer to this complaint, but rather unluckily; for though lieut. Robinson as adjutant, exculpates *himself* from this affair, his deposition fixes it on the commanding officer, who actually ordered the restitution, which the adjutant acknowledges to have made.

On the whole, however, Dr. Lucas has much to answer; and from the variance between these two relations of one fact, the best that can be supposed is, that the Doctor collected the chief of his materials from the sufferer's account of the matter: and these remarks would have appeared with a better grace, if the Author, who attacked a person in public character, the writer of an avowed publication, so tartly and cavalierly, had as openly set his own name to his performance.

N.

Art. 21. *Useful Hints to those who make the Tour of France. In a Series of Letters, written from that Kingdom.* By Philip Thicknesse, Esq; 8vo. 4 s. Kearsly.

We have received considerable entertainment in the perusal of these letters. The Author is a man of observation; and a gentleman: which is saying enough (if our judgment may be relied on) to recommend his performance to the notice of our Readers.—We should have given some extracts from this book; but the multiplicity of publications obliges us to crowd many valuable pieces into our catalogues, which, in a time of literary scarcity, might have contributed to public information or entertainment, by a more extended view of them, in larger articles.

Art. 22. *The Speech of Mr. George Johnstone, in the General Court of Proprietors of East-India Stock, on the Subject of the Restitution for private Losses, in the War against Cassim Ali Cawn.* Folio. 1 s. Becket.

Mr. Johnstone argues strongly and pathetically in behalf of the restitution; and his speech affords a number of curious anecdotes relating to the company's affairs, and the past conduct of their servants, in the East-Indies.

Relating to WILKES.

Art. 23. *The remarkable History of the Rise and Fall of Masaniello, the Fisherman of Naples. Containing an exact Relation of the Tumult and popular Insurrections that happened in that Kingdom, on Account of the excessive Taxes, and other Oppressions of the People.* 12mo. 1s. 6d. few'd. Brown, Shoe-Lane.

It is plain that the reviver of this old story meant to pay a compliment to Mr. Wilkes, by dedicating it to that gentleman; but it may be doubted whether Mr. W. could think himself obliged to the editor for exciting such a comparative idea in the minds of the public.—Masaniello was a black-guard, and a madman, who, backed by an enraged multitude, found means to subvert the State of Sicily:—what resemblance does such a man, or what similitude do his violent and crazy proceedings bear to the character and conduct of the celebrated representative for the county of Middlesex?

Art. 24. *A Second Letter to the Right Hon. the Earl T——e. In which the Proceedings relative to J——n W——s from March 28 to June 18, are minutely considered; the Person clearly pointed out who was the Cause of the present Distractions; and a curious anecdote with regard to Lord M.'s Family, never before published.* 8vo. 1s. Henderfon.

After an attentive perusal of this *Second Letter to the Earl T——e*, we find no cause to alter our opinion of the Author; concerning whom we honestly expressed our sentiments in our last month's Review, p. 505. If the man is poor, and writes for bread, we heartily pity him, and wish him a more profitable employment.

Art. 25. *Liberty chastised: or Patriotism in Chains. A Tragic-comi-political Farce: as it was performed by his M——s S——ts in the Year 1268.* By Paul Tell-truth, Esq; 8vo. 1s. Steare.

A farcical representation of the riots, &c. that happened in St. George's Fields, in consequence of Mr. Wilkes's imprisonment. The Writer is violent for Wilkes; and introduces several strange characters, in order to ridicule and vilify the Lords Bute, Mansfield, &c. &c. He has some notion of humour; and draws a tolerable picture of a mob; yet, on the whole, he is but a ragamuffin kind of an author.

Art. 26. *A short Examination into the Conduct of Lord M——d, through the Affair of Mr. Wilkes.* 8vo. 6d. Steare.
A—Nothing.

M E D I C A L.

Art. 27. *An Answer to Mr. Kirkland's Essay, towards an Improvement in the Cure of those Diseases which are the Cause of Fevers. Wherein is shewn the Error of his Arguments for the Use of cold Water in extinguishing Fevers.* By Archibald Maxwell, Surgeon. 8vo. 1s. 6d. Becket.

We are by no means fully convinced of the truth of the doctrine which is advanced by Mr. Kirkland, at least in its greatest latitude.
Mr.

Mr. Maxwell, however, has thrown very little light upon the subject in question. After filling upwards of sixty pages, with observations, either little to the purpose, or such as every one must be acquainted with who has read and thought on medical subjects, Mr. M. thus takes his leave.—‘It may perhaps be necessary to apologize for the preceding attempt, the maxim *nec futor ultra crepidam* presenting itself to my view; yet the attack coming from one, not in the first of the medical distinctions, that consideration may have its weight in excuse; and if a more formidable blow be hereafter aimed from another quarter, I doubt not but it will be properly and finally repelled by one of that body, whom it more immediately concerns, and whose learning can no where find itself excelled.’—Mr. Kirkland, take care of yourself!—This Mr. Maxwell is a very *Drawcanfir*; and is *the more to be feared as he talks so freely about Seconds*.

D.

Art. 28. *An experimental and practical Enquiry into the opthalmic, antiscrophulous, and nervous Properties of the mineral Water of Llangybi, in Carnarvonshire. To which is annexed, an Essay on the Prize Question, proposed by the Royal Academy of Bourdeaux, for the Year 1767, on the Subject of analyzing mineral Waters.* By Diederick Wessel Linden. 8vo. 2s. Almon, &c.

According to the experiments of Dr. Linden, the Llangybi mineral water contains, 1. A primary virgin earth, of a metallic nature. 2. A very small quantity of alkali, but no more than what will naturally adhere to this earth. 3. Phlogiston, in very great abundance, demonstrable even after evaporation in a shining substance or vehicle. 4. A great quantity of volatile mineral spirits. 5. A volatile acid, by which all these contents are dissolved and united with the water.

As to the medicinal virtues of these waters, they are really wonderful. Of which our readers can make no doubt, when they are informed by Dr. Linden, that in a *gutta serena* they are preferable to any other medicine whatever; and that they cure the *cataract*.

From the essay which is annexed to this inquiry, our author appears to be a good *practical chemist*.

D

Art. 29. *The medical Miscellany; or a Collection of Cases, Treats, and Commentaries; exhibiting a view of the present State of medical and chirurgical Practice and Literature in England.* 8vo. 1s. 6d. Nicoll.

The Author of the Medical Miscellany, intends to publish four numbers in the space of the year, so as to compleat a volume for 1768.—‘He attempts only, he says, to hold a rush-light, as it were, to those great luminaries of science who move in a higher sphere; contented, if in his little orb, he can collect sufficient supplies to keep his glimmering taper alive, and attract some degree of notice from the public, though he pretends to shine only with borrowed lustre.’—The continuance of this miscellany, it seems, depends in a great measure on the assistance of the good natured public.—‘What materials the author hath already collected, will be offered to the public, till the whole stock is exhausted; and if no supplies come in, *the book must soon be closed*.’

stated.—'What then, (to use our author's own words) can be reasonably expected from this present attempt?'—Why we apprehend if he is not supplied with materials of a better quality than his own, *the book must soon be classed.*

D.

RELIGIOUS and CONTROVERSIAL.

Art. 30. *Sacrificium Missaticum, Mysterium Iniquitatis*: Or, A Treatise concerning the Sacrifice of the Mass (never before printed) by the Reverend and learned Mr. Henry Pendlebury, M. A. of Christ's College, Cambridge; Author of a Tract on Transubstantiation, published by Archbishop Tillotson, and some other valuable Pieces.—A short Account of the Author's Life is prefixed*; and the whole is earnestly recommended to the particular Attention both of the Protestants and Papists of these Kingdoms. 8vo, 5 s. Cooke. 1768.

The Editor of this posthumous Treatise, Mr. J. Houghton of Namptwich, tells us, in his preface, that his principal view in this publication, is to serve the PROTESTANT RELIGION, by erecting a barrier against the incursion of Popery:—that having had the original authentic manuscript a considerable time in his hands; and finding it to contain, in his opinion at least, a clear and solid refutation of the MAIN POINT of genuine Popery, he thought it his duty to publish it.

The original author appears to have thoroughly studied his subject, and to be perfect master of it—'The language, [to use the Editor's words] is elegantly plain and simple; and such an air of purity, sincerity, and unaffected integrity runs through the whole, as cannot fail of pleasing every person of sense: but the chief excellency of all, is the REASONING, which is clear, strong, and [to an unbiassed mind, in some degree] irresistible.'

'The Editor pretends, he says, to no other share of merit in this performance, than as a faithful transcriber, and translator of several passages of Latin, for the benefit of the English reader.' Yet he immediately adds, that—'he has digested it, he thinks, in a better order than in the original, and rendered the several transitions from one argument to another *more easy*; changed some few obsolete words, for others exactly synonymous, that are in more frequent use; and carefully revised and *corrected the whole*.'—But still, notwithstanding *all his corrections*, he frankly acknowledges, that—'had the author finished it himself, it would doubtless have appeared with greater advantage.'

Mr. Pendlebury's intention in this treatise, supposed to have been wrote during the reign of James II. was, to draw the portraiture of the POPISH MASS, 'which as he justly observes, in his introduction, is both a gross prophanation of the *Lord's table*, and a piece of the most monstrous and abominable idolatry, that ever was set up in the world.'—In support of this assertion, he gives, in chap. 1. a *delineation of the mass, as used in the church of Rome*; and shews it to be the great DA-

* Heretofore published, along with a treatise, intitled, *Invisible Realities*.

CON, or DIANA of the *Romanists*; for which they have raised innumerable broils, and shed rivers of Protestant blood.

In Chap. II. he takes a *view of the foundations upon which the Romanists endeavour to establish the mass*, and gives very satisfactory answers to their arguments.—In Chap. III. he produces many *positive arguments against the Popish doctrine of the mass*; and clearly shews, that it is no true and proper sacrifice.

Chap. IV. contains a *review of the whole*; from whence this conclusion is drawn, that the mass has not the least foundation in Scripture; but that it is in fact ‘a horrible profanation of the *Lord’s Supper*, and a heap of most monstrous and prodigious abominations. They call it, indeed, an *inexplicable mystery*, and so he says, it is,—but of iniquity, of impiety, of blasphemy.’

Amongst the *practical reflections*, of which the fifth and last chapter consists, he exhorts his readers to flee from popery: and then gives a concise summary of his preceding arguments against the mass,—‘as having no divine institution;—as neither the same sacrifice that Christ offered once on the cross, nor another, but a new and late invention of Antichrist.’—‘That it is repugnant to the Lord’s Supper;—destroys the nature of the sacrament, and introduces a new sacrifice, contrary to Scripture, contumelious to Christ, and injurious to Christians;—that it sets up a most contemptible idol; establishes idolatry; draws perdition on the souls of men, by directing them to false dependencies;—and lastly, that it is founded on a monstrous fiction.’—‘These considerations, as he justly concludes, ‘carry in them motive and inducement enough to an everlasting detestation of it.’

P.

Art. 31. *A System of Divinity, ecclesiastical History, and Morality; collected from the Writings of Authors of various Nations and Languages, and of the noblest Doctors of the Christian Church; which opens a Passage almost to the whole Discipline of the Jews and Christians. Designed also to teach the Reader a perfect Skill in Hebrew, Greek, and Latin.* By George Adams, M. A. 8vo. 5s: Bladon, 1768:

As we must own that we do not always thoroughly understand this Author’s meaning; we shall therefore beg the favour of him to review his work himself:—his own account of which, in the *Introduction*, is as follows. ‘In order—to unite the minds of men professing one religion, in the most usually controverted points of it; especially such as have of late made the greatest noise among us; as the Sacrament of the Lord’s Supper, the Divinity of Christ, free-will, election and reprobation, the resurrection of the dead, and a future state, and the knowledge and belief of the antients and moderns on those points, and other doctriners, I have compiled this system; in which I have not barely confined myself to the opinions of English authors, and their explications of several texts of Scripture, in the proof of any doctrine, or decision of any controversy; but have likewise taken to my assistance the opinions and explications of foreign divine, schoolmen, fathers, and poets, in their own several languages.’—‘I have likewise taken in the determinations of the antient and modern rabbins of various religious controversies.’—‘And for the benefit of the English reader, I have translated the several passages into English from their several originals.’—

The

The above may serve to shew the *intention* of the work before us : and for the *manner of its execution*, take, as a specimen, what the Author says upon the *apostolical constitutions*.

‘ Our disputing now turns itself to the apostolical constitutions, which although at last in the time of *Epiphanius* they have been reduced into that form in which they are now beheld, but yet they contain chiefest and to be worshipped ordinances or constitutions of the primitive church, and breathe that majesty, which altogether agrees with the primitive ages. For we doubt not they are collected from writings of the most ancient doctors of the Christian church, especially we have the Greek and *Æthiopic* church consenting, in which all know a great price to have been put upon this book, they chiefly, unto whom the most new controversies of the English moved by the most famous man *W. Whiston* are not wholly, directly unknown, both they call forth to those constitutions, who are busy or earnest about to prove the sacrifice of the mass, which possesseth in the Roman church, besides others also, who from writing of ancients, the oblation of the eucharist.’—That we might not misrepresent our author, we have printed the above quotation, *verbatim et purgatim*; and can assure those who are pleased with *this manner of writing* that they will not be disappointed of entertainment in the perusal of the book itself.

P.

Art. 32. *The Articles of the Church weighed against the Gospel; and found wanting: or, a third Attempt to draw Christians to the Belief and Practice of Christianity; with some Queries relative thereto. To which is added, the public Recantation of George Williams, the Heretic; and also the Creed of a Church-man.* By George Williams, a Livery-Servant. 8vo. 1s. Becket and Co.

If experience did not shew, that things of this kind are frequently done with impunity; it might well seem ‘ a bold stroke [to use this writer’s own expression] for a person in the lowest station in life, to attack the articles of the established church.’ But, doubtless, as he goes on, ‘ every man may, with *decent* restrictions, *publish* as well as *enjoy*, his own opinions.’—Within what *decent* bounds he hath restrained his pen, may be learnt from the following apostrophe:—‘ Haste ye, O ye ministers of the church—Run ye even to the gallows, with the sacrament in your hands, and give the murderer a safe passport to the kingdom of heaven!’ p. 34.—This is *his comment* upon an expression, made use of in the beginning of the first Exhortation to the Communion; the sense of which, every candid reader will allow he has, at least, *misunderstood*.—Mr. Williams, however, has collected together many shrewd remarks upon, and some strong objections against, several passages in the articles, and liturgy, of the church; which would certainly be most effectually obviated, and removed, by a judicious REVIEW of the whole—an event long wished for, and still as earnestly desired, we will venture to say, by great numbers of the established clergy, as it can possibly be by any of those, who are so very ready to bring *railing accusations* against them.—The *queries*, at the latter end of this pamphlet, are *rational* ones: but, what is called the *Creed of a Church-man*, is nothing more than an assemblage of *contradictions*, tacked together in no very candid manner.

P.

Art. 33.

Art. 33. *A Collection of Tracts, published between the Years 1729 and 1759, in the Defence and Explanation of Christianity and its Evidence.* By Henry Stebbing, D. D. late Chancellor of Sarum. Improved and prepared for the Press by the Author, and now republished by Henry Stebbing, D. D. Morning Preacher to the Hon. Society of Gray's Inn. 8vo. 6s. in Boards. Davis and Rymers. 1767.

To this volume of tracts, we find prefixed a *preface by the Editor, and another by the late Author.* In the former we are told, that had the author lived longer, he would probably have put them to press himself: being written, says the Editor, in defence and explanation of Christianity, he might think them a proper supplement to the two volumes of sermons, which he published on practical Christianity. * Some of these tracts, continues our Editor, contain the controversy, which the author had with the present Bishop of Gloucester; the republication of which needs no apology: the public will easily allow it to be a duty of natural and necessary justice; and will permit them to be set forth in their own vindication. His Lordship, by repeated editions of his writings, is frequently reminding the public, of the illiberal manner in which he hath treated the author; and it is a duty in the author's friends to take care, that his writings may remind the public how little he deserved such treatment. — At the time when these tracts were written, says the Author in his preface, Christianity had been fiercely attacked, by its open, professed enemies, and the clergy found themselves under a more than common call to exert themselves in its defence, &c. &c. — The author of the Divine Legation of Moses, continues he, may not perhaps like his company*; but he has no right to complain. I point not at the man as to his real internal character (of which I know nothing) but I censure his works, which hurt the cause he endeavours to support. Whatever excuse such writers may be entitled to, their errors certainly deserve correction; for the mischief is the same, whether it comes from the enemy with intention to destroy, or from the ill-pointed dition of a friend and ally. In reprinting these pieces, I have not followed the example of the author in cramming the margin of my book with second thoughts, commonly worse than the first. I have left them to rest upon their original strength, and my business has been to contract rather than to enlarge. To this purpose I have struck out several passages which I thought might well be spared; and the conclusion of the *History of Abraham justified*, which is for the most part personal, I have, in decency to his EPISCOPAL character (since acquired) entirely suppressed.

* Tindal and Woolson; against whom several of these tracts are written.

Art. 34. *A Letter to a young Gentleman†, under Sentence of Death.* 12mo. 3d. Nicoll.

The Author very earnestly exhorts the unhappy person to whom this

† If we conjecture aright, this person was Mr. Guest, a clerk in the bank; who was executed last year, for diminishing the coin of this kingdom.

letter

letter was addressed, to commune with his own heart, and to turn and trust only to a REDEEMING GOD, for mercy. A present of books was sent with this letter, among which was Mr. John Payne's translation of Thomas a Kempis *of the imitation of Christ*. The Writer of this pious exhortation is, probably, Mr. P. himself; as we conclude from circumstances, particularly from the Author's zealous attachment to the principles of the famous Mr. Law.

Art. 35. *A Letter to the Right Hon. the Lord Chancellor, concerning the Mode of Swearing, by laying the Hand upon, and kissing the Gospels.* By a Protestant. To which is added, another Letter by the same hand, relative to some Abuses committed on the Lord's Day immediately preceding what is commonly called Lord Mayor's Day, last Year. 8vo. 6d. Keith.

A trifling puritanical objection to a trifling mode, the essence remaining the same. This writer would hold up his hand in swearing, but not kiss the book. But if he does not mean to weaken the sanction, as surely he cannot,

'Tis strange such difference should be

'Twixt tweedle dum, and tweedle dee.'

The strongest objection he produces against kissing the gospels, is because the custom is derived, it seems, from paganism; Cicero having told us that one of the Sicilian idols had its chin worn out by kissing: but if we are superstitiously to reject any mode because something similar to it was practised by pagans; it is a sufficient reason to argue against assembling in churches, for divine worship, because pagans had their temples for the like purpose.

The second letter is of like import with the first; but the worthy citizens of London, will have more cogent objections to it, whenever their Lord Mayor's day happens on a Monday: when the preparation of the dinners, &c. of the several companies, on the preceding day, become objects of no trifling attention. Some decency, however, as to public view, in their several necessary avocations at such a season, would not tend to weaken the regard paid to the sabbath.

N.

POETICAL.

Art. 36. *The Pastor, a Poem: or a Caution against Error and Delusion. With a Remark on the Doctrine of Perfection.* Recommended to the World in general; the Methodists in particular: and dedicated to the Rev. Mr. Whitefield. 4to. 1 s. Tilley on Fishstreet-hill.

To say that religion does not appear to the truest advantage in a poetical dress, is really paying it no bad compliment; especially if we take Ned Ward's character of poetry;—who thus represents it,

'Poetry's fabulous, loose, and prophane,

For truth you must never depend on't,

'Tis the juvenile froth of a phrenzical brain,

Hung with jingling tags at the end on't.'

Certainly religion, as a rational system, is not the most proper subject for poetry, whose greatest excellence depends on the flights of imagination,

tion. Hence we generally find religious poets more frequently betrayed into an indulgence of fancy, than mindful of the sacred truths they sadly disguise. A sober reader, for instance, might conclude the saints to be a bloody-minded set of men, as, like Daredevil in the old play, they rave so much of *blood*, and *blood*, and *blood*; especially *innocent blood*. The Writer before us undertakes to characterize two sorts of pastors, 'the one in a state of nature, blind to himself and the spirituality of the word of God; the other a faithful ambassador of the prince of peace, acting under the influence of the holy spirit.' Yet to argue from his own contrast only, there is no great difference between them, which often happens in cases where writers prove too much: thus our Author says,

I care not what those doctors say,
Who only preach for hire or pay.

Now, if this gentleman will undertake to prove that there is any place of devotion either established or tolerated, where pay is not either exacted or received, the matter is decided. But this he will not endeavour to contest; for he admits that his mere spiritual pastor

By prudence does increase his store,
And daily adds a little more;
Not merely for the sake of riches,
To hoard them up like some poor wretches,
Who ne'er bestow a single mite,
Unless to get advantage by't.
But to dispense the same abroad:
To give the poor, to lend the Lord.

And might not a wicked one exclaim, Where is the disinterestedness of this? Does not your spiritual pastor in this instance, intend—to get advantage by it? Does he not receive money gratuitously from his flock, and *lend* it to the Lord on his own proper account? Does he not from this representation hope to reap the growing advantage, whether in this world or the next, *himself*? Is not the merit pleaded as *his own*? We leave this to our Author's more mature consideration.

Again, after stating the interested views and frail conduct of the worldly-minded pastor, he adds,

Attend them to their houses, then
You find them just like other men.

This may be readily granted a man who in his preface professes himself convinced of this truth—'that the best of men are but men at the best;' and then let him try what advantage he can make of it. Indeed our Author is not to be told the propensities of human nature, for the saint is a little waggish in his description of his pastor in a state of nature;

Nor does he less delight in fish,
And thinks a maid a pretty dish.

All the difference is, they are sometimes called *maids*, and sometimes more piously, *handmaids*.

Though consistency is hardly to be expected in men who weave and maintain intricate propositions, yet it may be of service sometimes to shew that natural reason may happen to find out palpable contradictions, though they may lay claim to superior sources and methods of construction. Our Author says,

The scripture for this end was given,
 To shew mankind the way to heaven.
 Let commentators write for gain,
 Yet sacred writ is clear and plain,
 So clear and plain from error freed,
 That man may run, and yet may read.

This now is common sense, and every rational reader will subscribe to the truth of it; but what can we say to the same writer, who in the same work, says *per contra*,

The law of God is holy, good,
 But not by nature understood.

Much more of this kind might be produced; but we have had enough; and so, no doubt, have our Readers. N.

Art. 37. *Miscellaneous Poems*. By Elizabeth Rolt, of Chesham in Bucks. 12mo. 1s. Turpin.

We are very sorry, that, notwithstanding our warm prepossession in favour of every production of a lady's pen, we cannot possibly say any thing in praise of the poetical performances of Mrs. Elizabeth Rolt, of Chesham in Bucks.

Art. 38. *The Battle of the Bannets, a political Poem*. From the Erse. 4to. 2s. 6d. Bingley.

A re-publication, with a new title, of *The Battle of the Genii*, first published about three years ago; and mentioned in our Review, Vol. xxxii. p. 276.

Art. 39. *Poems*. By T. Underwood, late of St. Peter's College, Cambridge. 8vo. 5s. Bath printed, and sold by Doddsley, &c. in London. 1768.

Of Mr. Underwood's poetic abilities we have already apprized our Readers; see our accounts of *The Searlers, Impartialist, &c.*

Art. 40. *A Dialogue in Hudibrastic Verse. Occasioned by the Publication of a Volume of Poems by T. U——d*. 4to. 6d. Bath printed, and sold by Leake there, and by Hawes and Co. in London.

In this dialogue, Jack thus interrogates Tom:

— Prithee, Tom, what's thy pretence,
 To scribble without rhyme or sense?

Tom answers:

Why faith, Jack, if I needs must tell ye,
 An empty noddle, purse, and belly.

Now if this exposition of Mr. Underwood's motives for writing be a true one, as we verily believe it is, what a wanton piece of cruelty is it in this Dialogue-writer, to fall foul upon so unfortunate a bard! Our Author cannot plead the Reviewers' excuse for the wholesome severities they sometimes inflict on the scribbling culprits of the age: they are obliged, *ex officio*, to wield the lash of criticism; but what could provoke this Hudibrastic *Bang-beggar** thus to lay on this rhyming vagrant? we hope it was not envy—rank envy and malice, excited by the view of Mr. U.'s copious list of subscribers!

* A provincial term for a parish beadle.

Art. 41. *One thousand, seven hundred, sixty-eight; or, past Twelve o'Clock, and a Cloudy Morning. In two Cantos. Canto I. 4to. 1s. 6d. Bingley.*

This politico-poetic Bellman would willingly have a *touch at the times*, but he is so cautious and fearful of suffering for his meaning, if he has any, that he dares not speak plain enough to be understood. The method which some writers have, of hiding their wit and satire, under a page full of stars and dashes, is very provoking to the honest reader, who neither is in, nor can get into, the secret. Speak out, gentlemen, if you have any thing to communicate to the public that is worth its hearing; if not, pray hold your unmeaning larums, which only make a preposterous unintelligible clamour.

Art. 42. *Things as they are. 4to. 1s. Bingley.*

Of this strange medley of Rhymes—about Wilkes, and Bute, and St. George's Fields, and all the rest of it—our Readers may form as good a judgment from the following lines, as we can from a perusal of the whole pamphlet:

' Ah Wilkes! thy fate's the fate of fate;
The law that holds thee, law of state.'

' Ah Wilkes! thy genius and thy merit,
Did half thy brethren but inherit,
They soon would set thy body free,
And all huzza for LIBERTY!
And all huzza for such rare POET-rec.

}

D R A M A T I C.

Art. 43. *The Indiscreet Lover: a Comedy. As it was performed at the King's Theatre in the Hay-market, for the Benefit of the British Lying in Hospital in Brownlow-Street. By Ab. Portal. 8vo. 1s. 6d. Kearsly.*

If this is not an excellent comedy, it is an agreeable and a moral one. Mr. Portal's former writings have been mentioned in our Review, with moderate approbation. His literary talents are certainly not contemptible; but he will pardon us if we cannot rank him with our first-rate dramatic poets.

Art. 44. *Timon of Athens. As it is acted at the Theatre-Royal on Richmond-green. Altered from Shakespeare and Shadwell. 8vo. 1s. 6d. Hingeston.*

Not having Shadwell's Timon at hand, we cannot say how far the present Editor may have availed himself of the alterations made by Mr. Shadwell in Shakespeare's original play. The play, however, in this its new form, is, in some respects, better fitted for the stage, than it is in the original; and has been acted with deserved applause at the pretty theatre in Richmond: where the part of Apemantus is well supported by Mr. Love.

Art. 45. *Light Summer Reading for Ladies: or the History of Lady Lucy Fenton.* Small 8vo. 3 Vols. 9s. Robinson and Roberts.

Whatever general objections may be urged against the manufacture of novels, we are naturally disposed to be entertained with an agreeable story which has no obvious bad tendency. The History of Lady Lucy is conveyed in the modish Clarissian epistolary way; she is deeply in love, but will not give up her coquetry, until the temporary loss of her resolute lover distracts her so, that she is at length brought to a better way of thinking, and more propriety of conduct. Matters, to be sure, are carried to an extravagant length; and when the happy reconciliation takes place, such an effusion of tenderness ensues! as must surfeit every reader not intoxicated with this species of composition. The description of such scenes are more likely to do harm than good, and a very little experience in common life will convince any one, that they had much better be acted in private for their *own* benefits: for, as one of the parties in the correspondence now before us sensibly observes, 'certainly a third person makes a ridiculous figure.' We are inclined to think that a third person is not the only ridiculous figure at such exhibitions.

N.

Art. 46. *The New Clarissa: a true History.* By Madame de Beaumont. 12mo. 2 Vols. 6s. Nourse.

This work, which was first published in French, is, as the title imports, a professed imitation of the celebrated *Clarissa* of Mr. Richardson; but, like other imitations, will hardly have the same merit ascribed to it which originals enjoy. The principal heroines are English catholics, and the present *Clarissa* has a correspondent, Lady Harriet, whose vivacity is to answer that of Miss Howe in Richardson. *Clarissa* has a vile abandoned father, whose unnatural behaviour to his wife and family occasioned his sister to purchase a resignation of his daughter *Clarissa* to her, by whose care she was educated, and who, when she died, left her a large estate; when her regard to her father and his seeming reformation, laid her open to a scheme which he formed of deceiving her into a marriage with a youth who, under an Italian title, was more than probably his bastard son. By this scheme he hoped to get possession of the greater part of her fortune, the previous steps to this marriage having been accompanied by many villainous practices. The plot being discovered at the instant of its intended consummation, he becomes enraged, and confines her and her mother in separate apartments; but *Clarissa* creeping up the chimney in the night, gets over the tops of the houses into the fields, where she puts herself under the protection of a French journeyman barber, while her father frames an accusation against her and her mother, of an intention to poison him, and conforms to the church of England to exclude her from her inheritance. Warned by the fatal errors of the original *Clarissa*, whose history she had read, she instantly marries her protector, who turns out to be a reduced baron. She resolves to resign every thing to her father, and after many great distresses, retires with her husband to his mother, who, with a very scanty income, lived near Bourdeaux, and carried on a philosophical

philosophical plan of rural improvements in her village neighbourhood. While she remained here, the husband of her friend Harriet collected proofs of her father's guilt, but at her desire made no farther use of them than to reduce him to a composition, by which he enjoyed the possession of her fortune for his life, the reversion to her and her heirs. The story ends with her entering warmly into the plan of her mother-in-law, which consists of a wild impracticable extension of good principles, being a religious improvement of a kind of Utopian schemes.

N.

Art. 47. *The Life and Adventures of Sir Bartholomew Satskull, Baronet. Nearly allied to most of the great Men in the Three Kingdoms.* By Somebody. 12mo. 2 Vols. 6s. Williams.

Permit us to exclaim once more, Alas poor Yorick! There are not only calumniators who violate the regard generally paid to the dead, but others, more mischievous, who by their envious, vile imitations, continually remind us of thy faults, while they shew themselves not to have the least conception of thy excellencies!

There is one degree of propriety however in this heterogeneous composition, which is the name adopted by the Hero.

N.

Art. 48. *The Companion for the Fire-side: or Winter-evening's Amusement. Being a curious Collection of instructive Stories, Tales, Fables, Allegories, Historical Facts, &c. selected from the best Writers in several Languages.* 12mo. 3s. Cooke.

This ranks very well with Joe Miller's Jests, and other collections of that stamp; which have more readers and admirers than Newton and Locke.

Art. 49. *The Distressed Wife, or the History of Eliza Wyndham; Related in a Journey from Salisbury.* Small 8vo. 2 Vols. 5s. Cooke in May Fair.

A very affecting interesting narrative of the distresses of a young gentleman and his wife, occasioned by the cruel arts of a wicked step-mother; which however were happily discovered and terminated just in time to save the injured parties from destruction, and to restore them to happiness; greatly to the relief of the reader, who cannot help sympathizing in the different scenes of unhappiness so naturally described. It also includes a melancholy relation of the disastrous fate of a clergyman and his family, occasioned by a profligate young nobleman; and is on the whole much superior to the common run of this kind of performances.

N.

Art. 50. *The Woman of Honour.* 12mo. 3 Vols. 9s. Lownds, &c.

This work is of the sentimental kind of romances; and is cast in the fashionable mold of *letters to and from the principal personages who figure in the story.* The story, however, seems to have been woven together, merely to serve as a vehicle of conveyance between the author and reader, of a great variety of sentiments and observations on *men, manners, and things*,—as the phrase is.—The *novel*, however, is not an uninteresting

one; and many of the Writer's remarks (though all are not equally important or new) are such as shew him to be a person well acquainted with the world, and better qualified for making a figure in the republic of letters, than the generality of those who apply their talents, such as they are, to the species of composition known by the name of *novel-writing*.

Art. 51. *The Orphan Daughters*. A moral Tale. 12mo. 2 Vols, 6s. Noble.

N The history of two sisters, whose father unhappily left their future fortunes to be determined by their prudence; of which the eldest having the greatest share, was in the end the more completely happy: and this constitutes the moral of the story.

If there is any real use in the present race of novels, it arises from their being adapted to, and conveying lessons for, the proper conduct of their Readers in common life. But mere common life will not furnish entertaining or affecting incidents sufficient to engage attention: some extraordinary and even improbable circumstances are therefore called in aid. But however these may be diversified, the common machinery by which they are all conducted, as hard-hearted, avaricious fathers, proud mothers, base, abandoned, libertine lovers, stolen or pretended marriages, sham arrests, the usual workings of the tender passions, rivals, exalted double-refined love, heroic fortitude, poverty and distress, unexampled generosity, unexpected good fortune, and improbable coincidences of events; all these constitute such a general sameness as will, to those who are disposed to read them all, render them at length tiresome. Cursory readers however, who turn over books to kill time, and sentimental ones who reading for a better motive make more distinction in what they read, will find the *Orphan Daughters* good sort of girls, and their history a pretty, affecting, moral tale, as the title expresses.

N.
Art. 52. *The Happy Extravagant: or Memoirs of Charles Clairville, Esq;* 12mo. 2 Vols. 6s. Noble.

The plan of this novel was to precipitate a thoughtless young fellow into an uninterrupted series of perplexities and distresses, but always to extricate him by some strange temporary relief, until two volumes were filled with them; when at the close he is happily united with his first love. They contain therefore a quick succession of wonderful incidents, which will delight those who love to be surprized in every chapter.

N.
Art. 53. *The Point of Honour. A Novel.* 12mo. 2 Vols. 6s. Noble.

M A novel of the tender affecting kind. The point of honour turns upon a young gentleman of noble family being disappointed in the object of his affection by her being forced into another marriage. In this interval a title descends to him, and he contracts another and stronger passion, which, when he is on the point of succeeding in, after overcoming the many obstacles and scruples necessary to heighten the distraction of the
fond

fond swain, behold he is called upon to fulfil his prior vows, the obstacle being now removed: this is hard indeed, and the conflict is great; but he resolves to acquit himself honourably. The widow however is found irrecoverably in a consumption, from her former fate, and her death releases him, with the accession of her fortune: here now are some hopes, but then his other love is also desperately ill on the occasion, and her disorder terminates in the small-pox! Here then is a point of honour on her side. This however being also healed without a scar, matters end, as usual, to the satisfaction of all parties.

Such is the outline of the main plot of this story, which is enriched with subordinate episodic parts, not badly supported.

N.

Art. 54. *Memoirs of a Scoundrel. By an Injured Fair.* 12mo. 2 Vols. 6s. Cooke.

The idle curiosity of those who having few affairs of their own to mind, or under a neglect of them, are inquisitive after those of others, will always render even fiction acceptable, and secure attention toward every thing promising entertainment of the narrative kind. The present course presented to the public, is in fact a libel upon the worst characters in human nature; and as to its tendency, it is, in few words, a suitable article to class with the Tyburn Chronicle, published under sanction of the royal patent.

N.

POLITICAL.

Art. 55. *The Liberty of the Subject and Dignity of the Crown, maintained and secured without the Application of a military unconstitutional Force, or the Tyranny of any inconsiderate Minister. Supported by the Opinion of a Lord High Chancellor of England. Inscribed to Sir Richard Perrot, Bart.* 8vo. 1s. 6d. Kearsty.

It is a true observation, that no laws are better than the English, at the same time that none are worse executed; an observation of which the perusal of this tract will not fail to remind the reader. The Author proves to satisfaction that the excellent distribution of the executive power according to our old Saxon model, has amply provided for enforcing due obedience to the legislature: and indeed it appears to conviction, as well from experience, as from the reasons and facts here produced, that when the real spirit of our constitution is adhered to, and suitably executed, its decisions are always valid, always respected; for no people are more jealous of their constitution, than the English. But when our laws are remissly carried into execution, or when they are perverted to wrong intentions, the body politic sensible of the disorder, becomes agitated, and confusions ensue. In such a situation to plead the necessity of restoring quiet by turning the military force upon the people, can only proceed from weak heads or base hearts.

Our regular troops, says this judicious Writer, may be, and doubtless are, as good as any in the world; they have served and saved the nation at home and abroad; they have contributed to our honour and our happiness. May they long continue to do so. But let this never be made use of as a reason to put the civil power into their hands, by making

making use of them to support and maintain the laws, which it is very certain may be vigorously and effectually put in execution without them.' And as he elsewhere observes, the catching hold of the occasion of any violent popular proceeding under colour of that common aphorism, that desperate diseases require desperate remedies, is more likely to increase than eradicate the mischief.

The English law he shews was always able to maintain its dignity by its own power; and—that even the greatest subjects, and such as were heirs apparent to sovereignty, were not permitted to insult its ministers with impunity, and that when these ministers, neglecting their duty, forgetting their oaths, and violating that trust committed to their charge, attempted to betray and confound the law, they were, though *servants to the king*, punished as *traitors to the constitution*. These singular acts of favour and countenance from the crown, were abundantly repaid by the law, by the propagating those two celebrated maxims, *that the crown is always a minor*, and *that the king can do no wrong*; for, by this means, the royal character was always covered, and the person of the sovereign secure, so long as the constitution subsisted.

To understand the true ground of this, we must consider that, according to the constitution, the will of the king is made known by his ministers; the Archbishop of Canterbury, and Primate of all England, signified it to the clergy in points relating to the church; the chancellor, in common acceptation of speech, is the *keeper of the king's conscience*; and the judges make known the *law* by his authority, and in his name.

These therefore were made accountable, in case of offences. They were supposed to have capacity in every respect equal to their offices, and, as they might lay these down, if they received commands detrimental to the welfare, or contrary to the laws of the land, so whatever they delivered in the king's name, they delivered at their own peril; and thus, according to the maxims, the minister did the wrong, and nothing was imputed to the throne.

Taking this altogether, it was very consistent; and the several parts of the constitution acting in their full vigour, the crown and the nation were equally safe, and all this from the known meaning and proper operation of the *LAW*.

This is clearly proved from the indecent outrages heretofore incident at the executions of our criminals, when our sheriffs neglecting their duty at such seasons, trusted to their deputies, who being also remiss from example, their subordinate officers were not much more diligent: here then an accession of military force appeared necessary to secure the execution of our laws from contempt. But no sooner did the sheriff Janssen resolve to attend his duty in his proper capacity, than dismissing this unconstitutional aid, the legal provisions were shewn adequate to the intention, and the dignity of law recovered by the proper exertion of it in the worthy magistrate.

In brief, sensible vigilant magistrates who understand their offices, without being wantonly officious in their duty, will on every occasion demonstrate the *only proper use* of military force, to be in defence of the national body against foreign enemies of their country; and in *this* duty, our army always maintain the British character with *honour*.

The

The lord high chancellor mentioned in the title-page, is Sir Thomas More, from whose *Utopia*, some sensible observations are produced relative to our penal laws.

N.

Art. 56. *The True Sentiments of America: Contained in a Collection of Letters sent from the House of Representatives of the Province of Massachusetts-Bay, to several Persons of high Rank in this Kingdom: together with certain Papers relating to a supposed Libel on the Governor of that Province, and a Dissertation on the Canon and Feudal Law.* 8vo. 2s. 6d. Almon.

Most, if not all these papers, have already appeared, before they were thus collected: and it is but strict justice to say the remonstrances they contain are penned with manly spirit, and with decent freedom.

N.

Art. 57. *A Letter to the Right Reverend Father in God, John Lord Bishop of Landaff; occasioned by some Passages in his Lordship's Sermon, on the 20th of February 1767; in which the American Colonies are loaded with great and undeserved Reproach.* By William Livingston. 8vo. 6d. New-York printed, London reprinted for Buckland, &c.

By this letter it appears that the above-mentioned sermon, preached before the society for the propagation of the gospel in foreign parts, contained assertions and reflections founded on inadequate information. The character of the colonists is here warmly defended, and those who interest themselves in this matter will meet with satisfactory information respecting the several particulars discussed; which we must decline entering into, for want of room.

N.

Art. 58. *A Very Odd Thing.* By an Upright, Downright, Very Odd Fellow. Humbly inscribed to Every-body. 8vo. 1s. Steare.

A very odd kind of political rhapsody indeed; amounting all together to downright nonsense; but the Author, no doubt, intended it for *humour*, to *hum* the partizans of Mr. Wilkes, and to laugh at my lord mayor.

N.

Art. 59. *The Court of Star-Chamber, or State of Oppression.* 8vo. 6d. Steare.

Gives an account of the establishment, enormities, and dissolution of the infamous court of star-chamber; but the author would more than insinuate that the dissolution of it was little better than mere matter of formality; that it only consisted in dismantling the judges, and pulling down the seats and benches; but that the oppressive practices of that hateful court of injustice, were still continued.—The Author has also some remarks upon Magna Charta: but in all that he advances, he appears to be only a raw school-boy in politics and in literature:—some forward young prattle-box, who probably steals from his proper business that time which he idly wastes in repeating to the public what they had received much better information of before.

Art. 60.

Art. 60. *A Letter to his Grace the Duke of Grafton on the present Situation of public Affairs.* 8vo. 1s. Almon.

In this well-written epistle, the Author gives such a view of the present situation of our public affairs, as will make the reader's heart ach, if it be really interested in the welfare of his country.—We hope, however, that things are not quite in so bad a situation as this writer apprehends or represents them to be; and that he has made the worst of them, in order to make the best of his view in writing this letter: viz. to favour the designs of the party with which he may possibly be connected.

N

S E R M O N S.

I. *The Prayer of Agur*, illustrated in a Funeral Discourse. By the Author of two Discourses and a Prayer, delivered extempore, at the Quaker's yearly Meeting in Bristol. Taken down in Characters, by a Member of the Church of England. 4to. 1s. Newbery, &c.

In our Review for December last, we mentioned, with approbation, the *two discourses and prayer* referred to in the title-page of the *sermons* now before us, for there are *two* of them. They are both said to have been preached at Bristol, in May, 1767; and a prayer, by the same eminent speaker, is added, as delivered at the close of each discourse. The same commendation bestowed on the former publication, may, in substance, be applied to this: but, at the same time, we would not be understood as giving any preference to these extemporary orations, above the written discourses of our established clergy in general, or of many of our dissenting ministers. We have only deemed them extraordinary, as coming from the quakers; who have not been long famous for the rationality and correctness of their sermons.

II. Before the sons of the Clergy, at the anniversary Meeting, at St. Paul's, May 5, 1768. By Rob. Pool Finch, M. A. Chaplain to Guy's Hospital. Rivington.

III. At St. Bride's, London, April 28, 1768, before the Governors of the Hospitals for the Small-pox and Inoculation. By James Hallifax, D. D. Rector of Cheddington in Bucks, and Vicar of Ewell, in Surry. Published for the Charity, and sold by Mr. Reynolds in Bartlet's Buildings, Holborn.

IV. *The Christian warrior finishing his course.* On the Death of the Rev. Mr. Jos. Hart,—at Jewin-street, by John Hughes; with an Oration at Mr. Hart's Interment, by And. Kintiman, 1s. Keith, &c.

T H E

MONTHLY REVIEW,

For A U G U S T, 1768.



Conclusion of the Account of Clarke's Connexion of the Roman, Saxon, and English Coins. See Review for May, 1768.

MR. Clarke's third chapter, which treats on the shilling and thrimfa of the Saxons, their methods of paying money, the Roman miliarenfis, and the innovations in the nummular language of the Romans, contains a profusion of learning, and furnishes ample matter of attention and enquiry to the antiquarian and the critic. Our Author opens this chapter with proving that the word *shilling* came from the Latin *scilicus*, which signified, in that language, a quarter of an ounce; and he observes, that the Shilling kept its original signification, and bore the same proportion in the Saxon pound, as *scilicus* did in the Roman and the Greek: it was exactly the forty-eighth part of the Saxon pound. The Saxons, in their money-computations, made some difference in reckoning the pound by tale and by weight; and Mr. Clarke shews that this custom began long before, and continued long after, the Saxon times; after which, he gives an elaborate account of the Saxon shilling, and the Roman coins, together with the alterations they became liable to, at various periods. In the course of his inquiries into these subjects, he hath discussed several questions relative to the *aureus*, the *miliarenfis*, and other pieces of money, and has taken particular pains to correct the mistakes into which Gronovius has fallen, in his book *de festeriis*. In our Author's history of the Saxon shilling, we meet with some circumstances which may serve to convince us that our ancestors were richer than is generally supposed. The shilling, says he, was coined, at first, for what the word signified, a quarter of an ounce; and at last for the fifth part of it. This alteration happened in Edward the First's or Athelstan's reign; and was probably owing to the incursions and depredations of the Danes. They had for some

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time

time harrassed almost all Europe by perpetual invasions. We suffered in common with our neighbours. It is amazing how a nation at that time with little trade, without any supplies at home, and under a perpetual ravage from abroad, could support the great tributes and exactions; which were then paid or taken by military execution. The Saxons were undoubtedly possessed of much more cash, not long after their first settlements, than is commonly imagined. When Ina the West-Saxon carried his arms into Kent to revenge the death of Mollo his predecessor's brother, that single county raised, if we could depend upon Malmesbury, 30,000 marks of gold, by way of contribution to purchase peace. The Saxon chronicle informs us, that in 27 years they paid above 207,000 l. in tributes, an immense sum! equal to eight or nine millions now; besides the much greater sums, that were wrested out of their hands by the plunder of their country. This is the observation of Afler, one of the West-Saxon bishops, who knew the truth of it by a sorrowful experience, that the Danes looked upon these tributes, as the least profitable part of their expeditions, *maiores pecuniam furtiva praeda, quam pace, adepturi*. It appears, on the other hand, from Mr. Clarke's account of the changes introduced in the Roman money, that the wealth of that great empire, no later than the reign of Heraclius, was diminished to a very narrow compass. The consuls, long before this, were obliged to make their donatives in silver only. And the emperors at last did the same thing; they reduced their missilia to silver; first to tetra drachms, and, in the beginning of the seventh century, to coins of half that value. How much was the cash of that empire, which commanded the riches of almost the whole world, sunk and dissipated in a few centuries! an event, sufficient to convince all future dispensers of public money, that, how great soever their funds are, they most certainly have a bottom. Those princes, who were so remarkably distinguished by their public donatives, and used to distribute their imperial munificence in gold, and sometimes in pieces of great value, were reduced to the necessity of dispersing this customary benevolence in didrachms, coins worth very little more than one of our present shillings. Indeed, such was the poverty of the empire, so early as from the middle of the third century to the beginning of the fourth, and such the confusion of that period, that great innovations were made in the nummular language of the Romans. Their denarius was much sunk from its ancient figure and estimation; and to indulge themselves in the pleasing sound of more property than they possessed, the names of the old silver coins were, by a ridiculous affectation, transferred to the brass. Our learned Author, among his other enquiries concerning the Roman sicilicus, and the Saxon shilling, hath proved, at large, that

that they were actual coins; and that they were not merely denominations of money, as hath been asserted by Gronovius, with regard to the *scilicus*, and by Fleetwood and all our antiquaries, except Sir Andrew Fountaine, with respect to the shilling. In the discussion of these points, we meet with some curious criticisms upon the scriptures, and upon Homer; and the chapter is concluded with an account of the Saxon thrimfa, which is shewn to have been three parts in five of the Saxon shilling, or three pence. The thrimfa was first coined in the reigns before Athelstan, during their greater affluence in cash, and was designed purely for the convenience of exchange, as the properest division that could be made in their money, without a fraction, between the shilling and the penny. But when the shilling was reduced, it was of little use, and by degrees entirely laid aside. The way of computing by thrimfas was chiefly used in the more mercantile parts of this kingdom, among the east, and west, and south Saxons; and possibly coined only among them: for it appears that in the inland provinces, the Mercians reckoned generally by the shilling. An appendix is added to this chapter, to prove that the word *nummus*, in Plautus, is always used for the *drachma*; and that the *shekel* of the Hebrews was no more than a quarter of an ounce.

Mr. Clarke, in order to open his enquiry concerning the Saxon gold coins with greater freedom and advantage, begins his fourth chapter with an account of the several *aurei*, that were current in Europe from the decline of the Roman empire in the west to the Norman conquest; and with an elaborate discussion of the proportion between gold and silver among the Romans, Franks, and Normans. After this he proceeds to shew that the Saxons had gold coins, and that the *mancus*, of which he gives the origin, history, and value, was a gold coin. He then goes on to the Danish mark and ora, with regard to which it appears that the ora was the same as the French *solidus* of that age, the eighth part of the mark, and that the Danish mark itself was no more than a hundred Saxon pennies. This mark was very different from the mark afterwards admitted as a nummulary standard, the method of computation which our Author next considers; and then endeavours to prove, in opposition to the general opinion, that the ancient *solidus* was a gold coin, that it never was a silver one, and that there was a real gold coin of that name. A point still remaining to be determined was, when the division of the present pound sterling came into England. The Saxon pound in Alfred's times was estimated by a *mancus* of thirty pence, and eight to the pound; and a shilling of five pence, at forty-eight in the pound: when then did this alteration commence, which reduced it to a *solidus* of twelve pence, and twenty in the pound? That this esti-

mate began in the Saxon times is very evident. All the revenues in England, during the reign of Edward the Confessor, were, as appears by Domesday-book, uniformly and constantly accounted for by a solidus of twelve pence.—So far we may certainly trace the use of this solidus. But if any sort of credit is to be given to the historians of that age, this practice must be carried up much higher.—It is certain, that there were some alterations made in the Saxon coinages, not long after Alfred's time. His grandson Athelstan, a prince extremely popular and well beloved, reduced the standard of the Saxon shillings from five to four pence; and it was likewise enacted in his reign, that for the future there should be but one sort of money in England. To this period, therefore, Mr. Clarke refers the introduction of the division of the present pound sterling, and the change of the word *mancus*, from its original signification, to denote no more than a solidus of twelve pence; and he hath confirmed his hypothesis by several probable arguments. Having occasion to quote a law of Canute's, relative to the standard of money, our Author thinks that he discovers in it the first appearance of feuds among the Saxons. At the end of the chapter, we are entertained with some curious observations on our gold coins, and with a history of the Anglo-Norman shilling, from the conquest to the 43d of Elizabeth. An appendix follows, on the weight of the Roman denarius, and the first exchange between gold and silver at Rome.

We now come to the fifth chapter, which is introduced with some remarks upon the ancient methods of weighing and paying money; and then Mr. Clarke proceeds to shew that the coins of the western nations were taken from the Romans. This he hath proved in a very clear, and satisfactory manner, after which he carries on and compleats his history of the Saxon money. The coins here considered by him are the Saxon penny; the *sceatta*, which was originally the fourth part of a penny; the *hælfing*, the farthing, and the *styca*. Our Author has intermixed his considerations upon these subjects, with an explanation of the word *Conob*, which is found in the exergue of several ancient coins; and with an account of the Saxon convents and colleges. The meaning of *Conob*, he says, is *Constantinopolis Obryzum*, or *Constantinopoli Obryzatum*: money of the legal standard in that city. As to the Saxon convents and colleges, he observes, that there were not, strictly speaking, any regular monastic foundations in England, in the time of Sigebert. *Collegium* and *monasterium* were words of the same import, but none of them established for the observance of any particular rule, or confined to votaries dedicated to the severer austerities of a monastic life. The Saxon monasteries of that age were convents or colleges of secular

secular clergy, married or unmarried, where youth were instructed, and persons of rank and even of a military profession had the privilege of retiring for the sake of a sequestered life, to be employed either in study or devotion. Along with these persons, others of both sexes, professing the stricter discipline of a single life, were equally admitted, and called monks or nuns; but, after this profession, were allowed to marry, if they pleased. Of these mixed societies must the Saxon monasteries be understood.

Mr. Clarke has concluded his account of the Saxon coins with a table, exhibiting their names, weights, and values; the insertion of which will, probably, be acceptable to our Readers, as it displays, at one view, his sentiments upon these subjects.

SAXON GOLD COINS.

NAMES.	Weight in Troy Grains.	Value in their Money.	In our Money.
			£. s. d.
The Mancus,	about 54	6 shillings.	0 9 0
The Half-mancus,	27	3 shillings.	0 4 6
The later Mancus,	22½	12 pence.	0 3 9
Ora, and Anglo-Norman Shilling, — }			

DANISH ESTIMATES.

The first Danish Mark, five ounces, or a hundred Saxon pennies.

The Ora, twelve pence.



SILVER COINS.

NAMES.	Weight in Troy Grains.	Value in their Money.	In our Money.
			£. s. d.
The Shilling at Five Pence, — —	about 112	5 pence.	0 1 2½
The Shilling at Four Pence, — —	90	4 pence.	0 0 11½
The Thrimfa, —	67	3 pence.	0 0 8½
The Penny, or Scattria, — —	22½		above 0 0 2½
The Hælfing, —	11½		
The Farthing, —	5½		

BRASS COINS.

Styca, 2 to a farthing.

This table is not intended to be so exact as to regard the fractions of a farthing.

Our learned Author has shewn that all the first Frank and Gothic princes struck their money upon the Roman models; and that some of our earlier Saxon princes did the same thing: and he observes, that the principle of imitation or improvement which induced them to copy after the Romans in this respect, may be traced in many other instances, which relate to the ancient customs and constitution of our country. Accordingly, he has closed his fifth chapter with observations upon this subject, in which he is the more disposed to indulge himself, because it has often been said, that our Saxon ancestors, as working upon first principles, and forming their plans of liberty and independence in the wilds of Germany, were the great originals of almost all the national customs that prevailed in England; that the feudal system in particular was a Gothic structure, an everlasting monument of their military disposition and civil polity; and, to raise its character still higher, that, notwithstanding the many burthensome services annexed to it, the true principles of liberty were interwoven in its very frame. In opposition to these sentiments, Mr. Clarke has endeavoured to prove that the feudal system owes its original to the Romans, though the increase and progress of it must be entirely ascribed to the Goths and Franks; that the Saxon witenagemot, like the Roman senate under the emperors, was an aristocratical assembly, formed on the property of the persons, and the favour of the prince; and that the commons, as such, had no share in the Saxon legislature. This last point is particularly laboured by our Author, and he hath answered, at large, what has been advanced by Bishop Ellys, on the contrary side of the question. Some further remarks are added upon the English constitution, in which a medium is preserved between the opinion of Dr. Brady, who could not discover that the commons had any share in the legislature before Edward the First, and the opinion of Mr. Petyt, &c. &c. on the other hand, who are said to have seen the commons in full possession of this privilege many ages before it was in being. How far Mr. Clarke is right in what he has offered, upon the subjects here treated of, we shall not pretend absolutely to determine; though we cannot but think that the persons who have embraced opposite schemes will still find many reasons to adhere to them.

The sixth and last chapter of this very valuable and learned work, treats upon the Roman pound; and its chief design is to refute the calculations which have been made by Messrs. Eisen Schmid and La Barre, and to confirm the estimate given by Mr. Greaves. The whole is concluded with Mr. Smyth's tables for computing the Roman money, corrected, enlarged, and reduced to a new form.

K...
A Treatise

A Treatise on the Disorders and Deformities of the Teeth and Gums. Containing, the medical and surgical Treatment of each Case, the Care of Children in Dentition, and the various Methods which most effectually conduce to the Regularity, Beauty, and Duration of these Parts in every Stage of Life. Together with Observations on the Use and Abuse of Tinctures, Tooth-powders, Brushes, &c. and Strictures on the present Practice, wherever it is found deceitful or pernicious. The whole illustrated with Cases and Experiments. By Thomas Berdmore, of the Surgeons Company, and Surgeon-dentist to his Majesty. 8vo. 3s. Becket, &c.

MR. Berdmore divides this treatise into three parts. In the first, we have the anatomy and physiology of the teeth, gums, and neighbouring parts. In the second, we have an account of their diseases. And in the third, the best methods for preserving their soundness and their beauty.

The anatomical and physiological parts are plain and concise. The diseases are well described, and the method of cure judiciously adapted. The best means for preserving the teeth through the different stages of life are related without reserve: and the bad effects of certain advertised tinctures and tooth-powders, are clearly ascertained by experiments.

The following is our Author's general account.

' Of the Tooth-ach, and its various Causes.

' Of all the diseases to which the human body is exposed, the tooth-ach is perhaps the most frequent, and the most commonly mistaken, as to its causes and methods of cure; because the disorders that give rise to it are extremely numerous; because they are not easily detected or traced; and because the people that are generally applied to upon this occasion are very ignorant. For taking out the tooth, which the patient complains of, is their universal cure; without considering, that the pain may often be removed by gentler methods; or, that it may arise from disorders which never fail to be exasperated by such treatment; or, that it may be owing to *sympathy*, which I have often observed to produce a sensation of exquisite pain in a sound tooth on one side, whilst a rotten one on the other was the sole cause. Nay, sometimes a cariated tooth has produced violent pain in the corresponding one of the opposite jaw.

' Indeed, the tooth-ach cannot be treated with any certainty of success, unless we trace the causes of it, and pay close attention to them in the cure: for although in its progress it often becomes a violent disease, producing inflammations, restlessness at night, head-achs, glandular swellings, hysteric fits, delirium, abortions, fevers, and a variety of dangerous diseases; yet, in its rise, it is merely a symptom of disease in the teeth, gums, periodæum, or sockets, the removal of which will remove the tooth-ach of course.

' Whether we consider it as a violent disease, or as a *troublesome symptom*, we are necessarily involved in the investigation and removal of its causes, as much as in the pursuit of means to alleviate or suppress the

the pain for the infant: and hence it happens, that the *tooth-ach* cannot be treated apart from the *disorders* that usually produce it, without omitting what should be chiefly insisted on, or without giving rise to endless repetitions, prolixity, and confusion.

‘ We shall therefore, in this place, only enumerate the various disorders that occasion the tooth-ach, leaving the diagnostic and curative part to be more fully considered under each head respectively.

‘ 1. A tooth ach often arises from *defluxions* falling on the gums, the neighbouring periosteum, and bone, particularly after catching cold.

‘ 2. From obstruction or inflammation of the nerves and vascular parts of the tooth itself.

‘ 3. From *purulent* or *acid matter* generated in any of these parts, in consequence of inflammation, extravasation, or acrimony of the fluids.

‘ 4. From fungi excrescences, and ulcers of the gums.

‘ 5. From a *recess* of the *gums*, occasioned by scorbutic, venereal, or putrid disorders, whereby the roots of the teeth are exposed to external air and injury.

‘ 6. From *tartar* of the teeth, extending itself along the roots, and injuring the gums.

‘ 7. From *looseness* of one or more teeth, occasioned by violence, loss of gums, salivation, or putrid disease.

‘ 8. From *injudicious extraction*, whereby the tooth is frequently broken low down, the gums bruised and torn away, the neighbouring teeth exposed at their roots, the external side of the socket very often considerably injured, and splinters are raised which produce lasting pains and inflammation.

‘ 9. From sudden alterations of heat and cold.

‘ 10. From *sympathy* with the neighbouring affected parts.

‘ 11. From *collections of matter* formed in the *maxillary sinuses*, and in the cancellated parts of the lower-jaw.

‘ 12. From *caries* or *exostosis* of the bones which form the sockets.

‘ 13. From *caries* of the tooth itself.

‘ 14. From *loss of enamel*, whereby the sensible irritable part of the tooth is exposed.

‘ 15. From a *fracture* of the tooth.

‘ 16. From *dentition*.

‘ 17. And lastly, from the affection, called *tooth-edge*.’

To each of these heads a particular chapter is allotted: the distinguishing characters of each disease, and the proper methods of cure, are pointed out.

As a further specimen of this work, we shall give our Readers the chapter which treats

‘ *Of the Intermittent or Aguish Tooth-ach.*

‘ It happens frequently that a tooth-ach returns at stated intervals, and has the same remissions as are observable in intermittent fevers.

‘ The very idea of intermission and that of giving Peruvian bark, are so intimately connected in modern practice, that I have an hundred times seen an intermittent tooth-ach treated with this medicine for fe-
veral

veral months, which has afterwards been cured in three minutes by the extraction of a cariated tooth.

' I will not presume to say, that an intermittent fever has never shewn itself under this form, independent of any topical disorder of the pained teeth; nor will I pretend to explain, why the aching of a carious tooth should cease and return at stated intervals. But I can safely affirm, that I never heard of a lasting intermittent tooth-ach cured by the bark, nor have I seen one instance where the pain could not be referred to some more probable and demonstrable cause, than that to which it is generally attributed; and I have cured numbers, in whom the bark had failed, by extracting a cariated tooth, sometimes in the seat of pain, at other times in the opposite jaw, or at a considerable distance in the same jaw. Nor do I think that an intermission, and regular approach of pain, at stated intervals, is a singular appearance or probable indication of that species of fevers which is cured by bark: for in the human system nature universally affects stated periods of operation, and seems to be led remarkably by habit. Thus we grow hungry and sleepy at stated hours: epilepsies and madness, and some hysteric fits return regularly: thus the asthma, whooping cough, and hectic fever are most violent at stated hours: thus wounds give most pain, and disorders in general grow worse towards the evening; then why may not the pain of a carious tooth observe some order in its recess and return?

' The most frequent cause of deception in this case has been, that the teeth in the pained part have been found perfectly free from every appearance of topical disease; and the observer, not knowing that a cariated tooth at a distance may produce such symptoms, never searches farther, but resolves that the intermittent tooth-ach *shall* be treated like the intermittent fever.

' A lady about thirty years of age, in the winter of the year 1766, was seized with a pain in the teeth of the lower jaw, which extended equally over the whole set, but was not accompanied with any remarkable degree of inflammation. She sent for her apothecary, related her complaint, and added that she had reason to suspect a cold to have been the cause of it. Resting too much upon this, he took it to be a desfluxion, or a *humour falling on the gums*. Accordingly he ordered purges and cooling medicines, and laid on blisters behind the ears. This treatment was continued upwards of ten days to no effect; except that the pain now became intermittent, departing in the day-time, but returning at night with double violence, and thereby depriving her of rest. Having remarked this change, he agreed with the patient in suspecting that he had mistaken the case at first; and now that the disorder began to shew itself under its proper type, there remained no doubt with him of its being speedily cured by the *bark*. The *bark* was given in various forms for upwards of a month, the pain continued, and the patient would take no more medicine, but resolved to send for me.

' It was some time before I could discover any thing in her teeth or gums, to which a pain so lasting and obstinate could easily be referred.

' Observing however that the teeth were dirty, and in many places had their interstices quite filled up with slough, for want of being used, for the patient could not chew hard food ever since the beginning of the complaint,

complaint I thought it necessary to clean them well, and to examine more narrowly before I should confess my ignorance of the cause of her complaints. When I came to clean the last molaris on the right side, the instrument caught in a small cariated interstice close by the next tooth on the outside, and then I plainly saw the source of all that I have related above.

Having told the patient what I thought on the occasion, she was eager to have the cariated tooth taken out immediately. I complied; the pain ceased in a few minutes after the operation, and never returned since that time.

Although cases of the intermittent tooth-ach occur every day, this furnishes more ground for observation than any other that ever has fallen under my care; for it is very unaccountable how a whole set of teeth could be so long affected by so slight a cause, whilst a wide extended caries is often seen to produce no pain at all. The similarity also between this case and the continued fevers that become intermittent is remarkable, especially as it arose from a treatment which is apt to have a like effect in febrile cases. The constant return of the pain at night particularly is pretty singular: and the difficulty which I found in discovering the seat of the disorder, should teach those who are applied to in cases of this kind, that no man can detect a slight caries of the side of a tooth, unless the parts are perfectly clean, unless he uses proper instruments for the purpose, and unless his manner of examining is better than what is usually practised. For most people content themselves with looking at the upper surface of the teeth, and never consider what may lie hid on either side under the slough, which constantly attends such disorders of them as prevent mastication.

The sixth chapter of the third part of this treatise contains

• *The Method of preserving the Whiteness and Polish of the Teeth,*

• The generation and texture of the tartarous and other matters, which discolour the teeth and destroy the shining polish of the enamel, and the evils which attend long neglected complaints of this kind, together with the methods of cure, we have considered pretty fully in the second part of this work; but referred the preventative treatment, and all that concerns the beauty of the teeth, to this place,

• The method of whitening the teeth, and of preserving them from tartarous concretions, or discolouring slough, are very different in this town, and seem to concur only in this one point—that they all are extremely pernicious, as they are now used, excepting only where the tartarous matter is removed by the instrument; for all act directly for the destruction of the enamel, either by *mechanical grinding* or *chemical dissolution*.

• These of the former sort, whether sold under the name of a powder or an electuary, whether whitened or darkened, or otherwise coloured by certain additions, are always composed of pumice-stone, emery, or some other cutting powder.—These of the latter sort however tinged with sanguis draconis, cochineal, alkanet-root, or other drugs; and however changed in taste by spirituous, camphorated, and various mixtures, are always composed of *mineral acids*, particularly of the vitriolic; and although, in *modesty*, they are called tinctures, &c. they are really very powerful menstrua to soften and destroy the enamel.

That

* That the powders which are usually sold for cleaning the teeth do in some measure hurt the enamel, is too obvious to need any argument; but it is not generally believed that they are so pernicious, as to deserve particular notice or censure.—I thought therefore, it would not be improper to put this matter to the test, and to ascertain, as nearly as possible, in what time, or how far they are or are not destructive.

* I fastened in a vise a sound and well enamelled human tooth, placing the convex side uppermost: I then took a brush, wetted and charged with a certain tooth-powder, which I had bought for the purpose, and in less than an hour, by rubbing quickly with this brush and powder, I wore away entirely the enamel of the part which was exposed to their action.

* The like experiment I repeated with all the different tooth-powders which are sold in this town, and found the same effects varied only a little in time, according to the coarseness or fineness of the powder, and the different hardness of the enamel.

* Now it is well known, that a number of people brush their teeth with powders of this kind two or three times a week; and if we allow that the brush and powders generally act on the front teeth briskly for one-fourth of a minute each time, in the space of a month they act three minutes, or in two years seventy-two minutes; that is to say, in the space of two years, the teeth have undergone a great deal more brushing than was found sufficient to destroy the finest and best enamel.

* Hence those that brush with powders only once a-week do not destroy the enamel in less than five or six years; and those who use powders but rarely can never be brought to believe, that their teeth are injured by them, because the destruction creeps on too slowly to be observed.

* To all this, I presume, it will be objected, that the enamel is known to encrease in thickness from childhood to puberty, although some part of the original growth is certainly worn away in the mean time; and since it evidently appears from thence to admit of growth and repair, it may do so likewise at a more advanced age, and supply whatever is lost by the use of tooth-powders. It may be added too, that although it seldom or never is restored in a part where it has once been totally separated from the bone, yet it may, like the bark of trees, receive new layers, and be repaired, so long as any part of its internal substance remains unhurt beneath.—But all this reasoning is founded upon suppositions, which are not yet countenanced by any certain evidence, and therefore cannot be opposed to daily observations and matters of fact, which teach us that the enamel wears away quickly, even in mastication, after the twentieth or thirtieth year, and that it is totally lost at a very early time of life in those who use tooth-powders imprudently.

* Some people, who have been convinced of this truth by striking examples, imagine that the danger may be avoided by using a cloth instead of a brush. To try whether this notion is well founded or not, I took a well enamelled human tooth, and fixing it in a vise in the manner mentioned above, I rubbed it smartly with a cloth, dipped in tooth-powder, for half an hour, by which time I found the enamel quite worn away. Having repeated the same experiment several times, I found that the cloth destroys the enamel in half the time which was found

found requisite for this purpose with the brush; for which reason, and because it does not enter the interstices of the teeth, it is evidently more destructive, and much less effectual in removing the tartar.

Having thus endeavoured to explain the action of tooth-powders, and pointed out the evils occasioned by the indiscriminate use of them, it is necessary, for the instruction of my readers, and in justice to the people who are interested in the sale of such things, to shew where they may be applied without any danger, and how under due restrictions they sometimes conduce to the duration as well as to the ornament of the teeth and gums.

1. Where the teeth are discoloured with a very thin scale of tartarous matter, or by a superficial tarnishing of the enamel, the common tooth-powders may be used, until that substance is worn away, but no longer, on any account whatever.

2. After a thick tartarous crust has been removed by instruments, any tooth-powder may be applied to remove whatever slight discolouring matter still adheres to the enamel; but when that is gone, they should be no longer continued.

3. Lastly, those who cannot brush their teeth often, or take proper care of them, for want of leisure and conveniencies, may use rough tooth-powders once a month, to clear away the tartar expeditiously and completely; because the evils arising from total neglect, with those especially who are by constitution disposed to generate tartar very quickly, are greater in general than any that can be produced by this sparing use of tooth-powders.

Our Author in like manner proves by experiments the bad effects of some of the tinctures which are advertised for cleaning the teeth: and he concludes the chapter with directions for preserving the teeth from infancy to old age; and by such care and treatment, he says, as shall be free from all the dangers which belong to powders, electaries, and tinctures.

Upon the whole, this is a plain, sensible, useful treatise; and calculated for the perusal of others, as well as those of the profession.

D.

Sermons to asses. 12mo. 3s. Johnston.

POOOR patient asses are loaded with many burdens, but with none more severe than the imputation of foolish tameness and stupidity; and men remarkable for these qualities, are therefore called by their name: *for, application makes the ass.*

The Author of this humorous publication dedicates it to G, W. J, W. W, R. and M, M. persons well known in the sermonizing way throughout the British dominions, especially in the metropolis and its environs.

The text of the first and second sermon is, Genesis xlix. 14. *Issachar is a strong ass, couching down between two burdens.* And in allusion to this, there is, in the title-page, a print representing

ing a great ass pressed down to the earth by two loaded panniers, with the words *Politics* and *Re—on* inscribed on them.

The Preacher says, it is usual in the Old Testament, by the figure of a beast, to point out the image of a people; then the tribe of Issachar were an inactive, slothful, and sluggish people; that they loved rest more than liberty, and chose to be slaves rather than exert themselves, and assert their privileges:—and that there are many such asses as Issachar, who prefer present ease and advantage to public liberty and national freedom.

He also takes notice of some grievous burdens that several of this free nation bear, which he says are very unreasonable; and he points out a method to have them removed. 1st, says he, there is a burden of taxes upon the poor which they are not able to bear. If they complain, they are not heard; if they resist, they are belaboured like asses; or if, through hunger or want, they should be compelled to rise up to relieve themselves, then they must wait the issue of a trial in some court of justice, where the consequences are very visibly represented in *some late cases*. It is no reflection upon the king that the poor are oppressed, for he does not make the laws. The subjects oppress one another. They are like the fish of the sea, the great devour the small, only with this difference, that we are devoured by law.

‘ Secondly, there is a burden which several of his majesty’s subjects are made to couch down under, for which I can see no reason at all—to pay for bread and wine they never taste, and to entertain people they have no concern with.—I am afraid this favours of a law that was excogitated at Rome many hundred years ago. Must good subjects be loaded, like asses, by priests, as the Jews were when Jesus Christ came into the world!—When religion is turned into a policy, and made subservient to private interest, it will, in the event, bring tyranny along with it. Oppression is inseparably connected with religion when it is made the tool of ambition, and the road to preferment.—After imposing upon mens minds, we need not think it strange that they impose upon our purses. What a weak religion must it be, that stands in need of any thing to support it, but what proceeds from voluntary consent and good will!’

Another text he has chosen to preach on is Numb. xxii. 21—30. *And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab—and the ass said unto Balaam, Am not I thine ass upon which thou hast ridden ever since I was thine.* The Preacher observes that the covetous prophet had now great objects in view. The king of Moab had promised to exalt him to riches and honour, if he would curse the children of Israel; and it is no wonder that a man of Balaam’s disposition was up early in the morning to look after them—*It was to serve a king too.* And I have read
of

of bishops who have been employed the same way.—It is evident from observation that the greatest part of those who have wanted to bring over religion to their side, have made use of it to serve the ends of their pride and ambition. But the princes have made religion an engine of government to manage their subjects by, yet they could never so far prevail over priests and prophets as to make them subservient to the ends of their policy, without allowing them to go snags with them in the profits that arise from it.—Were there as many to instruct us in the paths of righteousness as there are to seduce us into the paths of error and falsehood, perhaps we should find matters very different from what they are. When civil and religious rulers are engaged in one interest to corrupt mankind, if the Almighty himself were not at the head of the administration, it is hard to say where the end would be. Curses, above all things, are most disagreeable to a good and merciful God. What, O Balak, didst thou mean, to send for a prophet to curse a people that had never yet injured thee? Good God, What would become of thy *Israel*, if the *king of Moab* had the power! They would be all destroyed in a moment. From Balak and Balaam statesmen have learned to curse their enemies, and to ask the aid of prophets to support their cause. How has the name of the Deity been profaned by malevolent invocations, to curse thousands who have been dear in his sight! The leaders of state and church policy have ever acted upon the same principle: what cannot so easily be effected by reason and strength of argument, has often been obtained by curses and anathemas. But the God of the universe has more mercy and goodness than to hear the prayers of either civil or religious politicians, who would only make use of his assistance to serve their own pride and ambition. Worldly interest has ever been the chief bond of *alliance* between churchmen and statesmen; and, to serve this pious purpose, they have abused both the characters of God and the devil. But it is wonderful that Balaam could ask the Almighty for liberty to curse his own creatures. Will a good, gracious, and merciful God, hear the prayers of a man who breathes nothing but curses and ruin to a people who had never injured him? Had this prophet been bishop of Rome, or a member of some modern associations, we might perhaps have concluded that he meant to save their souls by giving their flesh to the devil. But church authority was not then properly known in that eastern part of the world. The church rulers indeed might, in after times, take the hint from Balaam in their excommunicating people whom they did not like, or were afraid of. But the prophet was permitted to go.—And he was now perhaps telling over in his mind the large sums of money he should bring back with him, and the particular honours which all the princes of Moab

Moab would confer upon him, and how all the men of the east would reverence him as one of the greatest intimates of the divinity. No bishop that ever sat in convocation perhaps had greater expectations than father Balaam; when, on a sudden, his ass started aside, and almost laid her rider in the dirt, for an angel stood in her way. But the ass is made to pay soundly for being so giddy. Then the Lord opened the mouth of the ass, and she said, Am not I thine ass? Poor humble creature! she had served him too long for such a reward. He beat her and told her, If he had a sword he would kill her. Had she got the exercise of reason with the use of language, she would undoubtedly have changed her master and left his service. The use of language, without a right exercise of reason, is not a very high attainment. An ass may speak, but is still an ass. Our ass's master was like many since his time, who forget good services for a very small offence—nay, if strictly examined, it was a piece of faithful service, for it saved the prophet's life. How many have served their country faithfully for many years, who have been served like the prophet's ass, got blows and threats for their service instead of reward or preferment. Such as are acquainted with the political reasons of the several prophets and teachers in some churches who take upon them to anathematize their brethren, must know that they have the same reasons for their conduct that father Balaam had, to get all the gain and honour by it they can. When men, for difference of opinion, denounce the curse of heaven against their brethren, there is reason to suppose that something else is at the bottom than a desire of their souls salvation. It is more likely that their own importance, private interest and honour, are the reasons of their conduct.—It has often cost nations considerable sums of money to get clear of the curse of the prophets. It seldom happens that such prophets bless or curse for nothing.—Balaam's conduct towards his ass is something like the conduct of civil and religious ministers towards the people they rule over; and the language of the ass like the fruitless complaint of an enslaved people.—Balaam had his ass saddled and prepared for mounting before he got on to ride. It requires some pains to prepare a people to bear a yoke of slavery and servitude. In matters of a religious concern it is necessary to have mankind well persuaded of the rights and importance of the clergy, and the divinity of the canons and creeds of churches, before they will submit to be used like asses. The *jure divino* of episcopacy and presbytery are pieces of trapping which the prophets of the church prepare for those asses they intend to ride upon. If once they can persuade mankind that the clergy have power to make laws to bind the consciences of the whole community, they may turn them as they please.—If it would not give offence to
some

some who have more zeal than understanding, I should compare the articles of the church of England, and the confession of faith of the church of Scotland, to the trappings of Balaam's ass; for it is by means of these that the clergy ride upon the backs of the people. The excommunications of these churches I would compare to the prophet's staff with which he belaboured his ass. For it is evident, when common Christians start aside, and begin to think for themselves, and are not tractable enough to serve their priestly masters, that they curse them for heretics and schismatics. And the people in general, who submit to this religious slavery, well resemble the prophet's ass; for, though they complain of hard usage, they still acknowledge their masters, and say, Are not we your asses. There are several sorts of human asses that resemble the prophet's beast. There are some that start now and then, and reprove the madness of the prophets, but yet continue under subjection, and are good beasts of burden notwithstanding. Of this sort are those who are always crying out against the defections of churches and church-governors, but are subject, at the same time, to all those impositions that are laid upon them;—these are braying, noisy, but yet tame asses: they mean no harm, notwithstanding all the noise they make: they only start because they are a little frightened by some scarecrow that happens to be in their way. If their ghostly riders lift their rod, and but labour them a little sharply, they will be ready to make apologies for their conduct, and return to their duty.

If conscience, the messenger of God within them, at any time startles them, as the angel did Balaam's ass, yet a degree of sound discipline, which may either affect their reputation or worldly interest, will make them return to their old track, and say, Are not we thine asses? The articles of the church, and the Athanasian creed, are like the two laps of Balaam's saddle, which are well girded upon some members of the church by the force of canons, and the power of deprivation. Such as shall be so giddy as to refuse to take on their trappings peaceably, shall be made sensible of their folly, by being deprived of their livings, and loaded with church censures.

It is by means of such trappings as this now mentioned, that the authority of the clergy is supported, for they could not ride without their saddle. Were once the common people to receive nothing as their creed but the scriptures, the clergy would soon have no more authority than what their good services and good conversation procured them. They would then be obliged to be helpers of the joy of Christians, but should no longer be lords of their faith. Good men will always respect their teachers as long as they are examples of goodness, and condescend to men of low degree:—but such as understand the New Testa-
ment

ment will reject all dominion over their consciences, but the lordship of Jesus Christ: they will laugh at clerical jurisdiction, and reject all religious dictators. When men have not the exercise of private judgment allowed them as their natural privilege, but are marked down as heretics for every deviation from the national creed, they are much in the same situation with the prophet's ass.

It will never appear to the supporters of the *alliance* between church and state, to be advantageous to their scheme, to instruct men in the rights of private judgment and Christian freedom. Did men once understand their own liberties, the clergy would have no asses to ride upon, to carry them to riches and preferment. Were men once well instructed in their natural privileges, the *alliance* would soon come to nothing: for if mankind considered themselves as all equally concerned with what pertained to their consciences, and that they must answer for themselves at the day of judgment, they would never give consent to an *alliance*, where the right of individuals to judge for themselves in matters of the last consequence is entirely taken away. When they submit to such religious slavery wilfully, they are not one degree better than Balaam's ass, who, although she complained, spoke with great submission to her master, *Am not I thine ass, upon which thou hast ridden ever since I was thine?*

From these extracts our Readers will be able to judge of the principles, the temper, and design of the Author of the *Sermons to Asses*.

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A Treatise on the Management of Bees, wherein is contained the natural History of those Insects; with the various Methods of cultivating them, both antient and modern, and the improved Treatment of them. To which are added the natural History of Wasps and Hornets, and the means of destroying them. Illustrated with Copper Plates. By Thomas Wildman. 4to. 10s. 6d. sewed. Cadell. 1768.

MR. Wildman having amused and surprized us by the wonderful command he has acquired over these curious and valuable insects, here publishes to the world an account of his discoveries, with a view, not so much to our mere entertainment, as to public utility. His work is dedicated to the Queen. In the preface he observes, 'that before sugar became so plentiful as it has been since the Europeans have got possession of the West Indies, honey was much more valuable than it is at present; being then the chief ingredient in general use for sweetening every article of food: but though the value of honey is now lessened, luxury, he adds, has increased the price

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of wax, which is become the greatest supply of candle-light in all polite assemblies, as well as in the Romish churches, in which wax-candles are kept constantly burning, so that wax is become a considerable article of commerce. The French have, on this account, attended greatly to the culture of bees, not only as a subject of *curious* enquiry, but also in regard to the most *profitable* method of cultivating them."—It seems very desirable that this branch of rural oeconomy should be more diligently prosecuted and encouraged among ourselves, especially as it lies within the reach of the poorest persons. Improvements in other arts, however valuable, have been frequently detrimental to the lower orders of society, by depriving them of their labor and throwing great profits into the hands of a few private persons; but whatever improvements are made in the article now before us, it still remains an occupation for the meanest cottagers, being unexpensive, and requiring only a little attendance, which may be easily given.

The first part of Mr. Wildman's work contains an account of bees, taken from the memoirs of the Royal Academy of Sciences at Paris. It is an abstract of the natural history of these insects, written by *Messrs. Maraldi* and *de Reaumur*, and brought by our author within as narrow a compass as the variety of curious matter discovered by them would admit of. The intention of this extract, Mr. Wildman tells us, is, to point out to gentlemen who have leisure and genius, the objects on which their enquiries should be founded; which enquiries, he adds, will be greatly forwarded by the better construction of his boxes, and by the command to be attained over the bees in consequence of his discoveries. In this, and in the farther part of this treatise, the reader is presented with several entertaining particulars concerning these wonderful creatures; some, which have only occurred to the nice observers of this industrious and ingenious race; others, which are well and generally known, and sufficient to excite the admiration of the attentive mind.

What is peculiar to our author in the management of bees, is found in the second part of this volume, which is also interspersed and enriched with a number of quotations from other writers on this subject, both ancient and modern. He mentions with particular pleasure *Madam Vicat*, an inhabitant of *Switzerland*, and the *Count de la Bourdonnaye*, of *Britanny*; esteeming it a satisfaction and an honour, that without any communication, the same thoughts should have occurred to them concerning the culture or management of these creatures.

The first chapter of this second book points out the situation most proper for bees, and then treats of hives and boxes. Straw-hives he thinks preferable to any other habitations, because the straw is not so liable to be heated by the rays of the sun, and is
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A better security against the cold than any kind of wood or other material; besides that their cheapness renders them of an easy purchase, even to the cottager. He accurately describes the hives and boxes of his own invention, which appear to have greatly the advantage of any heretofore in use, particularly as they enable a person more commodiously to obtain the wax and honey without destroying the laborious inhabitants: This indeed is the great object with our author, and it must be owned an important one both in point of humanity and of interest. In some following chapters he treats of the swarming of bees, of the management of them in his hives and boxes, and of shifting their abodes; under each of which heads we find several curious and useful observations. The fifth chapter more directly lays open the superiority of his method in the management of these little creatures; and from this part of the book we shall make an extract for the entertainment of our readers. After having related the directions given by some other writers for taking the wax and the honey in the more humane and judicious manner of saving the lives of the bees, he adds his own, in the words that follow:

‘ Remove the hive from which you would take the wax and honey into a room, into which admit but little light, that it may at first appear to the bees, as if it was late in the evening. Gently invert the hive, placing it between the frames of a chair, or other steady support, and cover it with an empty hive, keeping that side of the empty hive raised a little which is next the window, to give the bees sufficient light to get up into it. While you hold the empty hive steadily supported on the edge of the full hive, between your side and your left arm, keep striking with the other hand all round the full hive from top to bottom, in the manner of beating a drum, so that the bees may be frightened by the continued noise from all quarters; and they will in consequence mount out of the full hive into the empty one. Repeat the strokes rather quick than strong round the hive, till all the bees are got out of it, which in general will be in about five minutes. It is to be observed, that the fuller the hive is of bees, the sooner they will have left it. As soon as a number of them have got into the empty hive, it should be raised a little from the full one, that the bees may not continue to run from one to the other, but rather keep ascending upon one another.

‘ So soon as all the bees are out of the full hive, the hive in which the bees are must be placed on the stand from which the other hive was taken, in order to receive the absent bees as they return from the fields.

‘ If this is done early in the season, the operator should examine the royal cells, that any of them that have young in them

may be saved, as well as the combs which have young bees in them, which should on no account be touched, though by sparing them a good deal of honey should be left behind. Then take out the other combs, with a long, broad, and pliable knife, such as the apothecaries make use of. The combs should be cut from the sides and crown as clean as possible, to save the future labour of the bees, who must lick up the honey spilt, and remove every remains of wax: and then the sides of the hive should be scraped with a table spoon, to clear away what was left by the knife. During the whole of this operation, the hive should be placed inclined to the side from which the combs are taken, that the honey which is spilt may not daub the remaining combs. If some combs were unavoidably taken away, in which there are young bees, the parts of the combs in which they are should be returned into the hive, and secured by sticks in the best manner possible. Place the hive then for some time upright, that any remaining honey may drain out. If the combs are built in a direction opposite to the entrance, or at right angles with it, the combs which are the furthest from the entrance are to be preferred; because there they are the best stored with honey, and have the fewest young bees in them.

‘ Having thus finished taking the wax and honey, the next business is to return the bees to their old hive; and for this purpose place a table covered with a clean cloth, near the stand; and giving the hive in which the bees are a sudden shake, at the same time striking it pretty forcibly, the bees will be shaken on the cloth. Put their own hive over them immediately, raised a little at one side, that the bees may the more easily enter, and when all are entered, place it on the stand as before. If the hive in which the bees are, be turned bottom uppermost, and their own hive be placed over it, the bees will immediately ascend into it, especially if the lower hive be struck on the sides to alarm them.

‘ As the chief object of the bees during the spring and beginning of the summer, is the propagation of their kind, honey during that time is not collected in such quantities as it is afterwards: and on this account it is scarcely worth while to rob a hive before the latter end of June; not is it safe to do it after the middle of July, lest rainy weather may prevent their restoring the combs they have lost, and laying in a stock of honey sufficient for the winter, unless there is a chance of carrying them to a rich pasture.

‘ When we have reviewed the various means made use of both by the ancients and moderns in taking honey, it appears somewhat surprising that a method so simple as the above did not occur to them: and especially that M. de Réaumur did not think of extending to general use, what he had frequently prac-

tised in the course of his experiments. It seems he did not reflect on the effects of the fear impressed on the bees by the continued noise, and how subservient it renders them to our wills: indeed to such a degree, that afford them but a quiet retreat, they will remain long attached to any place they are settled upon; and will become so mild and tractable that they will bear any handling which does not hurt them, without the least shew of resentment. On these occasions their only desire seems to be a wish to avoid such another disturbance as has reduced them to their present forlorn state. A person who has familiarised himself to bees, can, by means of the passion of fear thus impressed upon them, and by that dexterity in the management of them, which can only be acquired by practice; I say, such a person can, in this situation, manage the bees as he pleases.

‘ Spectators wonder at my attaching the bees to different parts of my body, and wish much to be possessed of the secret means by which I do it. I have unwarily promised to reveal it, and am therefore under a necessity of performing that promise; but while I declare that their fear, and the queen, are my chief agents in these operations, I must warn my readers that there is an art necessary to perform it, namely practice, which I cannot convey to them, and which they cannot speedily attain; yet till this art is attained, the destruction of many hives of bees must be the consequence; as every one will find on their first attempt to perform it.

‘ Long experience has taught me, that as soon as I turn up a hive and give it some taps on the sides and bottom, the queen immediately appears, to know the cause of this alarm: but soon retires again among her people. Being accustomed to see her so often, I readily perceive her at the first glance; and long practice has enabled me to seize her instantly, with a tenderness that does not in the least endanger her person. This is of the utmost importance: for the least injury to her brings immediate destruction to the hive, if you have not a spare queen to put in her place, as I have too often experienced in my first attempts. When possessed of her, I can, without injury to her, or exciting that degree of resentment that may tempt her to sting me, slip her into my other hand, and returning the hive to its place, hold her there, till the bees missing her, are all on wing, and in the utmost confusion. When the bees are thus distressed, I place the queen wherever I would have the bees to settle. The moment a few of them discover her, they give notice to those near them, and these to the rest; the knowledge of which soon becomes so general, that in a few minutes they all collect themselves round her, and are so happy in having recovered this sole support of their state, that they will long remain quiet in their situation: nay, the scent of her body is so attractive

tive of them, that the slightest touch of her along any place or substance, will attach the bees to it, and induce them to pursue any path she takes.

My attachment to the queen, and my tender regard for her precious life, makes me most ardently wish that I might here close the detail of this operation, which, I am afraid, when attempted by unskilful hands, will cost many of their lives; but my love of truth forces me to declare, that by practice I am arrived at so much dexterity in the management of her, that I can, without hurt to her, tie a thread of silk round her body, and thus confine her to any part in which she might not naturally wish to remain: or I sometimes use the less dangerous way, of clipping her wings on one side.

I shall conclude this account in the manner of *C. Furius Crefinus*, who being cited before the *Curule Edile*, and an assembly of the people, to answer to a charge of sorcery, founded on his reaping much larger crops, from his small spot of ground, than his neighbours did from their extensive fields; produced his strong implements of husbandry, his well fed oxen, and a hale young woman, his daughter; and pointing to them, said, "*These, Romans, are my instruments of witchcraft: but I cannot shew you my toil, my sweats and anxious cares* *." So may I say, *These, Britons, are my instruments of witchcraft, but I cannot shew you my hours of attention to this subject; my anxiety and care for these useful insects; nor can I communicate to you my experience, acquired during a course of years.*

The further chapters of this very curious book contain directions for separating the wax and honey, with the manner of discovering bees in woods and forests, and of taking them, and putting them in hives. It likewise enumerates their several enemies, with the methods of guarding against them; and treats upon other inconveniences to which they are liable, together with the care to be taken of them during the winter.

In the last chapter the Author gives directions for making mead: he expresses his hope, that by an improved method of managing bees, the quantity of honey collected will be such as shall become the means of making considerable quantities of this excellent and wholesome liquor. But the long extract already made will not allow of our giving farther particulars. We can only just add, that the last part of this volume presents us with the natural history of wasps and hornets, extracted from the same memoirs from whence that of the bees was taken; and the account concludes with some directions for destroying these hurtful creatures.—This is, indeed, a very curious publication, and well deserves the attention of every friend to ingenious industry.

* *Plin. Hist. Nat. Lib. xviii. c. 6.*

H.

Observations

Observations on the Religion, Laws, Government, and Manners, of the Turks. 2 Vols. small 8vo. 5s. Nouffe. 1768.

THESE small volumes contain, in general, very short and imperfect information concerning those matters of which they profess to treat: not equal indeed to what we had been led to expect from them. Whoever the writer may be, or whatever experience he may have gained by residence in Turkey, we know not, nor is there any prefatory intimation of such particulars; except where Tournefort and other travellers are mentioned and set aside, by this writer, at the commencement of his observations, as not having resided in the places they describe.

Our author stands forth as an apologist for the Turkish government; the despotic nature of which is strongly insisted on by other travellers. This character he attributes to the habits of education, national prejudices, presumption, and opinion.

The government, he says, of the Turkish empire has been injuriously misrepresented by censurers of this kind. The tremendous accounts given of its despotism have misled many, and raised the religious passions of some to abhorrence and utter detestation; while others, not under the influence of religious passions, have found their nature shocked at the image these accounts conveyed to them: and well regulated as the system of this haughty court may be, both have been brought to annex the idea of barbarism to it; have supposed it without order or plan, entirely subject to the caprice, cruelty, and avarice of a tyrant, tending merely to the oppression of his subjects, and, as far as its power extended, to the destruction of mankind.

‘Surely these men did not, or would not, look nearer home: it was, perhaps, too near; for let us only cast our eyes about us, and impartially examine the governments with which we are surrounded, we may then perhaps find, that the Sultan is not more despotic than many Christian sovereigns; perhaps, not so much as some of them.’

He adds in another place, ‘How far Mahomet intended to limit, or extend the power of the sovereign, I shall not pretend to determine; the degree in which the present Sultans are absolute, is an enquiry more to the purpose. Of this, facts will best enable us to judge: those we shall produce will shew us the nature of the Turkish monarch’s despotism; and that, independent of fear, the constant companion and restraint of tyrants, he is limited by religion and law.’

To explain this, we must attend to what he says just preceding. ‘It is not their laws, but the corrupt administration of them,

them, the flagitious venality of their judges, and the number of false witnesses connived at, and whose testimony is accepted, that is the opprobrium of the Turkish empire.' But, can such opprobrium be cast on the government of a prince 'limited by religion and law?' If the laws are good, they cannot be badly administered in a government intitled to the same epithet; nor can any government, according to the general acceptation of words, be a good one, the administration of which is subject to the above opprobrium.

The apology he makes for the Turkish policy is therefore a direct *felo de se*; the chapter on the administration of Turkish justice, containing such instances of the most barefaced venality, injustice, and rapaciousness, as proves the forms of Turkish law to be meer mockery of equity. It is enough to make a stoic smile to be told of a prince 'limited by religion and law,' in whose dominions the servant of a black eunuch, the Kiskaraga, who was bribed by the unjust party, came and horsewhipped a judge upon the bench, for an equitable decision!*

Justice indeed must be very rare, and dangerous to execute, in a state where the royal treasury is the single drain which absorbs and countenances a system of rapine that extends to the lowest instruments of government. The policy of the porte is well known, and how much it is limited by restraints of a moral or religious kind; and this author, notwithstanding his palliations, acknowledges that false witnesses are currently ready for any cause:—how much they are checked by the prince, will appear by the following extract.

* False witnesses should be punished according to the Koran; however, that happens but seldom. Now and then a notorious vagrant and offender, detected in his perjury, if it be in a cause against some great man, is led through the streets on an ass, with his face towards the tail, and an inscription declaring him a Scheat, or false witness. But even this is seldom seen, except it be on the accession of a Sultan. A new reign is generally ushered in by some such examples. He declares he will rule according to law, justice, and truth: as a proper warning therefore to the people, the Vizir lays hold of half a dozen of these witnesses, and executes that pompous sentence. A punishment so trivial has rather a ridiculous than a serious effect; so that the city of Constantinople swarms with these wretches: but was it even as serious as death, it may be justly thought their numbers would not diminish; for they are encouraged by the men of the law, as the principal means by which their judges, who are temporary, and almost annually removed, hasten to be rich, and able to subsist whilst they are out of office,

Our author pays great encomiums on the subordinate parts of the Turkish policy, by which, as he says, highway robberies, housebreaking, and pilfering, are almost unknown among them. Other travellers, however, have made great complaints of robberies, in their progress through Turkish provinces. But if it should be granted, as he supposes, that Turks may look on stealing with disdain, as a baseness unworthy human nature; yet little honour redounds to the government in merely securing individuals from each other: for rapines exercised by governors under the sanction of law, are robberies of the most atrocious and scandalous kind. Tournefort, Lady Montagu, and others, will nevertheless teach us to make a clear distinction between that government and the subjects of it; and it is certain that men who naturally have good inclinations often receive an evil bias from the examples of their superiors, and the oppressions themselves labour under.

It is needless to dwell on those particulars which our author relates in common with other travellers; his dogmatism however cannot escape attentive observation, especially as it not only exposes him to being contradicted by fact, but also unhappily betrays him into a contradiction of himself.

He asserts, vol. i. p. 37. in a note, 'I shall only observe, that the Turks are *invariable* in their manners and customs; whence in general I must conclude, that their conduct in religious matters remains on the *inviolable* plan of their ancestors:—*e contra*, p. 49. 'Most writers on the Mahometan religion, extracting their knowledge from Arabian authors of the very early ages of the Hegira, have, I think, too positively blended and confounded it with their present law: not considering the *changes* which time produced in the Mahometan system.' Other observations of the same kind, occur in the 44th page.

Our author says, vol. i. p. 36. 'Religious disputes are *unknown* among the Turks.' The natural inference from this assertion is, that then there is no diversity of opinions among them in religious tenets: yet, in a chapter giving an account of their religious sects, the first sentence which occurs is—'Whilst there are men, there will be a diversity of opinions and sentiments, especially concerning matters of faith.' Moreover after he has discussed their sectaries, he adds, 'whatever other sects the Mahometans may have among them, *they differ merely in words and metaphysical jargon.*'

Sale informs us the Turks reckon seventy-three sects among them. *Prelim. Disc.* § 8.

Again our Author affirms vol. i. p. 39. *note.* 'Not a *single* instance can be produced of the conversion of a Mahometan to any other religion, since the commencement of the Hegira.' This is a large assertion indeed! too incredible to be admitted:
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and though it is hardly worth while to search for positive evidence to convict our author of inadvertancy when he made it, yet it is possible he had before him an authority, at the very time, which ought to have taught him better. He has made a free use of quotations from Sale's Koran; and Sale in his preface would have told him of a translation of the Koran, and of the seven books of the Sonna, out of the Arabic into the Arragonian tongue, by Johannes Andreas, who from a Mahomedan doctor became a Christian priest.

It might be deemed invidious to make direct search for instances of this nature; but the loose general manner of expression which our author uses, cannot be passed over, since it often disappoints the reader in thoroughly understanding the anecdotes he gives to illustrate his observations. For instance:

‘ Some time after the accession of Sultan Osman to the throne, the Vizir who had handed him to it, found his credit fallen with that prince; that others had the royal confidence, and were plotting and intriguing his deposition.

‘ Educated in the seraglio, he was no stranger to its intrigues, and assiduously endeavoured to counterwork his enemies; but the mines he had laid were generally sprung against himself; so that he found his ruin inevitable.

‘ The *Reis Effendi* under him was a haughty stern Mussulman; the name of a Christian seemed adverse to his very nature; and every passion was excited, if the least misunderstanding arose between the Porte and any of the neighbouring powers.

‘ The Vizir, in full vigour of age, thought he could make a proper use of this zealous secretary of state, whose fiery temper, he saw, might readily be prompted to plunge the porte into a war, and war he ardently wished for: it seemed the most effectual means by which he might preserve himself, augment his sway of power, and, at the head of an army, command even the Grand Seignior, and effectually crush his own enemies.

‘ There had been trivial disputes and bickerings with a neighbouring Christian court, and some serious altercations; but the Sultan's temper, disposition, or political maxims, had led him rather to pass over than to resent them.

‘ The disputes were known to the Vizir; he found them proper materials to work on the innate hatred the *Reis Effendi* bore to Christians, and the contempt in which he held them; and give him a welcome occasion to declare his ardent zeal for the honour and glory of Mussulmanism and the Sultan. To this man therefore he opened this contentious affair, loading it with every aggravating circumstance; yet, feigning to soften the

the fury of his passion, though he knew it was rather the most effectual means to excite it, he thus brought him to become his stalking-horse in the seraglio; set them all in a rage, not excepting the Sultan himself; and brought them from threats and menaces almost to action.

‘ The Vizir prepared to put himself at the head of the army, to attack that power by whom they were, as the Grand Seigneur and *Reis Effendi* pretended, so scandalously and ignominiously insulted.

‘ The junto who managed this great affair at the porte, consisted of five persons: the zealous secretary of state always took the lead; the Vizir, submissive to the will of the sovereign, simply approved; though when commands were made out for the troops to assemble, he expressed himself to his confidants with the greatest satisfaction and joy.

‘ But, at length, one of the junto opened the scene to a foreign minister, to whom the negotiation had been entrusted; told him the easy means by which the Grand Seigneur and *Reis Effendi* would be satisfied, the Vizir disappointed, and the empire preserved in peace.

‘ That foreign minister made a proper use of it; stopped for the moment, at the risque of his own life or safety, the precipitancy and fury with which they were carrying on their revenge; and as what they required was more honourable for the other court to grant, than for them to accept, the whole affair was adjusted with almost a single word. The Vizir was soon after deposed and exiled.

‘ Thus ended a violent, precipitate, turbulent negotiation, which lasted a considerable time; entirely set on foot by one man’s lust of power, who, to secure that, and his dignity, or to perpetrate his revenge on a few, would have been the cause, perhaps, of the destruction of his country, but certainly of many thousands of his fellow-creatures and fellow-subjects.

Here are indeed the outlines of a story, but no particulars; we neither know the Christian power alluded to, the spring of the dispute with it, nor the expedients by which the vizir’s secret views were counteracted, and the ostensible dispute accommodated.

Our author appears however to be possessed of some knowledge of the interior policy of the Turks, so difficult to be come at by Christians; and we have only to lament that he has not digested his matter properly, nor always expressed himself clearly to the purpose. Speaking of the Grand Signior’s claim to inherit the possessions of his subjects, by which it is to be supposed are meant their landed possessions, he informs us how estates may be secured to the heirs of the possessor; by which the universal craft of churchmen appears in a striking view:

‘ Estates

‘ Estates, in land or houses, annexed to the church, either in actual possession, or in reversion, are held both by prince and people sacred and inviolable : those persons therefore, by whatever means they acquire their possessions, who give the reversion to religious foundations, transmit them unmolesstedly and unalienably to their direct male issue : Mecca and Medina are the places generally preferred, because held the most sacred.

‘ They call this settlement *Vacuf* : they pay an annual, very trifling, quit-rent, until the extinction of that issue, when the whole devolves to the religious foundation on which it is settled.

‘ This previous law, or tie of religion, binds the prince to so rigid an observance, that there has never been a single example of even an attempt to trespass or reverse it.

‘ For, independent of what he may conceive his duty towards God, or his prophet, the least breach of such a law destroys the very foundation of his throne : it is merely by the Koran, or their religious institutes, his sovereignty exists ; the moment he abandons those doctrines, or violates those laws, he becomes an infidel, and ceases to be the lawful sovereign.

‘ Mahomet has not limited this law of security merely to his own sectaries ; it extends to all religions ; Christians or Jews may avail themselves of it ; and as most of them, led by ambition or interest, aspire to enjoy more or less the countenance and favour of the great officers in government, they generally take the advantage of that protection to settle their possessions either with Mecca or Medina ; or, perhaps, with greater facility, some one of the several mosques at Constantinople, or wherever else their fancy or connexions may lead them ; it is enough that it be a religious foundation.

‘ The Jews, indeed, have been excluded some mosques, as it appeared by the registers, that in the space of a hundred years, not a single reversion fell in ; whence the Turks, it should seem, have concluded, that the direct male issue of the sons of Abraham is eternal.

‘ From what has been said of the *Vacuf*, it is obvious, and it is worth observing, what immense revenues belong to the church ; and how in succession of time it must swallow up into its enormous bosom, almost all the lands and possessions of that vast empire.’

Much having been said by travellers of the want of hereditary nobility in Turkey, and of the sudden elevation of pages and eunuchs from the lowest employments in the seraglio to the highest offices of state ; our author’s remarks on this article appear to be very pertinent.

‘ The change of Vizirs, and sometimes, though rarely, their execution, has brought on a general prejudice, and been produced

duced as an argument of the instability and disorder of the Turkish government: Sultan Machmut, as I have observed, introduced that change as a maxim of state, and was the first who methodically practised it.

‘ Some who were of the very lowest class of men, several of whom could not write or read, have occupied that high office; yet the order of government, and the clue of business, has not been a moment interrupted. Another maxim more certain and salutary preserves government in its equal regular course; for subalterns in office are religiously continued, and generally on changes advanced: so that those who are many years trained and practised in the business, become the Vizir’s amanuenses and instructors. Hence, any new Vizir is soon master of the modes of government; or if he is not, as to the most difficult and intricate parts, he is so far at least as to keep the empire and the capital city in quiet, the men of the law in good humour, and to master the soldiery; the which, perhaps, are the chief and most important ends of his great power. By this proceeding of government, no mutation of the higher officers ever affects the whole; so that when we read of a Chiaia to the Vizir, a *Reis Effendi*, a Chiaous Paschy, deposed, the spirit of the office remains, and the business still goes on in its proper course.

‘ The clerks and under-clerks are almost innumerable. Some hundreds of hands are kept constantly at work at the porte, and each of them with the least talents or genius aspire to some of the highest dignities; keep their eye immediately fixed for years on the office they hope to fill; and by an obstinate perseverance, and never moving out of that course, they frequently attain their end.

‘ There is no Christian power can vie with the porte, for care and exactness in their several offices: business is done with the greatest accuracy: in any important writing words are weighed, and that signification constantly taken, which may most conduce to their own advantage.

‘ Papers of the remotest date, if singly the year of the transaction is known, may be found at the porte; every command granted at that time, and every regulation then made, can be immediately produced.’

The observations on the Turkish ladies are sensible and entertaining.

‘ The Turks, says our author, are strong in their parental affections, and the children reciprocal in their obedience, submission, and filial duty: such education leads them to much seeming modesty with their superiors, and the young men to great veneration towards the old. Perhaps this, with their total, and very early separation from women, has infused that

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remarkable baseness in their behaviour towards them, and occasions that respect with which they treat the sex.

‘ A man, meeting a woman in the streets, turns his head from her, as if it were forbidden to look on her : they seem to detest an impudent woman, shun and avoid her.

‘ Any one, therefore, among the Christians, who may have discussions or altercations with Turks, if he has a woman of spirit, a virago for his wife, sets her to rout and brow-beat them ; and by this means not unfrequently gains his point.

‘ The highest disgrace and shame would attend a Turk who should rashly lift his hand against a woman ; all he can venture to do, is to treat her with harsh and contemptuous words, or to go off.

‘ The sex lay such stress on this privilege, that they are frequently apt to indulge their passion to excess, to be most unreasonable in their claims, and violent and irregular in the pursuit of them. They will importune, tease, and insult a judge on the bench ; or even the Vizir at his divan : the officers of justice do not know how to resent their turbulence : and it is a general observation, that to get well rid of them, they often give them their cause.

‘ A remarkable scene was acted by the women at the accession of Sultan Mustapha.

‘ His Vizir, Regib Mehemet Pasha, who, towards the end of the preceding reign, had found himself unstable in his post, and who expected daily by the internal intrigues of the Seraglio to be deposed, neglected to provide the necessary supply of corn and rice for the yearly consumption of the city, though an essential part of his duty ; the public granaries were almost empty, and less rice than usual had been imported : however, contrary to his expectation, he found himself invested with full power by the new Sultan, and rendered absolute ; but then it was too late in the season for him to introduce plenty. Bread mixed up with oats, barley, millet and sand, was dear and scarce ; and rice hardly to be bought at any price.

‘ In this distress, the men bore their want with passive and sullen discontent ; but the women, impatient and daring, assembled in a considerable body, and with hammers, chisels, and files, attacked the magazines, where they pretended rice was in great quantities, monopolized. No opposition could stop them ; and whilst the public officers were perplexed what party to take, they broke open locks, bars, and bolts, entered the magazines, took with them such quantities as they could carry off, and went away unmolested.

‘ None of these female rioters were ever punished, as far as we knew ; and if you spoke to a grave Turk about them, he
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would tell you with a sneer, it was only a mutiny of turbulent women.

‘ I have heard it averred by a person of great veracity, who had lived for some years in a Sultan’s *Harem* of the blood-royal, that it was impossible for women to behave with more decency and modesty than the Turkish ladies did, and that they treated each other with the greatest politeness.

‘ In families of the higher class, where education is more exalted, where reading of their own language, or the Arabian, is probably cultivated; precepts of virtue and morality, of gentle demeanor and good breeding, chastity of manners, with whatever decorates the sex, and renders them amiable, may be inculcated.

‘ But, in general, it is known that the women who are sold or presented to their great men, either for wives or concubines, have their price or value regulated not only according to the beauty or form of the person, but according to those acquired graces, and artificial allurements, which they have industriously been taught: these are always such as may conduce to raise and inflame the passions. Hence they teach them vocal and instrumental music; certain peculiar affectations in their gait; and often such dances as to a modest spectator would appear rather indecent.

‘ Facts, by which we can be thoroughly assured of the female characteristic in Turkey, are difficult to come at; accident may throw them in our way: one fell in mine, which, if it did not seem to suggest too uncharitable and ungenerous a way of thinking, might lead us to judge of the whole: *Crimine ab uno disce omnes*.

‘ The *Harems* of great men, that is, all the ladies, and their attendants, are in the summer season frequently permitted to walk abroad an airing on foot, either in the fields on the borders of the Bosphorus, or other such public places: these parties generally consist of twenty or thirty, and sometimes of forty or fifty women, according to the opulence of the master; and they are always attended by the guardians of their chastity the black eunuchs.

‘ It is common with the Franks or Christian foreigners to pass over to the Asiatic side of the Bosphorus for an evening’s recreation. Two of them went thither as usual with ladies, attended by Janizaries and servants. As they were returning slowly, they heard a confused noise of female voices following them. Their curiosity prompted them to see, as well as hear: they turned short, and stopped. They found these voices proceeded from two Harems, composed of near forty women: their faithful watchmen the blacks attended on each side, guard-
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ing them, though at some distance. One of the spectators stood longer, and with more earnestness to contemplate their figure and behaviour. He thought they would rather avoid than approach him. He was mistaken: for on a sudden, he found himself seized by a seeming dapper brisk girl, followed by the whole band; who first accosting him with indelicate amorous expletives, and after with soothing and tender expressions, attempted to unravel the mystery of his whole dress.

‘ The force of the conflict, and the army of females about him, left him but the single resource of laughter and struggles: he could not debarrafs himself from such numerous, determined assailants by threats nor intreaties; nor vanquish the vehemence of their curiosity, by representing the shame to which they exposed themselves, by a behaviour so grossly and so publicly indecent.

‘ An old janizary attending him, stood at some distance, as it were in amaze. His Mahometan bashfulness would not permit him to advance towards women; nor would he have dared to lay his hands on them: all he ventured at in the fray, was to work up a stern countenance towards the black eunuchs, and with a Stentorian voice to exclaim against them and their wards; telling them they were the guardians of prostitutes, rather than of modest women; and urging them to exert themselves to free the man from such importunate violators.—All in vain.

‘ A young man of the company, a foreigner, either envying the other, or prompted by compassion at seeing his untoward situation, boldly advanced; and as he spoke more Turkish than the person engaged, began to expostulate with them, sometimes with a smile, sometimes with a frown. Whether his countenance, his form, or his greater youth, were more attractive, they at once quitted hold of their first prey, flew on him with eager and inquisitive hands, and whilst he underwent the same treatment, gave the other time to reach his boat. The youth, robust and active, disengaged himself after much struggling, and at length with difficulty saved himself by flight; happy not to have been quite stripped, and to have been able to join the company with decent covering.

‘ I must add, as the general opinion, and what I have always heard, that the Turkish ladies in general are rather immodest and libidinous. This may possibly be applied with some justice to those women who are sold, or presented to the great and the opulent.

‘ Hence a reflection occurred to me, which I have often made to sensible Roman Catholics in their own country, that a convent education for young ladies destined to act a social part, and live amongst mankind, is improper and dangerous.

‘ They

‘ They are kept up recluse, debarred the converse of men, until they are almost nubile : if they drop a word concerning them, it is reckoned indecent, and draws on them the frown of their superior ; even to think there is a sex different from their own, is almost criminal ; in short, every natural sentiment must be suppressed.

‘ Their teachers do not reflect, that human nature craves after what is forbidden ; that unextinguishable curiosity works up the imagination, and inflames the passions ; and that, therefore, young women just freed from confinement, and entering the world without experience and without knowledge, must fall a prey to the first bold invader of their affections. Such an education frequently occasions either a shipwreck of their virtue, or a disproportioned and unhappy marriage : thus a youth of constraint ends in a life of misery. Let them converse early with men, and mix betimes with that general society in which they are to pass their lives ; for lessons of modesty must make the stronger impression on them, when they see the mischiefs and misfortunes which attend the want of it ; it is adding example to precept.

‘ Whence the idea of the transcendant beauty of Turkish women has arisen, is difficult to say, unless it be from the warm imaginations of inventive travellers, who have raised these beauteous phantoms, sketched their forms, and became enamoured with originals they never saw.

‘ Hence, throughout Christendom, the fair Circassian has been the subject of romance and song ; when, perhaps, there are not two men in it who ever saw one of these Venuses. It is certainly impossible in Turkey : for from infancy to old age, scarce a single trace of a Turkish woman’s face is perceptible. No adult maiden is ever visible, nor no married woman, except to their parents, brethren, or husband. As soon as they put on the *Macremma*, or Veil of Modesty, every feature of their face is covered, except a small part of the nose and eyes ; and some have carried that custom to such an extreme of delicacy, that when they feed their poultry, if there are cocks amongst their hens, they will not appear before them without it. If Praxiteles or Apelles, with an angelic conception added to their art, had met the two *Harems* on the borders of the Bosphorus, they could not have formed the least idea of the contour, form, or proportion of the face and features of one person in them ; all to be distinguished was black or blue eyes, and a faint perception of the complexion of the skin.

‘ However, as they carefully preserve their faces from the harsh influence of the different changes of the air ; as their hours are regular, and they are not exposed to a nocturnal atmosphere, or to the mixed warm exhalations of crowded

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rooms; we might expect, that if the original formation is beautiful, and nature has given them a fair and vivid complexion, those charms would be preserved many years, and only suffer a gradual decay at the approach of old age.

‘ The Greek women are not tied down to the rigorous observance of a Turkish restraint; they visit frequently, and, except in the street, their faces are not muffled up in the *Maccemma*. Of these we may speak with certainty; they have, for the most part, good features and pleasing countenances; but in general rather a tarnished than a fair complexion.

‘ The one and the other, indeed, become decayed before nature intended it: they destroy the whole texture of the solids by the two frequent use of hot baths, and they hasten too early to matrimony.’

We shall conclude these extracts with our author’s account of the state of matrimony in Turkey.

‘ It is customary in Turkey to marry young boys of thirteen or fourteen to girls of eleven or twelve, and sometimes even under that age: the practice is common among all sects of religion. They are joined together on the good faith of their parents or relations; for they are never permitted to see each other before the nuptial night. Various tricks, it is said, have been played on these occasions among the Greeks and Armenians: the lame, the deformed, and the blind, were often matched to beauty and vigour. When the parties imposed on complained, the contrivers of their disappointment would answer with a compliment to their beauty and good qualities; and a profession, that their inducement to this fraud was only a desire to improve the race. This injury is the greater, as Christians cannot easily obtain a divorce: but at present, indeed, the Greek girls become daily wiser, and generally insist on a peep at a window, or in a room; and they are not so scrupulously delicate, as not to unveil to their suitor. Nay, they often marry without consulting farther than their own inclination.

‘ The Turks are more conveniently circumstanced in regard of the matrimonial tie. The Grand Seignor is intirely exempt from it; he claims the privilege Mahomet reserved for himself; and to avoid a formal contract of affinity, or, in the Turkish phrase, not to mix blood with any family in his empire, he has no wife, but only concubines. The first of them who brings him a son is called the *Sultana Hafeki*: she is crowned with flowers, takes on her the prerogatives of a wife, and governs in the *Harem*.

‘ Other Turks are allowed four wives. They may marry, as it is called, *Kubbin*; that is, they appear before the tribunal of justice, declare the woman to be their wife, and enter into
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an obligation, that whenever they shall think proper to dismiss her, they will maintain the children, and give her a certain stipulated sum, which they proportion either to their circumstances, or to the time they judge it may be convenient for them to cohabit with her. It is no stain to a woman's character that she is thus put away, nor much impediment to her finding another husband.

‘ Amongst the middling or common people, the sum is generally very moderate, and runs from five thousand to a hundred thousand aspers *.

‘ Hence you find few of this rank who have more than one wife at one time; for they frequently change, dismissing one and taking another, as it is done with little trouble, and at no great expence.

‘ The opulent have often three or four wives, and perhaps many concubines; but if they chuse to abide by the more laudable part of the law, and keep only to wives, it is equally convenient; for they may alternate and change as often as the number will admit.

‘ After divorce they may retake the same woman a second, but not the third time, unless she has been married to another husband. No man can marry a divorced woman sooner than four months and a half after a total separation from the former husband.

‘ The man may oblige the divorced woman to nurse any infant she has borne him till it is two years old.

‘ From hence we may readily account why few common prostitutes are to be found amongst the Turks; their very religion furnishes them, whatever their constitution and temper may be, with a super-abundant variety and satiety of women.

‘ Whether from such a promiscuous use of women, or from whatever other cause it may arise, there is not that number of children in Turkish families which the idea of polygamy naturally suggests: nay, it may be affirmed, that they have not, in general, as many children as are found in common families of Christians or Jews. Giul Achmet, who died *Pasha* of the Morea, had the greatest number I have heard of in one Turkish family; he had nineteen. Among Christians, I knew one family of twenty-one, and another of twenty-three children, by one mother in each family.

‘ May it not from hence be inferred, that polygamy is deviating from the law of nature? Is it not a strong presumptive argument to prove, that as the number of male and female births run almost in equal proportion; so to keep up a constant order of population, one woman only should be allowed to one man.

* One hundred and twenty aspers is two shillings and sixpence.

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* Nay

‘ Nay that this supposed proportion between the number of men and women holds true, may be justly concluded from the obvious consequence of polygamy in Turkey; for to what other cause can it be attributed, that they have not a sufficient supply of women for their men? It is evident, that throughout the vast extent of the Mahometan dominions they have it not, but that women are daily imported amongst them from other countries: they are a merchandize of an exotic production; the price of which ebbs and flows, according to the plenty or scarcity of the market.

‘ War supplies this want by the number of female captives it furnishes: the Turks in their excursions are very eager at seizing them; and women are then plenty and cheap.’

These reflections on the tendency of polygamy, are perfectly just; and notwithstanding the obvious faults in the composition, the reader will occasionally find in it, some anecdotes of Turkey, which will be new to him.

N.

The Princess of Babylon. Translated from the French of M. de Voltaire. 8vo. 3s. 6d. bound. Bladon.

THOSE who are in any measure acquainted with the romantic turn of M. Voltaire's volatile genius, and have read his *Zadig*, *Babouc*, *Micromegas*, *Candide*, &c. will be prepared for the reception of his *Princess of Babylon*.

Formosanta, daughter of Belus king of Babylon, was to be disposed of, according to an antient oracle, to him who could bend the bow of Nimrod, or Nembrod, as it is here put: and the bender of the bow was to kill the fiercest lion in the circus, and overthrow his rivals. For this prize, the kings of Egypt, India, and Scythia contend; but at the time of trial, a fourth, and strange, competitor appeared. He and his valet were mounted on unicorns; he had a large bird in his hand, which, when he was seated at the lifts, perched on his shoulder, and his unicorns lay down at his feet: he alone bent the bow. The kings of Egypt and India failing in the first trial, chose to decline meeting the lion, but sent to raise forces to subdue Belus; and they proposed to draw lots for his daughter: the Scythian alone met the lion, but was rescued from him by the stranger, who cut off the lion's head; his page washed it, drew out his teeth, and stuck diamonds in the sockets, and his bird laid it at the princess's feet. Just then a messenger arrived, and told the stranger his father was dying; when mounting his unicorn, he departed, leaving his bird to the care of his mistress,—and the spectators in the utmost astonishment.

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On a second consultation of the oracle, it declared the daughter of Belus could not be married until she had traversed the globe. At supper the king of Scythia addressed Aldea, the cousin of Formosanta, who declaring that Formosanta's grandfather had dethroned her's, and that Belus determined she should never marry; he promised to restore her to her right.

When Formasanta retired to rest, a conversation ensued between her and the bird, who declared he was born when all animals had speech,—dating it from the precession of the equinox; but that animals had renounced speech since men had accustomed themselves to eat them: (it might be thought, this was the best occasion for them to exert their oratory) and tells her wonderful stories of the country of the Gangarids, where his master Amazan lived. The king of Egypt, who drank too much the next day, shot this poor bird with an arrow; but before he died, he desired the afflicted princess to burn him, and instructed her what to do with his ashes. The kings made all of them immediate preparations for war; and the princess set out on her travels.

The king of Egypt way-laid the princess, and arrived at the inn where she put up. Here he told her his intentions of supping and lodging with her; she intoxicated him and his retinue by soporiferous infusions in his wine, cut off his almoner's beard, sewed it to a ribbon, put it on her own chin, dressed herself in his robes, robbed him of what she liked, and thus passed thro' the guards, and gave his Egyptian majesty the slip. At Eden, in Arabia Fœlix, she placed her bird's ashes on a pile of spices, according to his instructions, and recovering him again, discovered him to be the true Phœnix: this introduces a conference between the lady and the bird, on the nature of the soul; which contains nothing new. By his assistance she was conveyed to her lover's country by two griffins. Amazan was set out no one knew whither; and at length it came out that a wicked blackbird having seen the king of Egypt kiss Formasanta, had flown home and distracted him with the horrid news: on this occasion blackbirds were banished from the banks of the Ganges, and are now never found there. She set out in search of Amazan, and arrived at the court of the emperor of China; who is thus characterized.

‘ He was the most just, the politest, and wisest monarch upon earth. It was he who first tilled a small field with his own imperial hands, to make agriculture respectable to his people. He first allotted premiums to virtue: laws in all other countries were shamefully confined to the punishment of crimes. This emperor had just banished from his dominions a gang of foreign Bonzes, who had come from the extremities of the west, with the frantic hope of compelling all China to think like themselves;

selves; and who, under pretence of teaching truths, had already acquired honours and riches. In expelling them he delivered himself in these words, which are recorded in the annals of the empire:

"You may here do as much harm as you have elsewhere; you are come to preach dogmas of intolerance, in the most tolerating nation upon earth. I send you back, that I may never be compelled to punish you. You will be honourably conducted to my frontiers; you will be furnished with every thing necessary to return to the confines of the hemisphere from whence you came. Depart in peace, if you can be in peace, and never return."

As the princess followed the track of Amazan, of whom she heard news at every place, she pursued him thro' the several courts of Europe. This affords an opportunity of giving some strictures on national manners and customs, which are often more characteristic of the author than of what he attempts to describe. Thus the wild goose-chase continues, which it is impossible to follow without tiring, until it ends as wonderfully as it began; being one of those extravagancies whose chief value consists in being the flight of a man of genius.

N.

The Man of Forty Crowns. Translated from the French of M. de Voltaire. 8vo. 2s. Becket.

THIS work comes down more to the level of common sense than the former, and contains shrewd but rambling observations on modern government, religion, sciences, and manners. It begins with the following remarks on the present state of France.

'An old man who is for ever *pitying the present times and extolling the past*, was saying to me, "Friend, France is not so rich as it was under Henry the IVth. And why? Because the lands are not so well cultivated; because hands are wanting for the cultivation, and because the day-labourer having raised the price of his work, many land-owners let their inheritances lie fallow.

'Whence comes this scarcity of hands? From this, that whoever finds in himself any thing of a spirit of industry, takes up the trades of imbroiderer, chaser, watchmaker, silk-weaver, attorney, or divine. It is also because the revocation of the edict of Nantes has left a great void in the kingdom; because nuns and beggars of all kinds have greatly multiplied; because the people in general avoid as much as possible the hard labour of cultivation, for which we are born, by God's destination,

tion, and which we have rendered ignominious by our own opinions, so very wise are we.

* Another cause of our poverty lies in our new wants. We must pay our neighbours four millions of livres upon one article, and five or six upon another; such for example as stuffing up our nose a stinking powder come from America; our coffee, tea, chocolate, cochineal, indigo, spices, cost us above sixty millions a year. All these were unknown to us in the reign of Henry the IVth, except the spices, of which, however, the consumption was not near so great as it is now. We burn a hundred times more wax-lights than were burnt then; and we get more than the half of the wax from foreign countries, because we neglect our own hives. We see a hundred times more diamonds in the ears, round the neck, and on the hands of our city-ladies of Paris, and other great towns, than were worn by all the ladies of Henry the IVth's court, the queen included. Almost all these superfluities are necessarily paid for with ready specie.'

Mr. Voltaire takes the opportunity of making his remarks, by giving unconnected anecdotes of the life of a man who is supposed to have a landed possession of forty crowns annual value; which being heavily taxed on the principle that every thing springs from land, occasions a comparison between the hardships of landed men, and the unjust exemptions enjoyed by persons of monied property: and this well known writer has a peculiar art of exhibiting striking contrasts.

We have two dialogues between the man of forty crowns and a geometrician; the first on political philosophy, which is too long to extract; and the latter on the philosophical systems of generation, which though humorous, is too indelicate for any other place than where it is.

M. Voltaire, ever severe on the Romish religion, cannot be supposed favourable to the catholic church in its present declining state. The following are his reflections on Monks.

* As soon as the man of forty crowns saw himself the father of a son, he began to think himself a man of some consequence in the state; he hoped to furnish, at least, ten subjects to the king, who should all prove useful. He was himself the man in the world that made the best baskets, and his wife was an excellent sempstress. She was born in the neighbourhood of a rich abbey of a hundred thousand livres a year. Her husband asked me one day, why those gentlemen, who were so few in number, had swallowed so many of the forty crown lots? Are they more useful to their country than I am?—No, dear neighbour.—Do they, like me, contribute at least to the population of it?—No, not, to appearance, at least.—Do they cultivate the land? Do they defend the state when it is attacked?—No,

they pray to God for us.—Well then, I will pray to God for them, and let us go snacks.

‘ How many of these useful gentry, men and women, may the convents in this kingdom contain ?

‘ ANS. “ By the lists of the super-intendents, taken towards the end of the last century, there were about ninety thousand.”

‘ According to our antient account, they ought not, at forty crowns a head, to possess above eighteen millions eight hundred thousand crowns; pray, how much have they actually ?

‘ ANS. “ They have to the amount of fifty millions, including the masses, and alms to the mendicant monks, who really lay a considerable tax on the people. A begging friar of a convent in Paris publickly bragged that his wallet was worth fourscore thousand livres a year.”

‘ Let us now consider how much the repartition of fifty millions among ninety thousand shaven crowns gives to each?—Let us see, is it not 555 livres ?

‘ ANS. “ Yes, and a considerable sum it is in a numerous society, where the expences even diminish by the quantity of consumers; for ten persons may live together much cheaper than if each had his separate lodging and table.”

‘ So that the Ex-Jesuits, to whom there is now assigned a pension of four hundred livres, are then really losers by the bargain.

‘ ANS. “ I do not think so; for they are almost all of them retired among their friends, who assist them. Several of them say masses for money, which they did not do before; others get to be preceptors; some are maintained by female bigots; each has made a shift for himself: and, perhaps, at this time, there are few of them, who have tasted of the world, and of liberty, that would resume their former chains. The monkish life, whatever they may say, is not at all to be envied. It is a maxim well known, that the monks are a kind of people who assemble without knowing, live without loving, and die without regretting each other.”

‘ You think, then, that it would be doing them a great service to strip them of all their monk’s habits ?

‘ ANS. “ They would undoubtedly gain much by it, and the state still more; it would restore to the country a number of subjects, men and women, who have rashly sacrificed their liberty, at an age, in which the laws do not allow a capacity of disposing of ten pence a year income. It would be taking these corpses out of their tombs, and afford a true resurrection. Their houses might become hospitals, or be turned into places for manufactures. Population would be increased, all the arts would

would be better cultivated. One might at least diminish the number of these voluntary victims by fixing the number of novices. The country would have subjects more useful, and less unhappy. Such is the opinion of all the magistrates, such the unanimous wish of the public, since its understanding is enlightened. The example of England, and of other states, is an evident proof of the necessity of this reformation. What would England do at this time, if, instead of forty thousand seamen, it had forty thousand monks? The more they are multiplied, the greater need there is of a number of industrious subjects. There are undoubtedly buried in the cloisters many talents, which are lost to the state. To make a kingdom flourish there should be the fewest priests, and the most artists possible. So far ought the ignorance and barbarism of our forefathers be from being any rule for us, that they ought rather to be an admonition to us, to do what they would do, if they were in our place, with our improvements in knowledge."

"It is not then out of hatred to monks that you wish to abolish them, but out of love to your country? I think as you do. I would not have my son a monk. And if I thought I was to beget children for nothing better than a cloister, I would not lie with my wife again.

"ANS. "Where, in fact, is that good father of a family that would not groan to see his son and daughter lost to society! "This is seeking the safety of the soul." May be so, but a soldier that seeks the safety of his body, when his duty is to fight, is punished. We are all soldiers of the state; we are in the pay of society, we become deserters when we quit it. Deserters did I say only? The monks are parricides, who stifle a whole posterity. Ninety thousand of these cloistered bawlers and snuffers of Latin might surely give two subjects each to the state: this alone amounts to a hundred and sixty thousand men, whom they cause to perish in the seed. At a hundred years end the loss is immense; this stands demonstrated.

"Why then has monkishness prevailed? Because, since the days of Constantine, the government has been every where absurd and detestable: because the Roman empire came to have more monks than soldiers; because there were a hundred thousand of them in Egypt alone; because they were exempt from labour and taxes; because the chiefs of those barbarous nations which destroyed the empire, having turned Christians, in order to govern Christians, exercised the most horrid tyranny; because, to avoid the fury of these tyrants, people threw themselves, in crowds, into cloisters, and so to escape one servitude plunged themselves into another; because the Popes, by instituting so many different orders of sacred drones, contrived to have so many subjects to themselves in other states; because a peasant likes better to be called

called reverend father, and to give his benedictions, than to follow a plough's tail; because he does not know that the plough is nobler than a monk's habit; because he had rather live at the expence of fools, than by a laborious occupation; in short, because he does not know, that in making a monk of himself, he is preparing for himself unhappy days, of which the sad ground-work will be nothing but a *tedium vitæ* and repentance."

"I am satisfied. Let us have no monks, for the sake of their own happiness, as well as ours. But I am sorry to hear it said by the landlord of our village, who is father to four boys, and three girls, that he does not know how to dispose of his daughters, unless he makes nuns of them.

"Ans. "This too often repeated plea is at once inhuman, detrimental to the country, and destructive to society. Every time that it can be said of any condition of life whatever, that if all the world were to embrace that condition, humankind would be lost; it stands demonstrated that that condition is a worthless one, and that whoever embraces it does all the mischief to mankind that in him lies.

"Now, it being a clear consequence that if all the youth of both sexes were to shut themselves up in cloisters, the world would perish; monkery is, if it were but in that light alone, the enemy to human-nature, independently of the horrid evils it has formerly caused."

"Might not as much be said as to soldiers?"

"Ans. "Certainly not: for if every subject carried arms in his turn, as formerly was the practice in all republics, and especially in that of Rome; the soldier is but the better farmer for it; the soldier, as a good subject ought to do, marries, and fights for his wife and children. Would it were the will of heaven that every labourer was a soldier and a married man! They would make excellent subjects. But a monk, merely in his quality of a monk, is good for nothing, but to devour the substance of his countrymen. There is no truth more generally acknowledged."

"But, Sir, the daughters of poor gentlemen, who cannot fortune them off in marriage, what are they to do?"

"Ans. "Do! They should do, as has a thousand times been said, like the daughters in England, in Scotland, Ireland, Switzerland, Holland, half Germany, Sweden, Norway, Denmark, Tartary, Turkey, Africa, and in almost all the rest of the globe. They will prove much better wives, much better mothers, when it shall have been the custom, as in Germany, to marry women without fortune. A woman industrious, and a good economist, will do more good in a house, than the daughter of a farmer of the revenue, who spends more in super-

superfluities than she will have brought of income to her husband.

‘ There is a necessity for houses of retreat for old age, for infirmity, for deformity. But by the most detestable of all abuses, these foundations are for none but youth, and for well made persons. The initial step taken in a cloister, is to make the novices of both sexes show their nudity, against all the laws of modesty; they are examined attentively behind and before. Let a hump-backed old woman present herself, to enter into a cloister, and she will be rejected with contempt, unless she will give an immense portion to the house. But what do I say? Every nun must bring her dower with her; she is else the refuse of the convent. Never was there a more intolerable abuse.”

‘ Thank you, Sir; I swear to you that no daughter of mine shall be a nun. They shall learn to spin, to sew, to make lace, to embroider, to render themselves, in short, useful. I look on the vows of convents to be crimes against one’s country and one’s self.

‘ Now, Sir, I beg you will explain to me, how comes it that one of my friends, in contradiction to human kind, pretends that monks are useful to the population of a state, because their buildings are kept in better repair than those of the nobility, and their lands better cultivated?

‘ Ans. “ Bless me! Who can this be that advances so strange a proposition?”

‘ It is the *friend of mankind**, or, rather the friend of the monks.

‘ Ans. “ He has had a mind to divert himself; he knows but too well, that ten families, who have each five thousand livres a year in land, are a hundred, nay, a thousand times more useful than a convent that enjoys fifty thousand livres a year, and which has always a secret hoard. He cries up the fine houses built by the monks, and it is precisely those fine houses that provoke the rest of the subjects; it is the very cause of complaint to all Europe. The vow of poverty condemns those palaces, as the vow of humility protests against pride, and as the vow of extinguishing one’s race is in opposition to nature.”

‘ I begin to think it advisable to be very distrustful of books.

‘ Ans. “ The best way is to make use with regard to them, of the same caution, as with men; chuse the most reasonable, examine them, and never yield unless to evidence.”

Our Author’s reflections on proportional punishments are truly excellent; and there are added thoughts on other matters, of less material import, which derive consequence however from the pen of M. Voltaire.

N.

* The Marquis de Mirabeau, in his *L’Ami des Hommes*.

The Ruins of Pæstum, otherwise Posidonia, in Magna Grecia. By Thomas Major, Engraver to his Majesty. Folio, Imperial Paper. 2l. 2s. in Sheets. Sold by the Author, in St. Martin's Lane. 1768.

IN our Review for November 1767, we gave an account of these remarkable *Ruins*, from a prior publication of the same kind, of less bulk and price than the present work, and in many respects very differently executed.—We shall draw no invidious comparisons, on this occasion; but it is impossible not to observe that Mr. Major's work is a much more *elaborate* and *mature*, as well as more *expensive* performance. The former was undoubtedly the production of a learned and ingenious hand; but the book now before us was conceived on a *more extensive design*, and is *finished* in such a manner as cannot fail to increase the reputation which the *Author* had before very justly acquired, as an *artist*.

The city of Pæstum, whose remains are here exhibited, hath been, till very lately, (as we observed in our former article on this subject) almost buried in oblivion. 'The causes of the depopulation of *Magna Grecia* extending to this city, have, for many ages, rendered its territories a desert, unfrequented by the adjacent inhabitants, and little known to travellers. Within these few years, however, this place has been visited by the curious; and among others, by an English gentleman, to whom this work owes its birth: and who procured, at Naples, several fine drawings of these temples. The other views were taken in the presence of Sir James Gray, his majesty's envoy at the court of Naples. The plans, elevations, and measures, the public owe to that eminent artist, Mons. J. G. Soufflot*; by whom they were accurately taken on the spot: and he has generously assisted the engraver, in this undertaking.' PREF.

It is here further observed, and very justly, that 'of all the nations of antiquity, the Greeks may claim the superiority,—whether we consider the glory of their arms, the wisdom of their laws, or their other accomplishments. Every circumstance concurred to render Greece a school for the rest of mankind.—The arts, sciences, and philosophy, seemed to vie with each other, which should most ornament and improve it; nay, it may be said to have been the center where every ray of learning and wisdom was united, which at that time humanized and embellished the world.—This naturally raises in us a curiosity to search into the rise and progress of so illustrious a people; and, with respect to the first, the Engraver hopes the present work

* Architect to his Most Christian Majesty, member of the Royal Academy of Architecture, &c. &c.

will fully shew the state of Grecian architecture in its infancy; and from thence we may trace the steps of its progressive improvements, to that elegance, grandeur, and magnificence, which have been the admiration of succeeding ages: and this curiosity our Author adds, may be amply satisfied by consulting the several very exact representations of the noble remains of Antiquity published by Mess. Dawkins and Wood †; M. Le Roy *, and Mess. Stuart and Revett ‡.

The present work is divided into three parts; the first contains a summary account of the ancient and modern state of Pæstum; the second, a description of the temples which are esteemed by the learned as some of the most curious remains of Grecian antiquity, the most entire of any now existing, and noble monuments of the magnificence of that ancient city; the third, a dissertation on the Posidonian and Pæstian coins and medals. For the conveniency of foreigners Mr. Major has given a translation of this work in French ||; and he here takes occasion to express his gratitude to the French nation, for the many civilities he has received from their artists, notwithstanding the disagreeable affair which happened to him while he was pursuing his studies at Paris: where he, with others of his countrymen, was confined in the Bastile, in 1746, by way of reprisal for the French and Irish soldiers taken prisoners by the English. He was, however, released in ten days, by that generous protector of arts, the Marquis d'Argenson, minister of state for foreign affairs.

With regard to the history of Pæstum, (tho' once so considerable a city, that our Author concludes, from the noble remains of art, here exhibited, it might once have been, in those respects, not much inferior even to Athens itself) very scanty materials are to be found in the ancient writers. From them we collect, that Posidonia was successively possessed by the Dorians, the Sybarites, the Lucanians, and the Romans; and this comprehends almost all the information they give us. Our Author has, nevertheless, gleaned whatever was to be found concerning the Posidonians, among those particulars which are to be met with, relating to the neighbouring Grecian states in Italy; all of whom, tho' independent of each other as to government, agreed in language, in customs, and in manners: being all of them colonies, at different times, from old Greece; and who, possessing themselves of the sea coasts of Italy, drove the inhabitants into the inland parts.

† Ruins of Palmyra and Balbec.

* *Les Ruines des plus beaux Monuments de la Grece.*

‡ Antiquities of Athens.

|| Sold at the same price with the English.

From

From the time of Augustus, the materials for the history of Pæstum are still fewer. In the ninth century, the Saracens after making horrid devastations in Italy, settled themselves at Agropoli, in the neighbourhood of Pæstum; where they became so powerful, that Docibilis, Duke of Gaeta, courted their assistance against Pandenulph Count of Capua, who had got a grant of his territories from the Pope. Accordingly they helped Docibilis to recover his country from Pandenulph, but at the expence of a considerable part of it, which they appropriated to their own use, and of which they kept possession, till a confederacy was formed against them by the princes of Italy: by whom the Saracens who had settled themselves on the north side of the Gariglione, were, in the year 915, entirely defeated, and, by a general carnage, almost extirpated from the country. Those who remained at Agropoli dreading the same fate, determined to quit Italy; and after securing what effects they were able to carry away with them, they set fire to the town of Pæstum, by which it was entirely destroyed. From its ruins, Robert Guiscard, in the eleventh century, carried off some fine marble columns, and other materials, which he made use of in the church he was building at Salerno, dedicated to St. Matthew.

From that time till very lately, says our Author, these ruins have lain desolate and unnoticed. The first public notice of them, he thinks, was no longer ago than 1745*, by the Baron D. G. Antonini, and by the learned Abbé Winklemann. The village, almost destitute of inhabitants, which now contains them, is called *Pigsti*, and is about 50 miles S. E. of Naples, seven from the river Selo, and half a mile from the sea. It is situated in a wide and pleasant plain, which commands an extensive view; the country is diversified with vallies, hills, and mountains; all which form the most beautiful and inchanting prospects.

To the sketch we have already given, in the Review above referred to, of the general appearance of these magnificent vestigia, we shall here add, from Mr. Major's account, the following particulars.—The walks, he says, are still so entire, that they might be traced through the whole extent, which is near three miles. They are about 20 feet high, and 18 thick; built with large stones, which are nicely fitted, and laid one upon another, without cement. Where the openings now are, were probably the gate-ways, one of which, toward the South, is still standing. A great number of towers, placed at no great distance from one another, make part of the wall; and those nearest the gates much exceed the others in magnitude: the

* See also the account of the discoveries made among these ruins, by a painter's apprentice, in 1755. Review for Nov. 1767. p. 337.

structure

structure of them seems not to be of equal antiquity with the walls. There are remains of three large public buildings, pretty entire; an amphitheatre †, and some baths. The remains of buildings are the ruins of the port of Pæstum, called, to this day, *il porto*, the port: they are now partly covered by the sea. Without the walls are the remains of an aqueduct, which brought water to the city from the neighbouring mountains: considerable vestiges of this aqueduct may be seen in the road from *Capaccio Nuova* to *Trentunara*.—The writer mentions other particulars; but we must close our very imperfect account of a performance on which we could with pleasure have enlarged, had it been practicable to have illustrated the article by means of the excellent views and plans which are the most valuable parts of the work; but for these, and for a more competent idea of Mr. Major's publication, we must refer to the book: which, next to the pleasure of visiting the ruins themselves, will, we are confident, afford the highest satisfaction to all who are lovers of history, or curious in the search of antiquities.

† The ruins of the amphitheatre are almost in the center of the city; length 175 feet, width 120: all the caves are still subsisting; and over them are seen the remains of ten rows of seats.

An Introduction to Mineralogy: or, an accurate Classification of Fossils and Minerals, viz. Earth, Stones, Salts, Inflammable and Metallic Substances. To which are added, I. A Discourse on the Generation of Mineral Bodies. II. Dr. Lehman's Tables on the Affinities of Salts. III. Tables on the specific Gravities of Mineral Bodies. IV. A View of their respective Powers as Conductors of Electricity. By John Reinhold Forster, F. A. S. and Tutor in the Modern Languages and Natural History in the Warrington Academy. 8vo. 2s. Cadell. 1768.

NATURAL history and chemistry are terms in frequent use, and yet, so far as we remember, have not been sufficiently distinguished from each other. They are not synonymous, and ought therefore to be clearly defined.—Natural history, we apprehend, includes every thing which can be learned concerning fossils, vegetables, or animals, from their external appearances, or from an examination of the several subjects, by our external senses, without any other assistance.—Chemistry comprehends all those particular properties of bodies which are ascertained by art, by the assistance of heat, or the application of other bodies: and includes all that infinite variety of new appearances and particular properties which are the result of combination or separation.

Chemistry

Chemistry therefore, whether we consider it in relation to medicine, to arts, or to natural philosophy, is very extensive in its application. In medicine, it has greatly encreased our knowledge in pharmacy, supplied us with many safe and efficacious remedies, and thus usefully extended our *materia medica*. In the arts, it affords the best means of understanding the present processes, points out their defects, and leads the way to their further improvement. In natural philosophy, it furnishes a variety of important discoveries, assists us in explaining the appearances, and teaches us how to imitate the operations of nature.—Natural history, on the other hand, as it has only to do with the external appearances, is much more limited in its use and application. From the external appearances, indeed, bodies may be distinguished and classed, and a language thus formed by which one naturalist may understand another. But would we learn the particular properties of bodies, and the uses which may thence be deduced, we must have recourse to chemistry.—We have been led to make these distinctions, from observing, that *this introduction to mineralogy*, which is published as the first part of a course of public lectures on *natural history*, is formed more from the chemical than the natural history of bodies.

Mr. Forster appears to be well acquainted with the best authors, and to be possessed of very considerable knowledge, both in chemistry and natural history.—In the work before us, he divides the several subjects which constitute the fossil kingdom into *five classes*, viz. earths, stones, salts, inflammables, and metals.—Each *class* again is divided into *series*; and each *series* into *genera*.

We shall give our Readers a short specimen from the third class.

‘ CLASSIS III. SALTS, (*Salia*.)

‘ ORES are stony or earthy bodies mixed with saline, inflammable or metallic parts; sometimes with one, sometimes with two of these bodies, sometimes with all.

‘ *Note.* Becher and his disciple Stahl, have asserted that all bodies are compounded of watery, and earthy parts; the latter are of three kinds, of a vitrescible, fulfureous or mercurial principle.

‘ SALT in general, or a *saline substance*, in a chemical sense, is compounded of a particle of water, intimately united with a particle of earth; and therefore every saline substance has an affinity with water and earth, and is capable of uniting with both, or either of them, whether they be separated, or mixed together.

‘ *Salts* also, in respect to mineralogy, are mineral bodies; soluble in water, fusible in fire, attended with smoke during the operation,

operation, congealing again in little masses, of a regular figure, and affecting the tongue with a sharp sensation.

‘ *Salts* are simple or compound.

‘ **SERIES I. SIMPLE SALTS** (*Salia simplicia, f. pura.*)

‘ **THE SIMPLE SALTS** partake more of the watery substance, have a sour taste and are called *acids*: or the proportion of earthy parts is greater in them than in acids, and have an acrid, fiery and sweetish taste, and these are called *alkalines*.

‘ **GENUS I. ACIDS** (*Salia acida, f. Acida.*)

‘ **ACIDS** commonly appear in the form of a transparent liquor, though solidity is rather their natural state; but their great affinity with water is the cause that these salts rapidly unite with the moist, and the aqueous particles of the air, and to this they chiefly owe their liquid state. Acids have the property of changing all the vegetable blue and violet colours into red.

‘ **ACIDS** are of three kinds; when the fluid particles of the acid are intimately united with a *vitrescible earth*, it is called

1 **THE VITRIOLIC ACID** (*Acidum vitrioli, f. sulphuris.*)

‘ When it is an *inflammable earth* they call it

2 **NITROUS ACID**, (*Acidum nitri*).

‘ When it is a *mercurial principle*, it has the appellation of

3 **MURIATIC ACID** (*Acidum muriaticum, f. salis communis*).

‘ *Note.* Besides these, there is an acid, which is to be met with in vegetables, and is therefore called the *vegetable acid*, but it falls not under the consideration of mineralogists.

‘ These different acids have chiefly their denomination from vitriol, nitre, and the *muriatic* or *common salts*, because those acids are with most ease and in the greatest quantity obtained from the above-mentioned salts. The *vitriolic acid* is sometimes called the *universal acid* or the *acid of sulphur*.

‘ **GENUS II. ALKALINE SALTS** (*Salia alcalina*).

‘ **ALKALINE SALTS** or **ALKALIES** are salts in which the earthy particles are more numerous, than in the acids; they have an acrid, fiery and somewhat sweetish taste.

‘ *Alkalies* seldom appear in a crystalline substance, but form themselves rather into porous glebes, or remain in a state of powder.

‘ *Alkalies* turn the blue and violet colours of vegetables into green, and when presented to a pure acid, they rush together with violence, ebullition, hissing, heat and vapours.

‘ *Alkalies* are joined to a fat or oily matter of a volatile, sharp and disagreeable smell, these are *volatile alkalies* or *volatile urinous salts* or *volatile urinous spirits*; or they are pure, and without this disagreeable smell, and are called *fixed alkali*.

REV. August, 1768.

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‘ 1 FIXED

- 1 **FIXED ALKALI** (*Sal alkali minerale fixum, natrum antiquorum*) is an alkaline salt, which has no disagreeable smell, and sustains when dry the utmost violence of fire without flying off in vapours; it melts readily; attracts the moisture of the air; appears seldom in a saline regular form, but is covered with a white powder, and beneath, is lamellated; when boiled in water it rises with the steam.
- a **NATRUM FROM EGYPT** is a mineral fixed alkali, found in a concrete form in strata in the lakes of *Medebey* and *Sesse* in the *Sciatbic* desert.
 - b **MACEDONIC NATRUM** is formed in a lake in Macedonia, near the ancient city of *Clytus*.
 - c **ASTRACHAN SALT** is formed at the bottom of the lakes with common salt, in strata which lie under the common salt.
 - d **SALT FROM OCHOTSK** is a greyish, white, fixed alkali, found in the clefts of rocks, near *Ochotsk*, a harbour upon the river near *Ochota*, where it discharges itself into the sea of *Kamtschatka*.
 - e **PERSIC SALT** is brought from Persia in round cakes of a greyish white, sometimes reddish colour, formed in strata and mixed with sand.
 - f **APHRONITRUM VETERUM** is found in and upon the walls of old buildings, of cellars, and sometimes in the fields.
 - g **ALKALINE WATER** is sometimes found in lakes and wells.
- 2 **VOLATILE ALKALI** (*Sal alkali volatile f. urinosum f. spiritus volatilis urinosus*) is an alkaline salt of a disagreeable smell, which arises from the fat or oily matter produced by putrefaction; it flies off when put into the fire, appears seldom in a crystalline form, and on account of its volatility is never to be met with in the mineral kingdom.
- a **ALL THOSE MINERAL BODIES** which contain a part of muriatic salt, viz. chalk, limestone, spar, &c. afford by distillation a part of this alkaline volatile salt; and even quicklime and common salt, when calcined, give a sal ammoniac, which by distillation yields a volatile urinous salt.
 - b **ALL WELLS, OF ALKALINE VOLATILE WATER**, viz. the *Paulbrunn*, near Francfort upon the Mayne, and the well at *Lauchstædt* in Saxony, contain a volatile alkali.
 - c It is principally found in the animal kingdom, whose productions generally afford this kind of volatile alkali.
- We shall make one or two general observations, without entering into any particular criticisms.—Theory, we apprehend, should have nothing to do with the enumeration of the distinguishing

guishing characters of bodies; it frequently however constitutes a part of Mr. Forster's definitions.—‘The simple salts, says he, partake more of the watery substance, have a sour taste, and are called *acids*: or the proportion of earthy parts is greater in them than in acids, and have an acrid, fiery and sweetish taste, and these are called *alkalines*.’—This is founded on the theories of Becher and Stahl, who assert that all bodies are compounded of *watery* and *earthy* parts; and that of the latter of these, there are three kinds, the vitrescible, the sulphureous, and the mercurial. The definitions or distinguishing characters of bodies ought certainly to be immediately deduced from experiment, without any the least regard to the theories of either Becher, Stahl, or Forster.—After the chemical history of bodies indeed is faithfully collected, we may then exercise our abilities in forming theories and deducing general principles: but even then, if we wish to be usefully employed, and to forward sound philosophy, we must proceed with the greatest caution.

We shall only further observe, that there are many inconveniences which attend the following the old and common division of bodies into the three kingdoms; viz. fossil, vegetable, and animal. Hence in the extract before us, our Author is obliged to leave his history and enumeration of the acids and alkalies incomplete. The vegetable acid, and the vegetable alkali, belong to another kingdom: the fossil alkali likewise is not merely a fossil substance, for it is procured also from certain vegetables: and the volatile alkali is chiefly a production from the animal kingdom. Many other and similar inconveniences might easily be pointed out.

From an advertisement prefixed to this work, we are informed, that ‘a whole system of natural history, upon the same plan, and drawn up with the same views, is now in the press, and will be published the next winter.’—Mr. Forster has entered into a wide field, in which we hope he will be so employed, as to be useful to others, and at the same time reap the fruits of his labours.

D.

Animadversions on the Constitution of Physick in this Kingdom, especially in the Metropolis; interspersed with Reflections on the Conduct of the College of Physicians: to which is subjoined, an exact Copy of the original Charter, and an Abridgement of the Statutes or By-laws of the said College. Inscribed to the New Parliament.
8vo. 2s. 6d. Bladon, Pater-noster-Row.

THE first point insisted upon by the Author of these Animadversions is, that our own universities are not capable of affording a sufficient medical education.—‘With regard,

says he, to the universities of Oxford, Cambridge, and Dublin, nothing can be more certain than that they are, at present, by no means schools of physick. This is a fact, which those, who are at all acquainted with the matter, must necessarily acknowledge. I do not deny that a studious young man may, in any university, or in any village in the kingdom, by assiduous application, make himself acquainted with the general theory of any science; but in the study of physick this is by no means sufficient. In the above-mentioned universities the necessary means of acquiring medical knowledge are wanting. The lectures in every branch of medicine are infinitely too short and superficial, and delivered by men, though perhaps of sufficient erudition, yet utterly incapable of illustrating their theory by practical observation. Besides, many of the essentials are not taught at all. No patients, no clinical lectures, which are the *sine qua non* of a medical education.'—This defect is attributed to the fixed stipends of the professors; and the present flourishing state of those universities where the emoluments of the professors depend solely on the number of their pupils, is sufficient evidence of the truth of the observation.

It appears extraordinary therefore to our Author, that the college of physicians should receive none into their *fellowship* but the graduates of *these* universities, while physicians of undoubted learning and abilities, and who have had their degrees from universities in which a compleat medical education is to be acquired, are excluded.—And why are they excluded?—'Because, says the statute of the college, many in this city practise physick, whom we deem quite improper to be adopted fellows or candidates, either because they are not Britons, not admitted doctors, are not sufficiently learned, are too young, or for some such like causes, and nevertheless may be of service to the public, and the health of mankind, at least in some cases. Concerning these we ordain and appoint, that after proper examinations, and the approbation of the president and censors, they be permitted to practise, so long as they behave well.'—A *bitter draught* indeed to a physician of spirit, learning and abilities!—It *must be swallowed* however, or he cannot obtain the HONOURABLE TESTIMONIAL, 'that he may be of service to the public, at least in some cases.'—Who can read this declaration without being struck with its extreme arrogance and ignorance? What are the particular cases in which an unlearned man may be of service? Why are not nurses and old women licensed to practise for the same reasons? Could any thing have been contrived more humiliating, more shocking to the licentiates, among whom the greatest number are Britons, of age sufficient, and doctors of physick, who therefore are thus stigmatized with the want of that learning which many of them possess in a more
eminent

eminent degree than any of those by whom they are examined? Can it therefore seem wonderful that the licentiates should be offended at such irrational partiality, such monopolizing principles? Is it not rather surprising, that any physician, who had already undergone a severe examination by the heads of the university where he took his degree, should ever have submitted to accept a licence upon such wretched considerations.'—

'The Royal Society in England, the Academy of Sciences at Paris, and every institution of the like nature in other parts of Europe, know no such distinctions as those of school or country. Their founders were actuated by more enlarged, more liberal principles. They considered science as a native of the universe, and have made no private statutes that would exclude even an inhabitant of Mercury or Saturn, if he were a man of distinguished abilities.

'Let us now suppose, that an inhabitant of either of these, or any other planet, were to pay us a visit. Let us farther imagine him infinitely more learned, and in every respect more enlightened, particularly in the science of medicine, than any inhabitant of earth. He determines to spend some time with us, and to visit patients in the city of London. The college of physicians, being informed of his proceedings, order him to appear before them, and, with their usual solemnity and sagacity, proceed to examine him in what they have learned at Oxford or Cambridge to call the fundamentals of the art of healing. Can any scene be imagined more ridiculous? After all, they grant him a licence to practise, but it is impossible to admit him *fellow* of the college, because he is not a graduate of an English or Irish university. Let not this be condemned as a ludicrous representation of the case. The colouring, though somewhat strong, is yet real, and is, I think, a pertinent illustration of the arguments I have advanced to prove, that the London college is built upon a narrow basis.'—

'But, since we are obliged to acknowledge that the college of physicians have some sanction from the legislature, let us enquire a little into the manner in which they have exerted their power.

'The reasons assigned for granting them this power were, to prevent illiterate and ignorant people from practising physic. Have they acted accordingly? Have they impartially persecuted those whom they knew to be illiterate and ignorant? Have they not, on the contrary, constantly suffered a number of professed quacks to practise physic without the least molestation? Have they not permitted hundreds of physicians, all over the kingdom, to practise physic without a licence, though their power extends equally to every part of the kingdom? Have they not exerted their authority entirely against those who might

intefere with their own practice in the metropolis? And do they not constantly disregard those, who, from a different mode of practice, take no fees, and consequently do not immediately injure them, I mean the apothecaries?

The remaining part of these Animadversions relate to the disadvantages which arise to the community, from the college of physicians suffering those parts of their statutes which respect quacks and apothecaries to remain unexecuted; while those respecting physicians educated any where but at Oxford, Cambridge, or Dublin, are kept in full force.—He thinks that in this the college have acted even *illegally*.

‘After mature consideration of this matter, it seems pretty evident, that in their exclusive statutes, the college have acted not only with unjustifiable partiality, but illegally: if so, the licentiates will probably be redressed; especially if it should appear, that many of our most eminent personages in the practice of medicine, are thus excluded from the honours which were certainly intended for men of shining abilities, of whatsoever school.’—Our Author, we doubt not, may be a man of learning and abilities, and have a just sense of his *natural rights* as a physician: but the *point of law* has since been argued, and determined in favour of the college. **D.**

Boswell's Account of Corsica concluded. See our last month's Review.

OUR Author proceeding in his narrative of what passed in the conversations which he had the honour to hold with the illustrious Chief of the Corsicans, informs us that Paoli was very desirous that he (Mr. Boswell) should study the character of that people:

‘Go among them, said he, the more you talk with them, you will do me the greater pleasure. Forget the meanness of their apparel. Hear their sentiments. You will find honour, and sense and abilities among these poor men.’

‘His heart grew big when he spoke of his countrymen. His own great qualities appeared to unusual advantage, while he described the virtues of those for whose happiness his whole life was employed. If, said he, I should lead into the field an army of Corsicans against an army double their number, let me speak a few words to the Corsicans, to remind them of the honour of their countrymen and their brave forefathers, I do not say they would conquer, but I am sure that not a man of them would give way. The Corsicans, said he, have a steady resolution that would amaze you. I wish you could see one of them die. It is a proverb among the Genoese, “I Corsi meritano la forca e la fanno soffrire. The Corsicans deserve the gallows, and they fear not to meet it.” There is a real compliment to us in this saying.’

Among the instances which Paoli related to Mr. B. of the spirit of the Corsicans, are the following:

‘A fer-

‘ A sergeant, said he, who fell in one of our desperate actions, when just a dying, wrote to me thus. “ I salute you. Take care of my aged father. In two hours I shall be with the rest who have bravely died for their country.” ’

‘ A Corsican gentleman who had been taken prisoner by the Genoese, was thrown into a dark dungeon, where he was chained to the ground. While he was in this dismal situation, the Genoese sent a message to him, that if he would accept of a commission in their service, he might have it. “ No, said he. Were I to accept of your offer, it would be with a determined purpose to take the first opportunity of returning to the service of my country. But I will not accept of it. For I would not have my countrymen even suspect that I could be one moment unfaithful.” And he remained in his dungeon. Paoli went on, “ I defy Rome, Sparta or Thebes to shew me thirty years of such patriotism as Corsica can boast. Though the affection between relations is exceedingly strong in the Corsicans, they will give up their nearest relations for the good of their country, and sacrifice such as have deserted to the Genoese.” ’

‘ He gave me a noble instance of a Corsican’s feeling, and greatness of mind. “ A criminal, said he, was condemned to die. His nephew came to me with a lady of distinction, that she might solicit his pardon. The nephew’s anxiety made him think that the lady did not speak with sufficient force and earnestness. He therefore advanced, and addressed himself to me, “ Sir, is it proper for me to speak ?” as if he felt that it was unlawful to make such an application. I bid him go on. “ Sir, said he, with the deepest concern, may I beg the life of my uncle ? If it is granted, his relations will make a gift to the state of a thousand zechins. We will furnish fifty soldiers in pay during the siege of Fariani. We will agree that my uncle shall be banished, and will engage that he shall never return to the island.” I knew the nephew to be a man of worth, and I answered him. You are acquainted with the circumstances of this case. Such is my confidence in you, that if you will say that giving your uncle a pardon would be just, useful or honourable for Corsica, I promise you it shall be granted. He turned about, burst into tears, and left me, saying, “ Non vorrei vendere l’onore della patria per mille zechini. I would not have the honour of our country sold for a thousand zechins. And his uncle suffered.” ’

‘ Paoli talked very highly on preserving the independency of Corsica. “ We may, said he, have foreign powers for our friends; but they must be “ *Amici fuori di casa*. Friends at arm’s length.” We may make an alliance, but we will not submit ourselves to the dominion of the greatest nation in Europe. This people who have done so much for liberty, would be hewn in pieces man by man, rather than allow Corsica to be sunk into the territories of another country. Some years ago, when a false rumour was spread that I had a design to yield up Corsica to the Emperor. A Corsican came to me, and addressed me in great agitation. “ What! shall the blood of so many heroes, who have sacrificed their lives for the freedom of Corsica, serve only to tinge the purple of a foreign prince !” ’

‘ I mentioned to him the scheme of an alliance between Great Britain and Corsica. Paoli with politeness and dignity waved the subject, by saying, The less assistance we have from allies, the greater our glory.

He seemed hurt by our treatment of his country. He mentioned the severe proclamation at the last peace, in which the brave islanders were called the Rebels of Corsica. He said with a conscious pride and proper feeling, Rebels! I did not expect that from Great Britain.

‘ He however shewed his great respect for the British nation, and I could see he wished much to be in friendship with us. When I asked him what I could possibly do in return for all his goodness to me. He replied, “Solamente disingannate il suo corte. Only undeceive your court.” Tell them what you have seen here. They will be curious to ask you. A man come from Corsica will be like a man come from the Antipodes.”

‘ I expressed such hopes as a man of sensibility would in my situation naturally form. He saw at least one Briton devoted to his cause. I threw out my flattering ideas of future political events, imagined the British and the Corsicans strictly united both in commerce and war, and described the blunt kindness and admiration with which the hearty, generous common people of England would treat the brave Corsicans.

‘ I insensibly got the better of his reserve upon this head. My flow of gay ideas relaxed his severity, and brightened up his humour. Do you remember, said he, the little people * in Asia who were in danger of being oppressed by the great king of Assyria, till they addressed themselves to the Romans. And the Romans, with the noble spirit of a great and free nation, stood forth, and would not suffer the great king to destroy the little people, but made an alliance with them?

‘ He made no observations upon this beautiful piece of history. It was easy to see his allusion to his own nation and ours.’

Paoli told our Author, that from his earliest years he had in view the important station which he now holds; whence Mr. B. concludes, ‘ that his sentiments must ever have been great.’ This conclusion, however, will not necessarily follow; for what may now be true greatness of mind, in this illustrious commander, might, it is possible, have sprung originally from ambition: a towering vice, which, with proper culture, may grow up to a virtue.—Time only will illustrate and determine this part of our hero’s character.

‘ Though calm and fully master of himself, Paoli is animated with an extraordinary degree of vivacity. Except when indisposed or greatly fatigued, he never sits down but at meals. He is perpetually in motion, walking briskly backwards and forwards.’ He told our Author that ‘ the vivacity of his mind was such, that he could not study above ten minutes at a time. “La testa mi rompa. My head is like to break,” said he. I can never write my lively ideas with my own hand. In writing, they escape from my mind. I call the Abbé Guelfucci, Alons presto, pigliate li pensieri. Come quickly, take my thoughts; and he writes them.”

Speaking of the religious part of Paoli’s character, and talking of providence, the noble Corsican, expressing himself with that earnestness, as Mr. B. observes, with which a man speaks who is anxious to be believed, said,—“I tell you, on the word of an honest man, it is impossible for me not to be persuaded that God interposes to give freedom to

* The Jews. *Vide* MACCABEES; B. I. Ch. viii.

Corsica. A people oppressed like the Corsicans, are certainly worthy of divine assistance. When we were in the most desperate circumstances, I never lost courage, trusting as I did in Providence." I ventured to object; But why has not Providence interposed sooner? He replied with a noble, serious and devout air, "Because his ways are unsearchable. I adore him for what he hath done. I revere him in what he hath not done."—

' Talking of courage, he made a very just distinction between constitutional courage and courage from reflection. "Sir Thomas More, said he, would not probably have mounted a breach so well as a sergeant who had never thought of death. But a sergeant would not on a scaffold, have shewn the calm resolution of Sir Thomas More."

' On this subject he told me a very remarkable anecdote, which happened during the last war in Italy. At the siege of Tortona, the commander of the army which lay before the town, ordered Carew an Irish officer in the service of Naples, to advance with a detachment to a particular post. Having given his orders, he whispered to Carew. "Sir, I know you to be a gallant man. I have therefore put you upon this duty. I tell you in confidence, it is certain death for you all. I place you there to make the enemy spring a mine below you." Carew made a bow to the general, and led on his men in silence to the dreadful post. He there stood with an undaunted countenance, and having called to one of the soldiers for a draught of wine, "Here, said he, I drink to all those who bravely fall in battle." Fortunately at that instant Tortona capitulated, and Carew escaped. But he had thus a full opportunity of displaying a rare instance of determined intrepidity.'

The following sentiment does Paoli more honour than fifty victories over the Genoese:—"He said the greatest happiness was not in glory, but in goodness; and that Penn, in his American colony, where he had established a people in quiet and contentment, was happier than Alexander the Great, after destroying multitudes at the conquest of Thebes.'

The last day which our Author spent with Paoli, appeared to him, he tells us, of inestimable value.—' I thought him, says Mr. B. more than usually great and amiable, when I was upon the eve of parting from him. The night before my departure, a little incident happened which shewed him in a most agreeable light. When the servants were bringing in the desert after supper, one of them chanced to let fall a plate of walnuts. Instead of flying into a passion at what the man could not help, Paoli said with a smile, "No matter;" and turning to me, "It is a good sign for you, Sir, Tempus est spargere nuces, It is time to scatter walnuts. It is a matrimonial omen: You must go home to your own country, and marry some fine woman whom you really like. I shall rejoice to hear of it.

' This was a pretty allusion to the Roman ceremony at weddings, of scattering walnuts. So Virgil's Damon says,

Morse novas incide faces: tibi ducitur uxor.

Spargere marito nuces: tibi deserit Hesperus Ostim.

VIRG. Eclog. viii. l. 30.

Thy bride comes forth! begin the festal rites!

The walnuts strew! prepare the nuptial lights!

O envied husband, now thy bliss is nigh!

Behold for thee bright Hesper mounts the sky!

WATSON.

' When

‘When I again asked Paoli if it was possible for me in any way to shew him my great respect and attachment, he replied, “Ricordatevi che Io vi sia amico, e scrivetemi. Remember that I am your friend and write to me.” I said I hoped that when he honoured me with a letter, he would write not only as a commander, but as a philosopher and a man of letters. He took me by the hand, and said, “As a friend.” I dare not transcribe from my private notes the feelings which I had at this interview. I should perhaps appear too enthusiastic. I took leave of Paoli with regret and agitation, not without some hopes of seeing him again. From having known intimately so exalted a character, my sentiments of human nature were raised, while, by a sort of contagion, I felt an honest ardour to distinguish myself and be useful, as far as my situation and abilities would allow; and I was, for the rest of my life, set free from a slavish timidity in the presence of great men, for where shall I find a man greater than Paoli?’

There are many other curious anecdotes relating to this celebrated chieftain, which we have been obliged to omit:—On the whole, Pascal Paoli appears to us to be one of the greatest men of the present age; and perhaps few of the heroes of past times, whose names have made the brightest blaze in history, possessed more intrinsic merit, considered as warriors, as patriots, or as amiable men in private life. He is, indeed, according to all accounts, a most wonderful, as well as most excellent personage.

Perhaps few of our readers, who have for so many years heard and read, in the annals of the times, of the renowned general of the Corsicans, have any other idea of him than as an old commander. He is, indeed, not a young *commander*, but he is far from being an old man*. Our Author has the following paragraph relating to this circumstance, in his preface: Speaking of the little that is generally known, in this country, of the affairs of Corsica, he says,

‘It is indeed amazing that an island so considerable, and in which such noble things have been doing, should be so imperfectly known. Even the succession of Chiefs has been unperceived; and because we have heard of Paoli being at the head of the Corsicans many years back, and Paoli still appears at their head, the command has been supposed all this time in the person of the same man. Hence all our newspapers have confounded the gallant Pascal Paoli in the vigour of manhood, with the venerable chief his deceased Father, G. acinto Paoli. Nay the same error has found its way to the page of the historian; for Dr. Smollet when mentioning Paoli at the siege of Furiani a few years ago, says he was then past fourscore.’

We shall conclude this article with a brief sketch of the general contents of Mr. Boswell’s work.

In his *first* chapter, he gives an account of the situation, extent, air, soil, and productions of Corsica. In the *second* he takes a view of the revolutions which this island has under-

* He is now not more than forty-four, or forty-five. See our last Review, p. 47.

gone from the earliest times. The *third* contains the present state of Corsica, with respect to government, religion, commerce, and learning; with a sketch of the genius and characters of its inhabitants. To these are added, 1st. *An Appendix* containing Corsican state papers; 2d, the Author's journal of his tour to Corsica; and his memoirs of Pascal Paoli: wherein one of Paoli's original letters to Mr. Boswell is inserted; in which the illustrious warrior appears to advantage as a well-bred gentleman. This letter, we are informed, is not made public without the writer's consent; and we are likewise given to understand, in the preface, that Paoli also highly approved Mr. B.'s design of writing the history of Corsica. In one of his letters to our Author, he thus expresses himself, on this subject:

"Non può esser più generoso il di lei disegno di pubblicar colle stampe le osservazioni che bastate sopra la Corsica. Ella ne ha veduto la fisica situazione, ha potuto esaminare i costumi degli abitanti, e veder dentro le massime del loro governo, di cui conosce la costituzione. Questi popoli con entusiasmo di gratitudine uniranno il loro applauso a quello dell' Europa disingannata."

As it is not to be presumed that all our readers understand Italian, we shall subjoin the translation of the above passage in Paoli's letter:

'Nothing can be more generous than your design to publish the observations which you have made upon Corsica. You have seen its natural situation, you have been able to study the manners of its inhabitants, and to see intimately the maxims of their government, of which you know the constitution. This people, with an enthusiasm of gratitude, will unite their applause with that of undeceived Europe.'

In aid of his design, and in addition to his own collection of remarks made while he was in the island, our Author procured a French work printed at Nancy, in 1749, entitled *Histoire de l'Isle de Corse*, par M. G. D. C. and another in the same language, printed at Lausanne in 1758, entitled *Memoires Historiques*, &c. par M. Jaustin. Ancien Apothecaire Major. From both these books he acknowledges that he extracted many useful materials; the latter containing a full and scientific detail of the natural history of the island; as also many letters, manifestoes, and other papers: and in both of them were found a variety of particulars with regard to the operations of the French in Corsica †.

But still finding his materials too scanty, he applied to his friends abroad; and in the mean time directed his studies to such books as might furnish him with any thing relative to the subject; and thus he says, he has been enabled

To lay before the world such An Account of Corsica, as I flatter myself will give some satisfaction; for, in comparison of the very little

† Corsica was totally reduced by the French, who acted as auxiliaries to the Genoese, in the years 1739, and 1740.

that

that has been hitherto known concerning that island, this book may be said to contain a great deal.

In working up the ample materials he had collected, he tells us that he

‘ Endeavoured to avoid an ostentatious display of learning. By the idle and frivolous indeed, any appearance of learning is called pedantry. But as I do not write for such readers, I pay no regard to their censures. Those by whom I wish to be judged, will I hope, approve of my adding dignity to Corsica, by shewing its consideration among the ancients, and will not be displeased to find my page sometimes embellished with a reasonable quotation from the Classics. The translations are ascribed to their proper authors. What are not so ascribed are my own.

‘ It may be necessary to say something in defence of my orthography. Of late it has become the fashion to render our language more neat and trim by leaving out *k* after *c*, and *u* in the last syllable of word, which used to end in our. The illustrious Mr. Samuel Johnson, who has alone executed in England what was the task of whole academies in other countries, has been careful in his dictionary to preserve the *k* as a mark of Saxon original. He has for most part too, been careful to preserve the *u*, but he has also omitted it in several words. I have retained the *k*, and have taken upon me to follow a general rule with regard to words ending in our. Wherever a word originally Latin has been transmitted to us through the medium of the French, I have written it with the characteristic *u*. An attention to this may appear trivial. But I own I am one of those who are curious in the formation of language in its various modes; and therefore wish that the affinity of English with other tongues may not be forgotten. If this work should at any future period be reprinted, I hope that care will be taken of my orthography.’

This extraordinary solicitude about his orthography will probably make some of his readers smile. For us who have perused his book, we have been not a little edified by the frequent appearance of his learned assemblage of Authours, Priours, Rectours, Professours, Doctours, Directours, Governours, Administratours, Spectatours, Navigatours, Creatours, and Impostours. Some of these gentlemen, however, seem to make so uncouth an appearance under this reform of their regimentals, that it may be questioned whether, if Addison were to rise from the dead, he would know his old friend the Spectator † again?—But when Mr. B.’s hand was in, it is strange that, in his *profounde reveraunce for auncient orthographie*, he never thought of restoring the good old *e* final, as well as the *k* after *c*; as in phyfick, musick, &c. How much better would the title-page of his *Booke* have looked, if thus *wrytten* ‘An Accounte of Corsica; the Journale of a Toure to that Islande; and Memoirs of Pascale Paolie. Bye James Boswelle, Esquire?’

† Mr. B. tells us that among the English books which he sent as a present to Paoli, was a set of the Spectator: A book which we never heard of before.

But

But we are still more surprised that a gentleman so curious in his spelling, should have been so careless with respect to grammatical propriety; scarce a page of his work being free from Scottish peculiarities: For instance, 'Sir David Dalrymple has been long known to the world as an able antiquarian, and an elegant and humourous essayist; *to whom the world has no fault*, but that he does not give them more of his own writings, Pref. p. xvii.

'Corsica has indeed been pretty generally represented as unwholesome, which, I suppose, *has been owing* to the bad report given of it by the Romans, who established their colonies at Aleria and Mariana, which from their damp situation, occasioned a great *death* among the inhabitants, and accordingly those colonies soon went to ruin. But all the interior parts of the island are extremely *well aired*.'

Macinajo, we are told, is *none* of the principal harbours in Corsica; and that the Corsicans, who eat roasted chesnuts by way of bread, have even *grinded* them into flour, of which they make very good cakes; p. 48.—At p. 68, we are informed that the pope once made a grant of Corsica to the Pisans, 'upon advantageous terms to the holy father, like the many grants of fiefs which he was *in use* † to give to various princes, to be held of the see of Rome.'—In p. 84. we have '*A curious enough event*,'—the establishment of a colony of Greeks in Corsica; which Greeks, in p. 87, 'obliged themselves to *labour the land*': and, soon after, quarrelling with the Corsicans, we find that 'many a desperate *action* they *fought* with great bravery:' but we do not know that this last instance of false English is a *Scotticism*. Neither can we trace to its genuine source the '*numerous parentage*' of the noble Signor Giafferi, p. 92, which perhaps is not so unquestionably *northern parentage* as what follows in the same page, where we are told that 'the Genoese at first endeavoured to overcome the Corsicans by the sole force of the republic; but finding themselves *unable for it*'—had recourse to foreign assistance: And, in p. 121, they 'were not *long of recovering* Bastia and San Fiorenzo.' Well done Genoese! we are sorry, however, to find, p. 132, that our favourite Corsicans (but they were the Corsicans of former times) had long '*been in use* to assassinate each other, on the most trivial occasions.' But of this vile proneness to revenge, they are cured by the wisdom of Paoli, whose excellent institutions had so good an effect, 'that *notwithstanding* of their frequent losses, it was found, that in a few years the number of inhabitants was increased 16000.' Nevertheless it was a difficult task for Paoli to effect such reformations among his countrymen; for, as Mr. B. observes, 'it was in vain for him to think of acting with force, like the Czar Peter towards the Russians: it was not, indeed, consistent with

† And there is one harbour in Capraja, where vessels passing the Mediterranean, are *in use* to take shelter. p. 237.

his views of forming a free nation; but had he been inclined to it, he could not have *followed out* such a plan:’ p. 134.—In pages 138, 139, ‘France was *owing* the Genoese some millions of livres;’ which not being able to pay, she, in lieu thereof, lent them a number of troops to help to reduce the Corsicans; but ‘took care to engage to act only in the defensive.’ On the arrival of these troops the Corsicans sent a remonstrance to his most Christian Majesty, in which they complained of the injury he did them by thus assisting the Genoese, who by this means ‘would be relieved of the great *expences* they had been obliged to *lay out* upon the Corsican war, and the patriots be prevented from *following out* their successful enterprizes.’ In p. 197 he improperly uses the *N. S. news* in the plural; ‘the Corsican gazette is published from time to time, just as news *are* collected:’ but in this, if we may be indulged a pun, our Author (we beg his pardon, our Authour) is not singular; for many other writers have been guilty of the like misuse of this word. P. 201, ‘He has no patience with Strabo, who notwithstanding of the favourable account given of Corsica.—’ This redundant *of* is not, we believe, an error of the press; we have remarked the same phrase in other North British Writers: for whose use, in the general, we have been at the pains of making this large collection of Scotticisms; and we hope they will have the grace to avail themselves of our benevolence, and be duly thankful for it.—There are a few other little defects of the like kind to be met with in this performance; such as the Corsicans being ‘brought up with sentiments of the most violent hatred *at* the republick,’ p. 228. ‘The kingdom of Corsica *costs* her (the republick) a prodigious *expence*,’ 230. ‘We *adhibit* our seals,’ 239: We do not recollect *this* word in any English writer; tho’ it is found in our dictionaries. ‘If I attempted to debauch any of their women, I might *lay my account with instant death*:’ would not the single word *expect* have been much better than *lay my account*? ‘He gave us some good practical *advices*,’ 273; here, had it not been for the epithet we might have been led into a mistake; and have concluded that the gentlemen had some good *news* told them. ‘Then he would burst out with comical songs about the devil and the Genoese, and *I don’t know what all*,’ 353: this is the oddest *et cetera* we ever met with in print. P. 357, ‘My ague confined me to the convent for several days. *I did not however weary*:’—but we *do*; and shall here close this long list of North British *Errata*; hoping that most of them have been corrected in Mr. Boswell’s second edition: which we have not seen. And we hope also that our Author will take in good part these *sesue* remarks, which proceed from no ill-will to him, as a man, or as a writer. In the first respect we, indeed, esteem him for the amiableness of his private character, of which we have heard frequent

frequent mention, from those who are personally acquainted with him : and we really admire him for even the extravagance of his love of liberty, and his extreme regard for the brave Corsicans. As a writer, too, with all his inaccuracies and peculiarities, we are not a little pleased with him. He has a lively, entertaining manner ; he has a competent share of Classical learning ; and he has acquired a degree of good taste which, when ripened by time, and corrected by experience, may enable him to make a considerable figure in polite literature.

*. A criticism on this work has been published by Mr. Kenrick ; whose performance we have not yet seen ; but we propose to give our readers an account of it in our next Review.

MONTHLY CATALOGUE,

For AUGUST, 1768.

RELIGIOUS and CONTROVERSIAL.

- Art. 12. *A further Defence of Priestcraft : being a practical Improvement of the Shaver's Sermon* on the Expulsion of Six young Gentlemen from the University of Oxford, &c. &c.* 8vo. 6d. Keith, &c.

THIS adroit Shaver having new-set his razor, and raised a fresh lather, has given a second smart trimming to their Reverences of Oxford. To drop the metaphor,—this Further Defence of Priestcraft, contains a commentary, by way of answer to, the *Vindication of the Proceedings against the Six Members of Edmund-Hall* ; for which see Review for June, p. 511.

* See Review for June, p. 511.

- Art. 13. *A Letter to a Friend, containing Remarks on certain Passages in a Sermon, preached by the Right Rev. John Bishop of Landaff, before the incorporated Society for the Propagation of the Gospel in foreign Parts, at the Anniversary Meeting in the Parish Church of St. Mary le Bow, London, Feb. 20, 1767 ; in which the highest Reproach is undeservedly cast upon the American Colonies.* By Charles Chauncy, D. D. Pastor of the First Church of Christ in Boston. Boston printed, London reprinted.—*With a Supplement, containing an Answer to T. B. Chandler, D. D. of New Jersey, for American Bishops : wherein his Reasonings are shewn to be fallacious, and his claims indefensible.* By a Presbyter in Old England. 8vo. 1s. 6d. Bladon.

Livingston's letter to the bishop of Landaff on the same occasion with this of Dr. Chauncy, was just noticed in our last, p. 87, but merited more regard than we were then able to pay to it ; and the tenor of both tends to prove, that notwithstanding the heinous charges of our colonists having 'abandoned their native manners and religion,' together with

with their parent soil ; and ' living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness, and the most brutal profligacy of manners ;' that their regard to piety and morality has not been impaired by the want of ecclesiastical dignitaries among them.

' These adventurers, says Dr. Chauncy, have sometimes been blamed for having too much religion ; but never before, within my knowledge, for having none, or for having lost what they had in their " native " land.

' It is acknowledged, if their " native religion " lay in a blind submission to church-power, arbitrarily exercised, they did " abandon " it ; and their virtue hereby discovered will be spoken of to their honour, throughout all generations, by those acquainted with it, who really believe in its just latitude, this undoubted gospel-truth, namely, that Jesus Christ only is the supreme Head and Lord of the Christian church.

' But if by " abandoning their native religion " is meant, their renouncing the doctrines of Christianity as held forth in the thirty-nine articles of the church of England, the reverse of what is here said is the truth. These indeed are the doctrines that were handed down from them to their children and children's children ; inasmuch that they are to this day the standard of orthodoxy ; and there are comparatively few but are orthodox in this sense, unless among those who profess themselves members of the episcopal churches. Or if by " abandoning their native religion " the thing intended is, " that e'er long they were found without remembrance, or knowledge of God, or any divine worship," as the charge against them goes on in the next words ; it must be plainly said, it is altogether groundless. There is no fact relative to the country more certain, than that these adventurers so far " remembered and knew God," as to make it one of their first cares to provide for the carrying on, maintaining and upholding the worship of him, which they did wherever they extended their settlements ; and their posterity have constantly took the like care all along to the present day. There is therefore no sense in which the above representation can comport with truth but this, that God cannot be worshipped, at least so as that it may be proper to say he is, unless the worship be carried on according to the manner of the established English church. Some of the society's missionaries, I have reason to believe, are much inclined to think thus ; but I would not suspect such a thing of his lordship. What he has here said I would rather attribute to misinformation.'

Another part of the accusation is conveyed in the following *strong and express* terms. ' Instead of civilising and converting barbarous infidels, as they undertook to do, they became themselves infidels and barbarians.'

' As to the charge, says Dr. Chauncy, it would, I believe, if fastened upon any other body of men, professing godliness, be esteemed highly unchristian. Had a hint only of this nature been suggested, relative to the society in whose audience this censure was delivered, this, and much worse, would have been said of it, and deservedly too. And yet, that society have, without all doubt, been as deficient in their endeavours to propagate the gospel in these " foreign parts," where it was most needed, and in contrariety to the design of their incorporation too,

too, as was ever true of these adventurers. For, by far the greater part of their money has been expended, if we may judge by their own abstracts, not in missions to convert the Indian natives, not in missions to set up and maintain the worship of God, where he was scarce worshipped at all; but in missions to those places in which the Gospel was preached before, as truly and faithfully, as it has been since; if it be only supposed, that this can be done by ministers, not officiating according to the order of the church of England. If one were to collect their sentiments from their conduct, as represented in these abstracts, it must be concluded, that, with them, the propagation of the Gospel, and the establishment of Episcopacy in the British colonies, were convertible terms.

To compare the conduct of the colonists with that of the society's missionaries in this point, "it is not easily conceivable, continues our author, wherein they could have exerted themselves with more zeal, or in more prudent ways, in endeavouring to enlarge the borders of Christ's kingdom in these "utmost parts of the earth," by making the native barbarians the members of it. It was out of their power to support missionaries among these heathen; but, in other ways, they laid themselves out to the utmost of their power, as they had opportunity, for their instruction in the "knowledge of God, and Jesus Christ, whom to know is life eternal." And by their labours, especially as encouraged and assisted by the London society, and more privately, they so far effected the conversion of them, as that numbers were prepared and disposed to make an open profession of their faith in Jesus Christ. The sacred books of the old and new testament were, in their day, by the skill and labour of the indefatigable ELIOT, translated into the Indian language, and dispersed among the natives for their instruction in things pertaining to the kingdom of God, and of Christ. And through his assiduous endeavours, with those of the renowned MAYHEW's, and other worthies, a considerable number of churches, under the divine blessing, were gathered, consisting of Indian members, many of whom gave proof of the reality of their conversion, by their walking in the faith and order of the Gospel, so as to adorn the doctrine of him, whom they now called their only Saviour and Lord. Some of these churches have continued in succession even to this day, with English, or Indian pastors at their head. The above representation is so generally known here to contain the real truth, that it was greatly surprising to many, to see his Lordship so imposed upon by such as were either grossly ignorant of what had been done by these adventurers, or wicked enough, in opposition to their knowledge, to give him an account that was odiously false and injurious."

In support of what our author delivers on this subject, he enters into a particular state of religion in the New England provinces, which fully justifies what he says: but for these particulars we must refer to the pamphlet.

To what the bishop pleads in favour of establishing episcopacy among them, Dr. Chauncy replies, among other cogent objections,

"Throughout an extent of territory more than five hundred miles in length, comprehending seven Provinces, the Four New England ones, and those of New York, the Jerseys, and Pennsylvania; I say, throughout these largely extended Provinces, so well inhabited, that they con-

REV. AUGUST, 1768.

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tain more than a million of souls, there are not, by the best information I can get, more than eight or nine Episcopal churches that support themselves. All the rest, to the amount of about sixty, more or less, chiefly made up of converts from the other denominations of Christians, are so far upheld in their existence by the society at home, at the expence of not less than some thousands sterling per annum, that, should this be withdrawn, they would soon sink away for want of needed assistance. Instead now of being contented with the receipt of so much pious charity, they think it hard, and complain of it as a most lamentable thing, that as many thousands sterling more are not annually laid out for the maintenance of bishops among them. Is this reasonable? Would church-men themselves think it so in regard of other denominations of Christians beside themselves? Should any of these denominations, in like circumstances, make the like complaints, insisting that they were not suffered "fully to enjoy their religion," none, it may be, would treat their complaints with more contempt, than those who are themselves so loud in making them. And yet, I know not, in regard of real merit, but other denominations would have as good a right to complain, as those who profess themselves members of the Church of England. For they are the descendants from ancestors, who subdued and cultivated this rude wilderness, amidst a thousand difficulties and hazards, so as to make it the pleasant fruitful land we now behold it; hereby adding to the extent, strength and glory of the British crown: nor has that sacred majesty who wears it, more loyal subjects even in England itself: and as they are far more numerous than the Episcopalians, they are in proportion more able; and I am sure they would be as willing, to exert themselves, if called to it, at the peril of their lives, in defence of his person and dominions.'

The letter concludes as follows.

His lordship concludes what he had to say upon the head of bishops, with these words, p. 25, "This point obtained, [the mission of bishops to the colonies] the American church will soon go out of its infant state; be able to stand upon its own legs; and without foreign help, support and spread itself. *Then the business of this society will have been brought to the happy issue intended.*"

The conduct of the society has, for many years, given us reason to suspect their *main view* was to *episcopise* the colonies; but we were never before, that I know of, told so in direct terms. His lordship, in the presence of the society themselves, has not only specified their business, but in plain words declared, that it will be brought to its *intended happy issue*, if they may "but have bishops, and the church go out of its infant state so as to support and spread itself." We are firmly persuaded, if their proper business is here pointed out, and they prosecute it with the greatest vigour, the "happy issue they intend" will never take place, according to their desire, at least in the New-England colonies. These, for scores of years, have been the special object of their solicitous care; and may have cost them, from first to last, more a great deal than thirty thousand pounds sterling. And what has been the effect? There has gradually been the rise of about thirty three episcopal churches, by far the greater part of which are so small in number, and to this day so insufficient for their own support, that, should the society's pious charity toward them be discontinued, there would be

no probable hope of their long continuance in being: whereas, the Congregational and Presbyterian churches only, without any charitable help from abroad, and in opposition to all efforts to prevent it, have increased to the number of 550; and they go on increasing, as much in proportion beyond the episcopal churches as they exceed them in number and ability. Why then should the society expect "the happy issue they intend?" There is no reasonable room for hope in the case: especially, if it be remembered, that we, in these parts, not only know the *errand* of our forefathers into this country, but have been well indoctrinated in the *principles of Christian liberty*. "Old grudges and jealousies" are no "obstacles" in the way of our going over to the church; and as to "obsolete piques and groundless fears," they are as fully "extinguished" here as in "England." We prefer our own mode of worship and discipline to that of the English church; and we do it upon principle, as really believing that it comes nearer to the purity and simplicity of gospel-direction. And as these are the generally prevailing sentiments in New England, and as their conduct has all along been generally conformable hereto, we have no fearful apprehensions of a departure herefrom; but are rather fully persuaded, they will stand fast to their principles, and closely adhere to that mode of worship which has hitherto been in use among them, whatever attempts may be made to turn them aside.

We shall add nothing to these just representations, but what the Dr. has himself remarked at the beginning of his letter: where he observes that his lordship "might have been more extensive in his complaint, by taking in Scotland, Holland, and many of the reformed protestant churches in Europe; for they as truly as the British colonies in America, are not provided with proper ministers "necessary for the support of Christianity" among them, if episcopal ones only are sufficient for the purpose among them."

The supplement annexed to this letter contraverts the divine right of episcopacy, with Dr. Chandler of New Jersey, an American missionary and advocate for church government by dignitaries; and shews the friendships the colonies would labour under ~~the~~ paying so dearly for subjecting themselves to episcopal authority.

N.

POLITICAL.

Art. 14. *A Letter to the Right Hon. the Earl of Shelburne, on the Fatal Consequences of suffering the French to invade Corsica, and possess the Sovereignty of the Mediterranean Seas.* 8vo. 1s. Flexney.

By this Writer's chain of consequences, it appears, that the French getting possession of Corsica will ruin us in every part of the world, Europe, Asia, Africa, and America. But if *all* his deductions should not be admitted, there is some weight in the remainder: he recommends, beside immediate assistance to the poor Corsicans, a friendly compact with several Italian states, not excepting his holiness himself, as a counter-balance to the family compact.

N.

Art. 15. *The Groans of Old-England.* By a Plain-dealer. 8vo, 1s. Stearc.

The groans of an Old Woman.

M 2

Art. 16.

Art. 16. *Serious Reflections on the High Price of Provisions.* In which is contained a candid Inquiry into the true Causes of of the present Scarcity. Together with a Discussion how far our Debts, Taxes, and Paper Currency, may have operated thereto. Interspersed with some Remarks on the Nature of Industry and Commerce; and on their Effects in this and other Countries. With a Proposal for a permanent Remedy, by giving an additional Encouragement to Agriculture. 8vo. 1s. Durham, &c.

These reflections are like most others which have appeared on the same subject; grant but the premises, and the reasoning goes on very plausibly: and the schemes built upon it follow of course. But agriculture and labour, to go on with success, will not admit of being laid under restrictions, nor submit to those general regulations which these schemes recommend. Money, commodities, and demand, must, as they have hitherto done, continue to regulate each other, whatever be the consequence: for partial remedies are more likely to aggravate than remedy the complaint.

Art. 17. *A Letter to the Right Honourable the Earl of Hillsborough, first Lord of Trade, and Secretary of State for the American Department; on the Necessity of revoking the Prohibition of Commerce with Corsica, and for supplying of the Corsicans: in order to protect our Italian, Turkey and Spanish Trade, and to preserve the Peace of Europe.* 4to. 6d. Evans.

However much we may be interested in the fate of the unhappy Corsicans from the united motives of policy and humanity, and however it may become us not to view their present situation with indifference; yet the style of this remonstrance is but ill calculated to promote the measures recommended. When persons aim to persuade and convince, harsh epithets and tart expressions should, of all things, be carefully avoided: and it is a true but true remark, that no cause is hurt by any thing so much as by an injudicious advocate.

Art. 18. *Reasons for an Augmentation of the Army on the Irish Establishment, offered to the Consideration of the Public.* 8vo. 1s. Dublin printed, London reprinted for Becket and De Hondt.

An endeavour to shew the expediency for augmenting the Irish troops from the consideration of the enlargement of our possessions since the late peace, which call for a great proportion of soldiery for foreign garrisons. The author recommends a regular rotation of regiments for foreign service, which is so far equitable: he insists that the Irish revenue will bear the augmentation, and endeavours to evade the danger of such an application of the public money, by insisting that our suspicions of a standing army are groundless. He thus argues on that head.

As to our liberties being in danger from a standing army, past experience should convince us of the folly and injustice of such a surmise. An English army will no more join in depriving their fellow-subjects of their liberties at this time, than they would in the time of King James, but would like their brave fellow soldiers then, renounce the service of a prince, who would attempt to employ them on so unnatural an enterprise:

prize: especially when we consider how large a proportion of their officers are natives of this kingdom, and connected with it by every tie of interest and affection.'

This being admitted, as our author says, he proceeds in the expediency of the proposed augmentation. But this principle may not perhaps be admitted to easily by others as by himself. Suspicious patriots may be apt to argue, that the fact alluded to may as well be a lesson to future formers of arbitrary schemes, as to the subjects to rely on the rectitude of an army: that the impudence of the bigotted James will scarcely be so rashly adopted in future; and whoever may desire to ruin their country will proceed more *gradatim*, and colour their future attempts with more plausible pretences.

Those who desire to investigate this subject, may be referred to Dr. Lucas's pamphlet mentioned in our last Review, p. 502.

N.

Art. 19. *Remarks on the Riot-Act; with an Application to certain recent and alarming Facts.* 8vo. 1s. 6. d. Kearsley.

Severe as this writer deems the riot-act, he endeavours to shew, by these remarks, that it does not authorise the introduction of the military power to destroy those who remain in a riotous assembly beyond the legal time allowed for dispersion.—But though this pamphlet is called remarks on the riot-act, the greater part of it is an express, and very inflammatory, comment on the news-paper account of Justice Gillam's trial; and it is written with too much warmth to merit the attention of the public. The author is not deficient in understanding nor in spirit; perhaps he has too much of the latter for the calm and solid discussion of the important and difficult subject on which he has chosen to display his abilities.—The laws and police of nations should be investigated with the wisdom and temper of a philosopher; not impugned and decided upon with the heat and bluster of a drawcanfir.

N.

M E D I C A L.

Art. 20. *A Treatise on the Teeth. Whercin an accurate Idea of their Structure is given, the Cause of their Decay pointed out, and their various Diseases enumerated. To which is added, the most effectual Method of treating the Disorders of the Teeth and Gums, established by a long and successful Practice.* By Barth. Ruspini, Surgeon Dentist. 12mo. 2s. few'd. Bladon.

This little treatise comprehends only 78. duodecimo pages; 46 of which, are taken up with the anatomy of the teeth, sockets, and gums; the formation and growth of the former, and the diseases to which children are subject during dentition.—The whole that is advanced concerning the disorders of the teeth, and the adjacent parts, together with the method of cure, is comprised in the remaining 32 pages.—We shall not enter into any more particular account of this piece, as it is not calculated for the perusal of the generality of readers, and as it is in every respect inferior to the treatise on the same subject published by Mr. Berdmore, and of which we have already given an account in this month's review.

D.

Art. 21. *The immediate Necessity of building a Lazzaretto for a regular Quarrentine, after the Italian Manner, to avoid the*

M 3

Plague,

Plague, and to preserve private Property from the Plunderers of Wrecks upon the British Coast: a Practice as dangerous in its Consequences, as it is barbarous in the Execution. 4to. 1s. 6d. Murdoch.

This pamphlet we apprehend to be written by the author of *The nature of a quarantine, as it is performed in Italy; to guard against that very alarming and dreadful contagious distemper, commonly called the plague* *.—Whole paragraphs are introduced from the former publication, without any notice that they had before appeared in print: and what relates to the quarantine contains little indeed, besides the *very little* which the author had just before published on the subject.—By the assistance however of quotations from an essay entitled *MERCY and JUDGMENT*; and by a very long quotation from Dr. Mead; 38 quarto pages have made their appearance.—The occasion of the above mentioned essay, entitled *Mercy and Judgment* was the following article of news, “A letter from Oraston in Devonshire, dated Feb. 4th says, this week two ships were wrecked in Bigbury bay in the port of Dartmouth; they both came from the Mediterranean, and liable, by an order in council, to perform forty days quarantine; but as usual, the country people fell in, plundered, and carried off whatever they could lay hands on, and had there been an actual plague on board, it would have been the same; for they were laden with silks and other goods, subject to airing.—One day or other those unwary people may bring ruin on the kingdom.”

The plague is an evil which cannot be too strictly guarded against: and the inhuman custom of adding to the miseries of the distressed by plundering wrecks, (and which we are sorry to say is still practised upon some parts of our own coast,) cannot be too strictly or severely inquired into.—This custom is a mark of the greatest barbarity, and may one time or other by thus distributing the cargo of a vessel from a suspected port, be the unhappy means of introducing the plague.

* Review for June 1767, p. 486.

D.

Art. 22. *A practical Treatise on Wounds and other chirurgical Subjects; to which is prefixed a short historical Account of the Rise and Progress of Surgery and Anatomy: addressed to young Surgeons.* By Benjamin Gooch, Surgeon. 8vo. 2 Vols. 14s. Norwich, printed for Author, by W. Chase; and sold also by Cadell in London.

The cases and practical remarks, which make the second of these two volumes, were published some time ago, and were deservedly well received by the public.—To this second edition, 54 new cases are added, which make it a still more valuable publication.

The practical treatise on wounds, &c. which makes the first of these two volumes, was never before published. This treatise is divided into two parts; in the 1st, our Author's design is, to shew the nature and difference of wounds, their *diagnosis* and *prognosis*, with the general treatment of them: and in the second part, to consider them with their *management*, more distinctly from the head, through all the cavities, including the extremities; interspersing histories, remarks, and short

anatomical descriptions, with the situation of parts; making references occasionally from this to the second volume.—This, therefore, is a proper and useful introduction to Mr. Gooch's cases and practical remarks.

D.
Art. 23. *A medicinal and experimental History and Analysis of the Hanlys-Spa, Saline, purging and chalybeate Waters, near Shrewsbury, &c.* By D. W. Linden, M. D. 8vo. 1s. 6d. Owen.

Dr. Linden, from his experiments on these two mineral waters, concludes that the Hanlys-spa purging water is of the same species and quality with the *Sedlitz* water in Bohemia: and that the Hanlys-spa chalybeate-water possesses the virtues of the mineral waters of Pyrmont, and Spa; with this only difference, that they will not bear carriage, and consequently must be drank at the fountain-head.

Dr. Linden further observes, that he has repeatedly found a mixture of the saline with the chalybeate waters, more powerful than either of these separately; and that the proportion of these to each other, must be varied according to the circumstances of the respective patients.

D.
Art. 24. *Natural Observations on a wonderful Pamphlet. The Subject Inoculation: The Author Dr. Watts. In a Letter to that learned Gentleman.* By Evan David Llywythlan, M. D. 1s. Bladon.

• ‘These *natural observations* are witty, spirited, and somewhat scurrilous.—But let *Dr. what do ye call him*, speak for himself.—‘P. 5. Your being called to *several patients*, who had been inoculated in the *new way*, either implies your assistance being necessary, or else it was to compensate you with a few fees,—or else to give you instructions, and “these operators being of the first class,” makes it still more extraordinary to call for advice, *then* theoretical.

‘I cannot say, Sir, what has been the success within your limits in *Suffex* and *Kent*; but in case you will enquire between both, *viz.* at *Tunbridge-Wells* and its environs, you will hear of a very different success, though done by the *Hippocrates* of the new method. If that does not convince you, Sir, being a small portion of the globe, enquire about, *Chelmsford*, *Malden*, *Ongar*, &c. the *sortie* of the illustrious *inoculatorum facile princeps*: his footsteps may easily be traced, and will not soon be obliterated, to the sorrow of his patients. P. 17 Here, Sir, you get the better of all opposition:—‘*The disorders consequent of this method of inoculation* have oftener taken their rise from the errors of the patients themselves, than from those of their inoculators.” Who can doubt that? as it must be imagined the *Doctors* never saw them afterwards, or they would certainly have given them proper directions. However, disorders there are consequent of *the new method*.

N. B. ‘It is currently reported, that since the expulsion of the *Jesuits* from foreign kingdoms, great numbers have settled in *Suffex* and *Kent*.

‘I hope this report may not be true, for as they are an artful set of people, probably they may take up the practice of inoculation; and introduce *Poper*y at the point of the lancet.

‘Have not you, so far as you can remember, ever been called to a single patient, whose death can be fairly placed to the account of the effect

effects of inoculation? to be sure not; to the *errors of the patients*: for by this new method, yourself have not had the misfortune of losing a single patient. Every generation is wiser than the preceding. Your masters did sometimes loose *patients* by *their own errors*; you never. — Sometimes, indeed, in the new way, Dr. S. will tell you, that the patients he has inoculated have had a few more than he intended, by searing a raw chicken I suppose, and eating it—This is one of the patient's "Errors" to be sure: but then, like an honest man, he calls out loudly for help, declaring those are not the sorts of small-pox he is acquainted with.—Mercurials, antimonials, and even repellents, with punch, will not always prevent the patients that have too many, from being carried out in a band-box by night, for the benefit of the cold air.

Without entering into the subject of controversy between Dr. Watts and Mr. Bromfield, supported by our Welch Doctor, we shall only observe, that the more we see of the effects of the new method of inoculation, the more we are convinced that in some instances the disease has been too much suppressed, to the obvious prejudice of the constitution: and that there is but too much foundation for Mr. Bromfield's doubts, whether the patient may not be reduced too low;—Whether a very slight fever, with few pimples, which never come to maturation, can be considered as the proper disease:—and whether this easy process, this *extinguishing* the disease, is always consistent with the safety of the constitution? D.

* Monthly Review for October, 1767, p. 266.

Art. 25. *Discourses on a sober and temperate Life*. By Lewis Cornaro, a noble Venetian. Translated from the Italian original. 8vo. 3s. 6d. sew'd. White. 1768.

This is a good translation of a valuable and well known work.—For the information however of those of our readers, who may not be acquainted with the writings of Cornaro, we shall give the following extract from the preface.

These discourses, though written in Cornaro's old age, were penned at different times, and published separately: the first, which he wrote at the age of eighty three, is entitled, A Treatise on a Sober Life, in which he declares war against every kind of intemperance; and his vigorous old age speaks in favour of his precepts. The second treatise he composed at the age of eighty six: it contains farther encouragements on sobriety, and points out the means of mending a bad constitution. He says, that he came into the world with a choleric disposition, but that his temperate way of life had enabled him to subdue it. The third, which he wrote at the age of ninety one, is intitled, An Earnest Exhortation to a Sober Life; here he uses the strongest arguments to persuade mankind to embrace a temperate life, as the means of attaining a healthy and vigorous old age. The fourth and last, is a letter to Barbaro, patriarch of Aquileia, written at the age of ninety five; it contains a lively description of the health, vigour, and perfect use of all his faculties, which he had the happiness of enjoying at that advanced period of life.

This useful work was translated some years ago into English, under the title of, *Sure and certain methods of attaining a long and healthy life*. The translator seems rather to have made use of a French version than

of the Italian original; he has likewise omitted several passages of the Italian, and the whole is rather a paraphrase than a translation. This has induced us to give the public an exact and faithful version of that excellent performance, from the Venice edition in 8vo, in the year 1620: at the same time we have followed the advice of some friends, in adding the original Italian, which was become very rare, with a view of rendering the work serviceable, not only to those who aim at health and longevity, but to such also as are desirous of improving in the Italian language.

D.
Art. 26. *Van Swieten's Commentaries abridged by R. Schomberg, M. D. &c.* Vol. II. * Johnston. 6s. 1768.

The aphorisms of Boerhaave are the best abridgement of the Commentaries of Van Swieten.

* For the account of the first volume of this work, see the Monthly Review, Vol. 27. p. 367.—Our author's abridgement is very unequal, the first volume which he published, included the 1. 2. and 3 volumes of the commentaries: this second volume includes only the fourth.

MISCELLANEOUS.

D.
Art. 27. *L'Ingenu; or the Sincere Huron, a true History:* translated from the French of Mr. de Voltaire. 8vo. 3s. 6d. few'd. Bladon. We have already given an abstract of this work from the original: great part of the ease and humour of which is lost in this stiff and stupid translation.

L.
Art. 28. *A succinct Account of the Attempts of Messrs. Harrison and Le Roy, for finding the Longitude at Sea, and of the Progress made of their Works.* By M. Le Roy, Clock-maker to the King. Done from the French, by a Fellow of the Royal Society. 4to. 2s. 6d. Newbery.

That the method of discovering the longitude by clock-work is superior to all other methods to which the sons of science have had recourse, for solving this important problem, seems now to be generally allowed; and that our ingenious countryman, Mr. Harrison, has done more toward the completion of this method, than former artists deemed possible to accomplish, is likewise undeniable. Mr. Le Roy, however, seems willing to dispute with Mr. Harrison the honour of being first in this career of scientific fame; and has published this work to shew the pre-eminence of his invention. He has, indeed, a great deal to say for himself: and, on what subject will not a Frenchman have a great deal to say? Nevertheless, it is not in the power of all his certificates and approbations to persuade us, that Mr. Le Roy, or any other mortal, has constructed a time-piece, the variations of which do not amount to the rate of a minute in a year*. He may, if he pleases, recite experiments till he is breathless; and *Mons. le this*, and *Mons. de that* may certify the truth of them till they are weary: but, still, the infidel mechanics of this country will never believe that it is in the power of wheels and pivions, and springs, to perform what Mr. Le Roy talks of, till they see it with their own eyes.

* In six and forty days, he says, one of his watches deviated no more than seven seconds and a quarter, in a sea voyage.

Art. 29.

Art. 29. *A letter from T. Harris to G. Colman, on the Affairs of Covent-Garden Theatre; to which is prefixed an Address to the Public.* 4to. 1s. 6d. Fletcher.

It is impossible for us to enter so far into the particulars of this controversy, as would prove satisfactory to those readers of our Review, who have no opportunity of consulting the pamphlets themselves; and it is also unnecessary for us to take up much of our room with the subject, as we believe there are few of our readers who are not already as fully acquainted as they desire to be, with the nature of the late disputes among the four proprietors of the above mentioned theatre. All, therefore, that we shall here add, to the brief account we have already given of this *absurd* and *violent* contest, in our Catalogue for Feb. last, is, that the *farther* particulars here related by Mr. Harris, one of the proprietors, are very shrewdly put together; and that the pamphlet is written with spirit and elegance.

Art. 30. *T. Harris dissected.* By G. Colman. 4to. 1s. 6d. Becket.

A full refutation of the principal *facts* alleged in the preceding pamphlet. In the conclusion, Mr. Colman agrees to Mr. Harris's proposal, of referring the decision of their controversy to the court of chancery.—Since the publication of this pamphlet, the news-papers have informed us that matters have been put into a fair way of being amicably adjusted.

M A T H E M A T I C A L.

Art 31. *A new and complete Treatise of Spherical Trigonometry: in which are contained the orthographic, analytical, and logarithmical Solutions of the several Cases of Spherical Triangles, whether right angled or oblique; a comprehensive theory of the Fluxions of these Triangles; and a Variety of of curious and interesting Particulars not to be met with in any other treatise upon this Subject. Carefully translated from the French of Mr. Mauduit.* By W. Crakelt. 8vo. 5s. Turpin, 1768.

The treatise before us, which is evidently the work of a master of the subject he has undertaken to explain, is very different from the common treatises of this kind; which are generally confined to geometrical and logarithmical solutions; whereas our author has added those which are deduced from projections by the application of algebra.

Those who have studied the more difficult parts of the practical sciences in general, and those of astronomy and dialing in particular, well know, from experience, how useful a treatise of this kind will prove to those who pursue the same studie. Nor do we remember to have met with any work so complete on this subject as the treatise before us. And it should be remembered that we cannot have too many helps in the more difficult and curious parts of astronomy.

In the second chapter we have complete demonstrations of the celebrated theorems of Neper, the inventor of logarithms, and of which Simpson has specified only particular cases: this chapter therefore contains every thing necessary to the solution of spherical triangles

But the fourth chapter, which contains an application of the algebraical

braical analysis to geometrical constructions, more particularly merits attention; for here, by the help of calculation, the particular cases are exhausted; most of the analogies before given are deduced from general cases by simple inferences; a great variety of new formula are added; and the apparent difference between the synthetical and analytic solutions for the same cases perfectly reconciled.

It has been the misfortune of many writers to suffer from the hands of their translators; the fate of M. Mauguit is very different. He appears to much greater advantage in English, than in French; many errors in the original being corrected in the translation, and the obscurities in the former are removed in the latter.

B

NOVELS.

Art. 32. *True Delicacy; or the History of Lady Francis Tynney, and Henry Cecil, Esq;* 12mo. 2 Vols. 6s. Noble. e/

Another * literary composition of double refined love, generosity and timid respect. The general sameness in the outlines of the characters in these stories, and in the machinery of them, which we have heretofore remarked, will excuse us to our readers for not entering into a detail of circumstances.

However authors have been ridiculed for their indigence, and however reluctant, from this cause they are accused of being in the discharge of legal obligations; they make ample amends in their *descriptions*. There money is never deficient, except for a time to heighten a catastrophe, nor a noble disposition in their favourite characters, to make up each other's losses and deficiencies; to which is added a self-denying modesty in the obliged parties, to render them worthy of each other. What a pity it is that imaginary plenty cannot be made to supply actual wants! A lesson in point occurs in this performance, in the case of a literary lady and her unhappy family.

As these histories are generally conveyed in fictitious names, we do not readily apprehend the author's motive with respect to the name of his heroine; especially as she is described as sister to an earl of the same title, who is brought on the stage at the close of the piece, to give his sister away in marriage to the author's hero, Cecil.

* Vide Novels in June and July.

N.

DRAMATIC.

Art. 33. *The Statesman foiled.* A musical Comedy, of two Acts. Performed at the Theatre Royal in the Hay-market. The Music composed by Mr. Rush. 8vo. 1s. Becket.

If neither the sentiments nor the poetry of these tweedle-dum dramas are of equal merit with the musical part of the composition, it is what the public expects; since the writer's performance is only considered as the vehicle to the melody given to the airs by the musician; to whom it is often indifferent whether he is to embellish a stave of Old Sternhold's Psalms, or a stanza by Dryden or Pope.

POETICAL.

Art. 34. *An Elegy wrote under a Gallows. With a Preface concerning*

cerning the Nature of Elegy. 4to. 6d. Printed for the Author; and sold by Richardson and Co.

Here is a ludicrous bard, sporting in Elegy, and laughing at the tears of poor mournful Melpomene. His particular aim is to ridicule some of our modern elegiac poets. The style of a very celebrated one is thus *taken off*:

Where this bald barren spot of earth expands,
Deck'd with no shade of plant, or flow'rets smile,
Rear'd by some skill conducted artist's hands,
A gallows frowns, a terror-striking pile.

Full of the nurse, his fell of hair erect,
The late returning school boy dreads to pass;
And far around (unless her swath protect)
Wanders the rural simple-minded lass.

Yet underneath does contemplation sit,
Leaning her cheek against the dewy post;
And tho' the moisture down her bosom flit,
She heeds it not, in deep reflection lost.

How many hapless mortal beings here,
In hempen string, have dangled out of life,
Ne'er laid upon the consecrated bier,
But given to the surgeon's ruthless knife!

Some, whose blank minds, no spark of mercy knew,
To horrid deeds of desperation flew,
And driv'n by hot-brain'd frenzy not a few,
To lift their hands, and strike the fatal blow.

Here pettyfogging forgery has oft
Its due desert, and last sad tremors felt:
Here window-scaling elves have swung aloft:
And rape has dy'd, for deeds he never dealt.

Here thieves of every size, and every sort,
Who, once firm-joined in many a social gang,
Dar'd with the legislative pow'r to sport,
At various times, in various numbers hang.

Of graceful mein the highway robber, here,
Who, mounted bravely on his gallant steed,
Could a whole caravan half-kill with fear,
Nor youth can save, nor valour's hardy deed.

Yet not unmourn'd, he pass'd along the road,
On the slow-dragging cart exalted high,
Caught by his form, the virgin's bosom glow'd,
And tearful pity stole into her eye.

The preface to this little piece of solemn humour contains an ironical encomium on those 'happy genii,' who, he says, have brought to its acme this species of composition. — 'With what delight,' he adds, 'do I reflect on the ivy-mantled towers, the gloom-envelop'd battlements, the cloud-aspiring bills, the gently-tinkling rills, the soul-enchanting lasses, the saint-encyphered glass, and all the store of compound epithets with which our country

scanty language has by this means been enriched! Then, moreover, what "*apt artful alliteration!*" and the precept beautifully introduced, pleasure and instruction walking so lovingly hand in hand together!"

Art. 35. *The Hortonian Miscellany, being a Collection of original Poems, Tales, &c.* By W. Adkins, Gent. 4mo. 1s. 6d. Bingley.

Since the interment of our poor friend George Pooke, "feet fix beneath the surface," many have been the competitors for his ivy-crown. Mr. T. Underwood, Dr. Ruffel, Sir W. Browne, and many others, have put in their claims, but we have unanimously conferred it on W. Adkins, Gent. The following specimens indisputably prove him to be George's legitimate heir:

On the 'Squire's Dinner-ball.

What awful found the bell gives at the door!
O, 'tis so noble, I can say no more!

On the Club at Horton.

Near to this place there is as phoenix rare,
Two worthy neighbours, and a happy pair;
When winter nights, with lazy paces roll,
Visit each other o'er the sparkling bowl;
Relate what price at masked bore that day
The wheat, the oats, the barley and the hay!

Ode in Praise of Horton.

Happy Horton, queen of Bucks!
Stor'd with moorhens, snipes and ducks!
Blackbirds, coots and water-rail,
Partridge, lark and little quail.

CHORUS. Partridge, &c.

Nil oriturum alias!

L.

Art. 36. *Occasional Verses on the Death of Mr. Sterne, to which is added an Epistle to a young Lady, on the Taste and Genius of the Times.* 4to. 1s. Murdoch.

There is nothing extraordinary in either of these performances; but the latter has a kind of imitative merit, being something like the free and easy epistles of Aristippus.

Art. 37. *The Victim, a Poem, inscribed to John Wilkes, Esq;* 4to. 1s. 6d. Steare.

The Exile of Wilkes, the Rape of Miss Woodcock, the Covent-garden Rebellion, done into metre, and all for one shilling and sixpence, Gem-men!

Art. 38. *Labour and Genius, or the Mill Stream and the Cascade, a Fable, written in the Year 1762, and inscribed to the late William Shenstone, Esq;* By Richard Jago, M. A. 4to. 1s. Doddsley.

This little poem consists chiefly of encomiums on the genius and taste of the late Mr. Shenstone. There is not much in the fable; the mill-stream envies the cascade that respect and attention, which she thinks, as the more useful personage, she has a right to enjoy. Her language, agreeably to her station, is rather low and scurrilous; while Madam Cascade answers her in poetical terms, saying,

——Gentle coz, forbear your clamours;
 Enjoy your hoppers and your hammers.
 We gain our ends by different ways,
 And you get bread, and I get—praise.

L.

Art. 39. *Fables*. By William Wilkie, D. D. *Professor of Natural Philosophy in the University of St. Andrews*. 8vo. 4s. Dilly. 1768.

If Dr. Wilkie cannot boast the elegance of Moore, or the ease of Gay, yet is he by no means a contemptible fabulist: his merit, however, is of that kind, which, neither being very great nor very small, renders a critical estimate of it always difficult. In such cases we generally make the author speak for himself; and so let Dr. Wilkie.

When ignorance possess'd the schools,
 And reign'd by Aristotle's rules,
 Ere Verulam, like dawning light,
 Rose to dispel the gothic night:
 A man was taught to shut his eyes,
 And grow abstracted to be wise.
 Nature's broad volume fairly spread,
 Where all true science might be read,
 The Wisdom of th' eternal Mind,
 Declar'd and publish'd to mankind,
 Was quite neglected, for the whims
 Of mortals and their airy dreams:
 By narrow principles and few,
 By hasty maxims, oft untrue,
 By words and phrases ill-defin'd,
 Evasive Truth they hop'd to bind;
 Which still escap'd them, and the elves
 At last caught nothing but themselves.
 Nor is this folly modern quite,
 'Tis ancient too; the Stagirite
 Improv'd at first, and taught his school
 By rules of art to play the fool.
 Ev'n Plato, from example bad,
 Would oft turn sophist and run mad;
 Make Socrates himself discourse
 Like Clarke and Leibnitz, oft-times worse;
 'Bout quirks and subtleties contending,
 Beyond all human comprehending.
 From some strange bias men pursue
 False knowledge still in place of true,
 Build airy systems of their own,
 This moment rais'd, the next pull'd down;
 While few attempt to catch those rays
 Of truth which nature still displays
 Throughout the universal plan,
 From moss and mushrooms up to man.
 This sure were better, but we hate
 To borrow when we can create;
 And therefore stupidly prefer,
 Our own conceits, by which we err,

To

To all the wisdom to be gain'd
From nature and her laws explain'd.

One ev'ning when the sun was set
A Grasshopper and Glowworm met
Upon a hillock in a dale,
As Mab the fairy tells the Tale,
Vain and conceited of his spark,
Which brighten'd as the night grew dark,
The shining reptile swell'd with pride
To see his rays on every side,
Mark'd by a circle on the ground
Of livid light some inches round.

Quoth he, If Glowworms never shone,
To light the earth when day is gone,
In spite of all the stars that burn,
Primeval darkness wou'd return :
They're less and dimmer, one may see,
Besides much farther off than we ;
And therefore thro' a long descent
Their light is scatter'd quite and spent :
While ours, compacter and at hand,
Keeps night and darkness at a stand,
Diffus'd around in many a ray,
Whose brightness emulates the day.

This pass'd and more without dispute,
The patient Grasshopper was mute :
But soon the East began to glow
With light appearing from below,
And level from the ocean's streams
The moon emerging shot her beams,
To gild the mountains and the woods,
And shake and glitter on the floods.
The Glowworm when he found his light
Grow pale and faint and vanish quite
Before the moon's prevailing ray,
Began his envy to display.

That globe, quoth he, which seems so fair,
Which brightens all the earth and air,
And sends its beams so far abroad,
Is nought, believe me, but a clod ;
A thing which, if the sun were gone,
Has no more light in't than a stone,
Subsisting merely by supplies
From Phœbus in the nether skies :
My light indeed, I must confess,
On some occasions will be less ;
But spite itself will hardly say
I'm debtor for a single ray ;
'Tis all my own, and on the score
Of merit, mounts to ten times more
Than any planet can demand
For light dispens'd at second hand.

To

To hear the paltry insect boast
 The Grasshopper all patience lost.
 Quoth he, My friend, it may be so,
 The moon with borrow'd light may glow :
 That your faint glimm'ring is your own,
 I think, is question'd yet by none :
 But sure the office to collect
 The solar brightbeams and reflect,
 To catch those rays that wou'd be spent
 Quite useless in the firmament,
 And turn them downwards on the shade
 Which absence of the sun has made,
 Amounts to more in point of merit
 Than all your tribe did e'er inherit :
 Oft by that planet's friendly ray
 The midnight traveller finds his way ;
 Safe by the favour of her beams
 'Midst precipices, lakes and streams ;
 While you mislead him, and your light,
 Seen like a cottage-lamp by night,
 With hopes to find a safe retreat,
 Allures and tempts him to his fate :
 As this is so, I needs must call
 The merit of your light but small :
 You need not boast on't tho' your own ;
 'Tis light indeed, but worse than none ;
 Unlike to what the moon supplies,
 Which you call borrow'd, and despise.

These fables are sixteen in number, and a frontispiece designed by
 Wale is prefixed to each fable.

L.

S E R M O N S.

I. On the Death of the Rev. Mr. John Gawfell,—at the Chapel in Churchgate-Street, Bury St. Edmunds, July 17, 1768. By W. Lineolne. Buckland.

II. *The Sufferings and Hardships of the Clergy*,—at Heathfield in Suffex. By the Rev. and Right Hon. Lord Preston. Coote.

III. *The true Nature and Interest of Religion*,—in the Cathedral church of Durham, May 15, 1768; being the Sunday after the Interment of the late Rev. Dr. Bland, senior Prebendary of that Church. By Edmund Law, D. D. Preb. of Durham, and Master of St. Peter's College, Cambridge. Newcastle printed, and sold by Sandby in London.

IV. Preached at St. Bride's, Fleet-street, June 29, 1768, before the Governors of the Magdalen Charity. By Rich. Harrison, Lecturer of St. Peter's, Cornhill, and Joint-lecturer of St. Martin's in the Fields. Flexney.

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1768.



Holdsworth's Observations on Virgil, concluded. See Review for June last, p. 426.

THE profoundest commentators are very often involved in great difficulties from slight mistakes : from the misconstruction, or the misplacing of a single word, a whole passage shall be thrown into confusion, and the author escape with uncommon favour if he is not charged with nonsense. There is a strong instance of this in the following passage :

GEOR. L. IV. 287.

— *Quæ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum piæis webitur sua rara phaselis;
Quaque phœtræ vicinia Persidis urget
Et viridem Ægyptum nigra fecundat arenâ,
Et diversa rursus septem discurrit in ora.
Usque coloratis annis dovexus ab Indis;
Omnis in hac certam regia jactat arte salutem.*

This passage, says Mr. Spence, has long sounded wrong to me. There seems to me to be something in the construction not Virgilian, and something puzzled in the sense. I find since that Huet and Segrais had a dispute about it. Segrais thought it faulty and corrupted : *Ego contra*, says Huet, *intergram esse asseverarem; planumque et intellectu facile; si modo perspecta esset veterum de ortu Nili opinio; qui in India oriri eum, et ex ea in Ægyptum profluere, falso quidem, at pro certo et constanter arbitrati sunt.* The Florentine MS reads the passage differently, but does not take away the difficulty; it only transposes the two verses : ‘ *Et diversa, &c.* ’ is first in it, and ‘ *Et viridem, &c.* ’ second. ‘ *Et viridem Ægyptum* ’ is a repetition of what has been said before, ver. 287—289. It is suspicious from its being placed differently in the Florentine manuscript. If it was omitted,

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ted,

100, and the other line understood of the Ganges, would it not set all right? The Ganges has its seven streams as well as the Nile, and is therefore joined with it again. *Æn.* ix. 20.' Thus far Mr. Spence.

Ruæus too complains of the same difficulties, and calls the passage *locus perdifficilis*. But it is clear, from the interpretation of the last mentioned critic, where *his* difficulty lay; and from thence too, we presume, arose the suspicions of Segrais, and the non-virgilian construction of Mr. Spence. Ruæus has taken the word *vicinia* in the nominative case singular, instead of the accusative plural. Let the order of the words from *quaque pharetrata* run thus, and the difficulty vanishes at once; the construction is easy, and the sense no way puzzled: *Quaque annis devexus usque ab Indis coloratis urget vicinia pharetrata Persidis, et fecundat viridem Ægyptum nigra arena, et ruens discurret in septem ora diversa.*

Æn. I. 128:

*Interea magno misceri murmure pontum;
Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis: graviter commotus, et alio
Prospiciens summâ placidum caput extulit undâ.*

The aspect of Neptune in all the good antiques I have seen of him, is majestic and serene. The lower sort of artists represent him sometimes with an angry and disturbed air; and one may observe the same difference in this particular between the greater and less poets, as there is between the good and bad artists. Thus Ovid describes Neptune with a sullen look:

*Ter Neptunus aquis cum torvo brachia vultu
Exserere ausus erat; ter non tulit Aëris Æstus.*

Whereas Virgil expressly tells us that he has a mild face, even where he is representing him in a passion.' SPENCE.

By no means. Virgil expressly tell us no such thing. *Caput* never yet signified the countenance, in any classic writer; and that interpretation, in this place, is an universal blunder. Virgil represents the smoothness of Neptune's head, when he first rises above the water; which, from the flaccidity of the hair in such a situation, is as picturesque and natural, as to have represented him with softness in his aspect, when he had rage in his heart, would have been unnatural and absurd. If the gods must be invested with the persons and the passions of men, the *personal* expression of those passions follows of course. Ovid is, therefore, as unjustly censured for giving Neptune a stern aspect, when in the conflagration of Phaëton, he thrice emerged and sunk down, unable to endure the heat, as Virgil is improperly praised for an error he was not guilty of. What should we have thought of the painter who had described Neptune on that occasion shrinking

shrinking from the intolerable rage of fire with a placid countenance? Should we not have said, this painter is a fool; he has not the least idea of expression? and would not Ovid have been justly censurable had he done the same? For such a transgression of nature and propriety, he might have been reckoned amongst the less poets; but the finely imagined, the justly expressed description alluded to, *si sic omnia dixisset*, would have placed him on the summit of Parnassus.

Æn. IX. 292.

—— *Percussâ mente dederunt
Dardanidæ lacrymas; ante omnes pulcher Iulus,
Atque animum patriæ strinxit pietatis imago.*

And so a little before :

*Dii patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis;
Cum tales animos juvenum, et tam certa tulistis
Pectora. Sic memorans, humeros dextrâque tenebat
Amorum, et vultum lacrymis atque ora rigabat.*

‘Virgil, (beside the other proofs of his humanity and good nature) appears to have had a strong idea of that swell in a good man’s breast, which fills the eye with tears, on his hearing of any great or good moral action or resolution : and this is the more remarkable, because it is never mentioned or described by any other of the ancient writers that I know of.’ SPENCE.

There is the utmost propriety in the above observation ; and we cordially join with Mr. Spence in giving to Virgil the merit of that fine and almost peculiar sensibility. Yet surely there are instances of it to be found in many of the ancient writers. How finely is that swell in a good man’s breast, that *humanitatis dulcedo* described by Val. Maximus ! *Etiam in efferata barbarorum ingenia penetrat, torvosque et truces hostium mollis oculos, ac victoriæ insolentissimos spiritus flecit. Nec illi difficile et arduum est, inter arma contraria, inter distritos cominus mucrones placidum iter reperire. Vincit iram, prostermit odium, hostilemque sanguinem hostilibus lacrymis miscet.* The same writer knew too that the breast would swell with a tender pleasure in contemplating the moral excellencies of others—*Exultat animus maximorum virorum memoriam percurrens.*

Several dissertations by Mr. Holdsworth are annexed to these observations on Virgil, most of which tend to further illustrations of the poet. One of these, as more curious than the rest, we shall select for the entertainment of our Readers.

‘Dissertation on the Tomb of Virgil.

‘Virgil’s tomb used to be reckoned one of the principal curiosities in the neighbourhood of Naples, and as such has been always recommended to travellers by the voyage writers : but of late years I have observed many young gentlemen very indifferent whether they went to see it or

not. When I asked them the reason, I found this indifference not owing to any want of respect in my countrymen to the memory of Virgil, but to their being fully persuaded, from a passage in Mr. Addison's *Travels*, that every body have hitherto been imposed upon: and that whosoever tomb this is, it is undoubtedly not Virgil's. His words are as follow: "It is certain this poet was buried at Naples; but I think it is almost as certain his tomb stood on the other side of the town towards Vesuvio."

' Had this come from a person of a less character, or from one not so particularly favoured by the muses, it might have had little weight; but it cannot be supposed that such an one as Mr. Addison, one of Virgil's own sons, would have presumed to have disturbed the tomb, if he had not been very sure that his father's ashes did not lye there. This thought gives a sanction to his remark, and his manner of expressing himself, that is, giving us his bare word for it, is of greater force than any thing he could have said: for now, though he softens it with an "almost," we are to suppose him very sure of what he asserts, though he conceals his reasons, and must believe him implicitly: whereas, had he given his reasons, the world would then have been at liberty to judge of the weight of them. I wish, for the satisfaction of the curious, that he had done so: however, since he has not, and as this is an affair which certainly admits of dispute, I beg leave to examine what authority he may have had from other authors for this assertion.

' The only person I have met with on this occasion is Claverius; who, in order to settle the situation of Virgil's sepulchre, quotes a passage from Statius: where that poet, speaking of himself to Marcellus, says;

*En egomet, somnum et geniale securus
Littus, ubi Ausonio se condidit hospita portu
Parthenope, tenuis ignavo pollice chordas
Pulso; Maroneique sedens in margine templi
Sumo animum, et magni tumulis accanto magistri.*

Lib. IV. Sylv. iv. ver. 55.

' And again, toward the conclusion of the same epistle;

*Hæc ego Chalcidicis ad te, Marcellæ, sonabam
Litoribus, fractas ubi Vespis erigit iras,
Æmula Trinacriis volvis incendia flammis.* Ibid. ver. 80.

' From whence Cluver gravely concludes, that Virgil's tomb was at St. Giovanni Teduccio. "*En ut disertè tastator sub Vespis, frons Vespisio,*" &c. See Cluver.

' I much doubt of the justness of this reasoning, but am not surprised at Cluver's making such a conclusion; it being very evident, from many passages in his works, that he had little notion of poetical expressions; and that he read a poet as he would a Gazette: but I wonder at Mr. Addison's following him. I can only say that Mr. Addison's *Travels*, though very ingenious, yet are generally allowed to be in some places very uncorrect. He wrote them in haste; and, if I may venture to say so, it is probable, that being informed by some body that Cluver had fixed Virgil's tomb on that side of Naples towards Vesuvio, he took his word for it without reading Cluver himself, or examining what foundation he went upon; for if he had consulted Statius, I am persuaded he would have been of a different opinion.

4. Clover, in his honest matter of fact way, supposes that Statius was actually sitting on the edge of Virgil's tomb, at the foot of mount Vesuvio, when he wrote this epistle to Marcellas; and though it was an odd place for a man to write from, while the mountain was flaming, yet he ought, with equal reason, to suppose that there was actually an eruption at that time. Mr. Addison, who is better acquainted with the poetic stile, would, I am persuaded, allow that a poet (especially one whose character it is, not always to confine himself to the strictest bounds), may well be supposed to say all that Statius here does, though he wrote from his chamber in the heart of the city; and though the mountain was as quiet as it usually is, not flowing but only smoking; as is well observed by Pellegrino and others.

• Allowing that this passage determines no more about this monument than that it was near Naples, let us next enquire what grounds there are for the common received opinion.

• Donatus (if any credit is to be given to him), positively tells us in his life of Virgil, that he was buried on the road to Puteoli. "*Voluit sua ossa Augustus Neapolim transferri, ubi diu vixerat. — Translata igitur jussu Augusti ejus ossa Neapolim suere; sepultaque viâ Puteolandâ, intra lapidem secundam.*"

• If the life of Virgil by Donatus should not have sufficient credit, yet there are many other arguments which favour this part of the account. St. Jerom confirms this article; "*Virgilius Brundisii moritur. Sentio, Saturnino et Lucretio Ciuna Cass. Ossa ejus Neapolim translata in secundo ab urbe Milliaro sepeliuntur; titulo istiusmodi superscripto, quam moriens ipse disposuerat.*

*Mantua me genuit; Calabri rapuere; tenet nunc
Partenope. Cecini Pasæa, Rura, Duces *."*

• Though he does not say on what road, yet if we consider that the greatest roads were commonly chosen for the monuments of the dead (as the Via Appia, the greatest of all, witnesses the most of any to this day); and that the Via Puteolana was the most frequented about Naples, as leading not only to Puteoli, but to Baiæ and Cumæ, and thence to Rome; we may reasonably conclude that this road, as being the most public, would be allotted for the monument of so great a man, preferably to that by mount Vesuvio, or any other about Naples. There would be some propriety also in Virgil's being buried by that very road, which leads directly towards Misenum, the lake Avernus, and the Sibyl's Grotto; the very spot of ground which he had chosen for the scene of one of the most beautiful books of his *Æneid*. And there was another propriety, though not so obvious to us now as the former; which was, that, as we are assured by Dio, Pollio had a Villa at Paulsippo, which he left as a legacy to Augustus; and since it was by that emperor's own order that Virgil's bones were brought to Naples, what place can be assigned so proper for his monument? Perhaps he was buried in Augustus's own land; if not, at least on some spot on the public road, as near as could be to his villa.

• There being so much reason then to believe that Virgil was buried on this road, let us next enquire how the distance answers. This is said

* Divus Hieronymus in Eusebii chronicon. Lib. ii.

both by Donatus and St. Jerom to be within * two miles of Naples; with which the distance of the tomb, now shewn as Virgil's, agrees very well. From the mouth of the Grotta Paufilypo, under that tomb, to the Porta di Chiaia, according to the measure taken for me by Signor Ange'o, it amounts to 6900 feet, in English measure; and from the Porto di Chiaia, to the Stufa di St. Giorgio beyond the church of San Giacomo to 3100 more: in all 10,000 feet, or 2000 passus; that is, two miles old Roman measure, allowing only for the difference between the English and the old Roman foot, for which we must deduct about 300 feet (or a little more) in two miles. On the other side, we must allow for the several turnings in taking the measure at present; as for instance, between the mouth of the Grotta and La Madonna piede di Grotta, from the Chiaia to the Porta di Chiaia, and from the Porta di Chiaia to the Lago di Castello; which, probably, all together make the difference of several hundred feet: and if it could be measured in a strait line, would perhaps reach to Santa Maria Nova, near which is supposed to have been one of the gates of the old city.

I beg leave to bring one argument more, that I have not found urged by any author, in favour of this monument. Seneca, in his fifty-seventh epistle, where he describes his passing through that obscure and troublesome road, cut for near half a mile, under mount Paufilypo, in his way from Baia to Naples, owns, as far as a Stoic would care to own, that he was in a very great fright; but as soon as he was got into the day-light and the open air again, he recovers his spirits, and seems to have wondered at his former pusillanimity. "*Ad primum conspectum redditæ lucis* (says he), *alacritas incogitata rediit et inusitata. Illud deinde mecum loqui cæpi, quam ineptè quædam magis ac minus timerimus, cum omnium idem finis esset. Quid enim interest, utrum super aliquem vigiliarium ruat, an mons? Nil invenies: erunt tamen qui hanc ruinam magis timeant, quamvis utraque mortifera æque sit.*" *Vigiliarium* here has been generally understood of a watch-tower, and the word has found its way into our dictionaries under that acceptance; without any other authority than this single passage from Seneca, and that with the proviso of "*Si sana est lectio.*" I have long been inclined to think that it might originally have been written, *Virgiliarium*, or rather *Virgilianum*; and be meant of Virgil's tomb, which you see on an eminence on the side of the rock, as soon as ever you come out of the Grotta of Paufilypo, in going from Baia to Naples.

There are few monuments to which the ancients paid so great a regard as to Virgil's. We find Statius, in the above-mentioned passage, speaks of his sepulchre as a temple;

Maroneique sedens in margine templi

Sumo animum et magni tumultus accanto magistri.

And Pliny, in his Epistles, speaking of the villas of Silius Italicus in Campania, says; "*Multum ubique librorum, multum statuarum, multum imaginum; quas non habebat modò, verum etiam venerabatur. Virgilii ante omnes; cujus natalem religiosius quam suum celebrabat: Neapoli maxime, ubi monumentum ejus adire ut templum solebat.*" Lib. III. Epist.

* *Intra lapidem secundum.* Donatus.—*In secundo ab urbe Milliario.* Div. Hieron.

vii. Martial also mentions the particular regard Silius paid to this monument, in two of his epigrams.

*Silius hæc magni celebrat monumenti Maronis,
Fugera facundi qui Ciceronis habet
Heredem dominumque sui, tumuli-ve. Larisue,
Non alium mallet, nec Mæro, nec Cicero.*

Lib. XI. Epig. xlviii.

*Jam prope defunctos cineres et sancta Maronis
Nemina qui coheret, pauper, et unus, erat :*

Silius Arpino tandem succurrit agello;

Silius et vatem, non minor ipse, tulit. Ib. Ep. xlix.

* This respect paid to Virgil's tomb at that time, and the honour paid by the Neapolitans to his memory in the barbarous ages following, as appears by their imputing to him all the great works that were ever among them, as their Aqueducts, the Grotta, the Brazen Horse, and many others, might we'll preserve amongst them a constant tradition, even in the time of their greatest barbarity, where his sepulchre was; and when learning again flourished we find the first writers speaking of it.

* Petrarch describes this sepulchre, just as it is, on an eminence at the end of the Grotta, as he went from Puzzuolo to Naples; nor does he mention it as only reported or surmised, but speaks of it as a thing constantly taken for granted by the Neapolitans: for he supposes its nearness to the mouth of the Grotta might occasion that ridiculous story, which prevailed among them, of his having made the Grotta.—
“*Sub finem susci tramitis, ubi primum videre calam incipit, in ægæne edito ipsius Virgilii busta visuntur, per vetusti operis; unde hæc forsitan ab illo perforati montis fluxit opinio.*” Itinerar.

* It is known too that Sannazarius looked upon this tomb as, undoubtedly Virgil's, and desired to lie, as he had lived, near it: and Bembo's chief thought in his epitaph turns wholly on this:

Da sacro cineri flores: hic ille Maroni

Siniferus musâ proximus, ut tumulo.

* Capacio, in his history of Naples, gives the following account of Virgil's tomb. “*Lateritia structura est in cujus medio novem columnas urnam sustentantes fuisse tradidit Alfonso Heredia Arianensium Episcopus; quæ bonas litteras vivens coluit: urnam marmoream, cum disticho quodæ Donato recolitur.*

Mantua me genuit, Calabri rapuere, tenet nunc

Parthenope; Cecini Pascua, Rura, Duces.

Vidisse illud opus scribit Petrus e Stephano, qui abhinc annos xl. librum de Neapolitanis templis edidit.” Cap. Hist. Neap. lib. II. cap. ii.

* The monument itself is about sixteen feet square, built of small square stones, “*opus reticulatum*,” and plastered over. The entrance was to the road above the Grotta, but as that is now on the precipice since the sinking of the Grotta, and no entering that way, the opening is made on the opposite side by breaking through the wall. There is a nich on each side of the old door, and three niches to each of the other three sides; all which are still remaining, except the middle one opposite the old door, which must necessarily be broke down to make the present entrance. It stands on the edge of a precipice, on the left hand

as we enter the Grotta of Pausilypo from Naples; and is now about 70 feet, English measure, above the road.

Though the Neapolitans pretend still to value themselves on Virgil's having lived much with them, and on having his sepulchre, they are not ashamed to see it lie in so ruinous a condition as it does; and, perhaps, it is owing to its situation more than to their honour or respect, that any part of it is still remaining. The sinking of the entrance of the Grotta has secured it on that side; there is no getting up to it without going a great way, at least half a mile, about: and though they have not the spirit to repair it, they are not quite so barbarous as to go so far out of the way on purpose to destroy it.

One remark made on Virgil's tomb is, that the Laurel always flourishes there; and it is observed by some writers (I do not know whether true or not), that that sort of laurel will not grow any where else thereabouts, though endeavours have been used to propagate it. Travellers often pluck small sprigs or leaves of it to carry as presents to their friends, out of regard to Virgil. Who could imagine that Mr. Addison, who so well deserved to be crowned with it, should have endeavoured to destroy and pluck it up by the roots?

However, though it cannot be demonstrated that this tomb, which is called Virgil's, was really his; yet since there is tradition in its favour, and many good arguments to prove that it was here or hereabouts, and since there is no other sepulchre near it, or any other place is assigned with so much probability as this, let it still enjoy its usual honours. It has been always thought barbarous to disturb the ashes of the meanest of mortals. Let Virgil's rest in peace; and let travellers still have the satisfaction of imagining, at least, that they have paid their respects to his sacred tomb.

Besides the dissertations are two very valuable vocabularies, containing an explanation of the more difficult terms, and describing the present condition and names of places occurring in Virgil. In short, we look upon this work to be an excellent acquisition to the republic of letters; and we are equally obliged to Mr. Spence for the part he has taken in the publication of it, and for what he has performed in the work itself.

L.

The Grecian Orders of Architecture delineated and explained from the Antiquities of Athens, also Parallels of the Orders of Palladio, Scamozzi and Vignola, to which are added Remarks concerning public and private Edifices; with Designs. Printed by J. Dixwell, for the Author, 1768. Folio. 1 l. 5 s. Nourie.

Architecture is a study of great importance to a people, who would be distinguished among their neighbours for genius and good sense. Not only private convenience, but even public reputation is interested in the advancement of this art; for where is the good taste of a nation so effectually displayed to the eye, as in their buildings? and what can be a stronger or a more evident proof of barbarism, then expence bestowed on mis-shapen

mis-shapen and ill-proportioned structures, covered with absurd ornaments, the productions of overweening ignorance, or licentious caprice?

We have therefore perused the work before us with much pleasure; and the rather, because, notwithstanding the author's deference to the Athenian examples, we find here more of candor, of investigation, and of recurring to first principles, than is usually to be met with in treatises on this subject.

The author, we find, is a gentleman residing at Canterbury, who appears to have made architecture his favourite study, and who, besides his acquaintance with the best authors, which appears from divers passages in his book, has seen the celebrated remains of antient Greece and Rome, as well as the principal modern buildings of England, Italy and France.

In his preface he observes how unsuccessful all the modern attempts to restore the Grecian orders to their original forms have necessarily been, because of the obscurity in which the precepts of Vitruvius are involved; and because among the remains of antient Roman magnificence, no compleat example is found either of the doric or ionic orders. He therefore attempts to establish documents for executing the three Grecian orders from what remains he saw at Athens, which appear to him of a superior style, and are in better preservation than the antiquities of Rome.

'Vitruvius (says he) is too respectable an author, not to be quoted in a work of this nature.' Indeed he makes numerous quotations from him; and while he supports his own system by the authority of that venerable father of architecture, he is himself frequently an excellent comment on the passages he cites. The catalogue he gives of the different manuscripts, editions, and translations of that author, the only ancient architect whose writings are now extant, will doubtless be acceptable to the studious, and is a piece of information which has never appeared before in our language.

In his first chapter, we have a brief account of the progress of the art, and the character of those ingenious men, who at the revival of letters, contributed to restore architecture in Italy. Our author then touches on the motives which have induced him to prefer the architecture of the Grecians to all others; and he concludes his chapter with remarking that the strong, the mean, and the delicate style of building cannot with propriety be fixed at any other terms, than those observable in the Grecian orders.

Chapter the second, treats of the orders in general, their rise and gradual improvement, the scales or modules by which their mouldings are proportioned, with tables of the weights and proportions of their principal members. Here he has inserted the
Vitruvian

Vitruvian Latin names of the several mouldings, rendered into Italian and into English, which are further explained by plate the second, where their different forms are given, and a choice of elegant and classical ornaments with which they may be enriched.

In chapter the third, we find a method of forming pediments according to the doctrine of Vitruvius, and the practice of ancient Greece; and, what we are much pleased with, a rule for proportioning the size of statues, when it is required to place them on the acroteria of buildings. The doctrine of this chapter is explained in plate IV. in which several excellent cornices are introduced, and a specimen is given of the construction of vases, ballisters, and modillions.

In the three chapters, and the ten plates, which follow, our author enters into a minute detail of the proportions and profiles of the three orders collected chiefly from examples which he has seen at Athens, and which have been already published by M. Stuart and Revett, though now first reduced to their modular proportions, and fitted to the use of workmen. Specimens of composition in these three orders are, with very little alteration, given from three Athenian buildings; that usually called the Temple of Augustus for the doric, the little Temple on the Ilissus for the Ionic, and the Poikile for the Corinthian. To these he has added, by way of a Corinthian example, the arch at Orange, which we must agree with him is one of the most beautiful remains of antiquity: but as he gives it without the ornaments with which it is abundantly enriched, we think it by no means conveys an adequate idea of the striking beauties of the original; though we suppose him sufficiently exact in the general proportions.

Plate the XIII. exhibits designs of Doric, Ionic, Corinthian, and Vitruvian windows; and the first part of this work is closed with examples of the three orders, from Palladio, Scamozzi, and Vignola; and a dissertation comparing the merits of those masters, who are with justice selected as the most excellent amongst the numerous writers on the subject of this art.

The second part, containing remarks on public and private edifices, begins with general hints concerning the modern architecture of Europe, and a brief account of some eminent British architects. From this part we shall give an extract, as a specimen of our author's style; at the same time that his opinions of artists whose characters are generally known, and whose works we see every day, will enable the reader to form a competent judgment of his taste.

The schools of Italy, wherein the study of architecture has been constantly encouraged and cultivated ever since its revival from the vestiges of antiquity, have propagated throughout the most civilized parts

of Europe, the methods of adapting the orders to the designs of public and private edifices; however as the great and essential beauties in this art, do not result from the parts of a design taken separately, but from the effect and concurrence of them all, it is not surprizing that there are so few examples of handsome buildings. In most countries, the artists and their employers seem to have been ignorant of the general distribution, or perhaps entertaining a fond partiality for their own fanciful ornaments and sciences, to do honour to the genius of their native soil, have raised their structures upon plans and elevations which partly bear a national character, and by these means the orders of antiquity have been jumbled with their own uncouth modes: yet it must be pleaded that the accidents of the climates might at first render it somewhat difficult to reconcile the elegancies of architecture with the methods they had adopted in their barbarous fabrics. The engraver's art has furnished numberless prints of views of different places; and in these it may be remarked, as well as in the relations of travellers, that at this very day it is only in the principal cities in Europe, some attempts have been made in their edifices, which may tend to establish such systems as are founded in the rules of the best Italian schools, which rules may undoubtedly be applied to the meanest structures, often without any additional expence, or the least impediment to their uses.

But who will deny that even in Italy, we cannot observe a total negligence of the lesser and useful divisions of a plan for indispensable domestic conveniences? the principal intention of the masters having been to strike out greatness in their designs; and this was no ways blameable, being consistent with the former reserved and pompous customs of the inhabitants, much more addicted to parade than to hospitality. The French, on the contrary, studious of whatever contributes to luxurious ease and gaudy appearances, have contrived to mangle the most simple plans and elevations to comply with the varieties of a capricious taste, though it is very practicable to unite all their conveniences with the chastest manner of building. England at different periods has adopted the improprieties of both these nations, which are easily distinguished at first sight. Immense porticos, like those of temples, with one great order of columns, cupolas, and such like misapplied parts to a dwelling, a scarcity of windows in the same front, a range of common great rooms which have no ingress or egress but through one another, are designs from the other side of the Alps: the other productions are as easily pointed out, by long ill-proportioned windows, narrow interfenestrations, high pitched roofs, often equal to the height of the walls which support them, loaded still more with misshapen turrets, monstrous pediments for projecting windows in the roof, stair cases, which for the sake of ostentation, occupy too great a space, and encroach upon the plans in the most essential parts; these and such like French imitations, carry us back to the reign of Charles II. for their reception into this island, and that soon after England had to boast of her Inigo, with as much reason as Italy could of Palladio.

It is not to our purpose to speak of the gothic architecture, which was in the state of its perfection in the reigns of Henry the sixth and the seventh, but declined afterwards in the days of Henry the Eighth, when Holbein and John of Padua, aimed at a reformation in the styles of building; yet neither then nor in the succeeding reign of Elizabeth, did archi-

architecture make any considerable figure, although the names of the architects of those times, Lawrence Bradshaw, Sir Richard Lee, John Shute, and Robert Adams, are upon record as men deservedly employed on account of their abilities; but we must pass on to other persons, of whom a more particular account may be expected, as their talents were employed with better success.

‘ The first we shall select is,

‘ **SIR HENRY WOTTON,**

‘ Of an ancient family, was born in 1568, at Boughton, or Boughton hall, in the parish of Boughton Malherbe, in the county of Kent. He studied at Oxford, and was a fine scholar. On account of his abilities in politics, he was sent several times abroad, chiefly into Italy, where he undoubtedly acquired his skill and taste in architecture. Having passed an active life until the 55th year of his age, he then was appointed to succeed to the provostship of Eton College; the next year he published his elements of architecture. Though a small book, it was so well thought of, that it was translated into Latin by De Laet, and placed at the beginning of his edition of Vitruvius. Other writers have since raised their structures upon fundamentals borrowed from this piece. The author was fully sensible of its merit, as appears by several of his letters; nevertheless, the tribute of public applause will ever remain his due. He died in the 72d year of his age, at Eton, and was buried in the college chapel.

‘ **INIGO JONES,**

‘ Was born about the year 1572, in the neighbourhood of St. Paul’s, London; of which city Mr. Ignatius Jones, his father, was a citizen and cloth-worker. Young Inigo distinguished himself early by the extraordinary progress he made in the arts of drawing and designing, and was particularly taken notice of for his skill in the practice of landscape-painting. His talents introduced him to the knowledge of William Earl of Pembroke, who took him into his patronage, and sent him abroad with a handsome allowance. Thus supported, he spent many years in completing his education; and preferring Venice for the chief place of residence, he suffered nothing of real value or merit to escape his industry. His reputation for architecture was spread all over Europe; in consequence thereof, Christian IV. King of Denmark, sent for him, and appointed him his architect general: after enjoying that post some years, he obtained his dismissal, and upon coming into England was appointed architect to the Queen. By the command of James I. in 1620, he took an accurate survey of Stone-henge, and gave his opinion, with the account of that famous antiquity, which are published: he concludes at last, that it must have been originally a Roman temple, built probably between the time of Agricola’s government, and the reign of Constantine the Great. But whoever, as Mr. Walpole justly observes, has treated of this monument, has bestowed on it whatever class of antiquity he was peculiarly fond of; and there is not a heap of stones in these northern countries, from which nothing can be proved, but has been made to depose in favour of these fantastic hypotheses. Where was so much room for vision, the Phoenicians could not avoid coming in for their share. He made a second tour to Italy, and continued there some years, improving himself still further in his favourite

favourite art, till the place of surveyor general, of which the king had promised him the reversion, fell to him; upon which he returned home, and sat down to enrich his country with the fruits of his studies. To the interval between the two voyages into Italy, M. Walpole is inclined to assign those buildings of Inigo, which are less pure, and border too much upon that bastard style, which is called King James's gothic. Inigo's designs of that period are not gothic, but have a hirleness of parts, and a weight of ornaments, with which the revival of the Grecian taste was incumbered, and which he shook off in his grander designs. Many are the edifices built by him, or after his designs, which will for ever celebrate the fame of his extraordinary genius as an architect, and none more so than that most stately and elegant pavilion the banquetting-house at Whitehall, at first intended for the reception of foreign ambassadors, and is only a part of the great plan of a royal palace. Inigo's other buildings are Linsey house, Lincoln's-inn-fields; Shaftesbury-house, Aldersgate-street; Barber's-hall, Monkwell-street; Covent-garden, Arcades and church. Part of the front of Somerset-house to the gardens, and the water-gate. The water-gate at York-stairs. Pishobury in Hertfordshire. At Wooburn, a grotto chamber. Middle part of each end of the quadrangle at St. John's Oxford. Charlton-house and Cobham-hall in Kent. The Queen's house at Greenwich. Ambresbury, Wiltshire. Gunnersbury, near Brentford. Colehill, Berkshire. The Grange, Hampshire.

He was well skilled in the mathematics, and had some insight into the Greek and Latin languages, especially the latter; and had a taste for poetry. He was the most eminent architect of his time, and with justice is stiled the British Vitruvius. He wrote some curious notes on a printed copy of Palladio's architecture, still preserved in the library of Worcester college at Oxford. He died in the 80th year of his age, and was buried in St. Bennet's church, near St. Paul's wharf. His days were closed in sorrow for the unfortunate end of Charles I. This prince knew the value of the fine arts, and had established a royal academy, and appointed professors for every branch, but their existence finished with him; the French availed themselves of such a scheme, which has been maintained ever since by an uninterrupted royal protection and bounty.

‘ Sir CHRISTOPHER WREN,

‘ The only son of Dr. Christopher Wren, was born in 1632. At East Knoyle in Wiltshire, of which place his father was then rector. In his earliest youth, he attained great proficiency in learning, and soon shewed himself a most eminent mathematician. He was educated at Oxford. Towards the 31st year of his age, having declined an offer from the king of going to Tangier in Africa, to direct the works of the harbour, and the mole and fortifications of the town and citadel, on account of his tender constitution, he turned his thoughts chiefly to civil architecture, and was called upon to prepare designs for the general repair of St. Paul's Cathedral. In 1665, he took a journey to Paris, to improve himself in the art, and unfortunately, (who will not judge with Mr. Walpole?) he went no farther; the great number of drawings he made there from their buildings, had but too visible influence on some of his own: but it was so far lucky, that Lewis XIV. had erected palaces only; no churches. St. Paul's escaped, but the palaces

laces at Winchester, Hampton-court, Marlborough-house in St. James's Park, and some others, were sacrificed to the god of false taste: this was the time that this idol was imported. For all this, the monument, St. Stephen's Walbrook, and the cathedral of London, are sufficient proofs of this man's superior abilities in works where such could not be dispensed with. So many great architects as were employed on St. Peter's at Rome, have not left it, upon the whole, a more perfect edifice than this work (St. Paul's) of a single mind, which was finished in 1710, thirty-five years from its beginning, under one architect, and one bishop of London.

' To the buildings already mentioned, must be added fifty parochial churches in London, the royal hospitals of Chelsea and Greenwich, the observatory in Greenwich-park, the theatre at Oxford, and some private houses. Such a body of civil architecture as all these works compose, will rather appear the productions of a whole century than of the care and industry of one man; of which no parallel instance can be given. A large collection of his drawings was purchased by All Souls college in Oxford; they fill several folio volumes, deposited in the library of that college, adorned also with a curious built of so worthy a member. He died in 1722, aged 91 years, and was buried in St. Paul's, London.

' **WILLIAM TALMAN,**

' Was esteemed an ingenious architect; he built Chatsworth for the Duke of Devonshire. He was very assiduous and laborious in designing every thing in his travels worth his attention. His drawings were lately sold in London by public auction, and it is said, are deposited in Eton college library. Farther particulars of this gentleman are not come to public notice.

' **Mr. JAMES GIBBS,**

' Had a better opportunity than most artists, to display his talents in the great style of architecture, being employed in building and repairing several principal churches in London; St. Martins in the Fields. St. Giles's. The New Church in the Strand. St. Bartholomew's hospital, and several houses for persons of distinction. But the taste of this architect has thrown no new light upon the art.

' **The Earl of BURLINGTON,**

' Whose exalted rank in life was no obstacle to his exerting the talents nature had given him. This nobleman was born in 1695. He was intimately acquainted with the liberal arts, and a great encourager of them. His sublime taste and skill in architecture, will ever be justly admired; it is to them that Britain owes the extirpation of many abuses till then currently received. He designed several plans and elevations; among others that are executed, are the assembly-rooms at York; his own villa at Chiswick, the west front of Marshal Wade's house in Burlington-Gardens, the dormitory at Westminster-school; he repaired the portico of St. Paul's in Covent-garden, to honour the memory of his admired Inigo Jones, whose designs he was at the charge and trouble of publishing, in a manner that does credit to this nation, and worthy the elegance of his taste.

' **WILLIAM**

‘ WILLIAM KENT,

‘ Lived in the house with the above nobleman; he was a painter, and designed architecture. The front of the Treasury towards the parade, and the horse-guards at Whitehall, are from his designs. But what can be most recorded to his fame, is the taste he shewed for laying out gardens. He was the first that waged war against all that monstrous variety of clipped trees and borders, and by the overthrow of these hideous spectres, made way for the beauties of nature.

‘ It must not be omitted to mention another nobleman, distinguished likewise by his love and talents for this art. Henry Earl of Pembroke, father to the present Earl, presided at the board for building Westminster bridge; he laid the middle stone of the foundation of the first pier in the afternoon of the 29th of January, 1739; and by his constant, prudent and resolute behaviour towards the committee, obliged them to proceed with all the attention and diligence requisite to such an undertaking. It is from M. Walpole we collect, that this said Earl has ~~been~~ by a bridge designed by himself, that had Jones never lived, Wilton might yet have been a villa worthy of antient Rome.

‘ Nor should be passed over in silence, the recent services done to architecture by the great encouragement of many of the present nobility and gentlemen; most of whose travels into foreign parts have not been undertaken through a vague and idle curiosity, but from the laudable incitements of bringing home some useful intelligence in arts or politics. It is to the fortitude and munificence of Mr. Dawkins and Bouverie, (the last died in Asia Minor, universally regretted, and was buried in the Christian cemetery at Smyrna, where I visited his tomb) that we owe the descriptions of Palmyra and Balbec, so elegantly published by Mr. Wood, the companion of their dangerous excursions, from drawings taken upon the spot by Sig. Borra. Many other names might be added, of skilful architects in Britain, who have given to the public undoubted proofs of the fruits of their studies, whereby they not only have secured their own reputations, but have also contributed to the improved state, architecture has lately attained in these islands *.

Of the plates which illustrate this part of the Author's work † we cannot avoid giving the preference to his churches. They are both of them very beautiful. His design for a fire-work is magnificent, and if duly stored with the various artificial fires used on these occasions, would doubtless exhibit a scene in which delight, surprise and grandeur would be united.—It makes us recollect the amazing effect produced at castle St. Angelo at Rome, on the day when the pope receives tribute for the kingdom of Naples: indeed the rotunda in the middle of the wings extended on either side, suggests to us that our author has taken some hints from that splendid annual exhibition.

The plate of Whitehall, No. V. is on so small a scale, and so little detailed, as not to do justice to the invention. We do

* We have omitted the author's short account of Sir James Thornhill, Sir William Wilton, and Dean Bathurst, for the sake of brevity. He has over-looked Vanbrugh in this group —

† Of which there are 28; besides the *Vignettes*, &c.

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not remember to have seen any where so ample a portico, except the Cavalier Bernini's Cortile before St. Peter's at Rome; and we can hardly expect to see so much space and so much money as such a building would require, bestowed in this country on a work of mere parade and magnificence.

Though we do not equally approve of every design in this second part, we must do the author the justice to allow, that there is a purity in his decorations, and a correctness in his manner which we have seldom met with, and which makes us wish that some of his plates had been engraved with greater accuracy; though, after this censure, it is but fair to give his excuse: 'If the buildings (says he) had been traced from drawings on a larger scale, and finished in a higher manner, it would have considerably enhanced the price, without an adequate advantage to the intelligent reader.'

Or-e

The Rudiments of English Grammar, adapted to the use of Schools; with Notes and Observations, for the use of those who have made some Proficiency in the Language. By Joseph Priestly, L. L. D. F. R. S. 8vo. 2s. 6d. Becket, &c. 1768.

IT is with pleasure that we have observed the regard which has, of late years, been paid to the cultivation of our native tongue. Formerly, the grammar of it was so far from being accurately attended to, that even our best writers were betrayed into several modes of expression which are evidently inconsistent with the analogy of the language; and this is the more to be regretted, as the great simplicity of its structure, arising, chiefly, from the small number of its inflections, makes the reducing it to a proper standard no very difficult attainment. Few of our readers can be unacquainted with our obligations to the bishop of Oxford, for pointing out the grammatical errors of even such authors as Swift, Addison, Pope, &c. and a similar design is here more fully pursued by Dr. Priestly, though it is conducted in a different manner.

The first part of the present performance, containing the rudiments of English grammar, was published before*; but the second, which is by much the largest part, is entirely new. It consists of a series of observations upon the numbers, cases, adjectives, pronouns, verbs, articles, prepositions, and other particulars of our language; illustrated with examples from many of our writers, tending either to confirm or censure their methods of expression. Indeed the best thing that can at present be done for the improvement of our native tongue, is, as Dr. Priestly justly remarks, to exhibit its actual structure, and

* See Review, vol. xxvi. p. 27.

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the varieties with which it is used. When these are once distinctly pointed out, and generally attended to, the best forms of speech, and those which are most agreeable to the analogy of the language, will soon recommend themselves, and come into general use; and when, by this means, the language shall be written with sufficient uniformity, we may hope to see a complete grammar of it. At present, it is by no means ripe for such a work; but we may approximate to it very fast, if all persons who are qualified to make remarks upon it, will give a little attention to the subject.

‘ If, says our author, I have done any essential service to my native tongue, it will arise from my detecting in time a very great number of *gallicisms*, which have insinuated themselves into the style of many of our most justly admired writers; and which, in my opinion, tend greatly to injure the true idiom of the English language, being contrary to its most established analogies. I dare say, the collections I have made of this nature, will surprize many persons who are well acquainted with modern compositions. They surprize myself, now that I see them all together; and I even think, the writers themselves will be surprized, when they see them pointed out. For I do not suppose, that they designedly adopted those forms of speech, which are evidently French, but that they fell into them inadvertently, in consequence of being much conversant with French authors.’

Dr. Priestley thinks that there will be an advantage in his having collected examples from modern writings, rather than from those of Swift, Addison, and others, who wrote about half a century ago; in what is generally called the classical period of our tongue. By this means we may see what is the real character and turn of the language at present; and by comparing it with the writings of preceding authors, we may better perceive which way it is tending, and what extreme we should most carefully guard against.

The Doctor does not look upon it as necessary to make an apology for the freedom he has taken with the works of living authors in his collections. Except a very few pages in Swift, he read nothing with an immediate view to them. This was always a secondary consideration; but if any thing struck him in the course of his reading, he did not fail to note it. ‘ If, continues he, I be thought to have borne harder upon Mr. Hume than any other living author, he is obliged for it to the great reputation his writings have justly gained him, and to my happening to read them at the time that I did; and I would not pay any man, for whom I have the least esteem, so ill a compliment, as to suppose, that exactness in the punctilios of grammar was an object capable of giving him the least disturbance.

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ance. This is the smallest point of excellence, even with respect to style; and style, in its whole extent, is but a very small object in the eye of a philosopher. I even think a man cannot give a more certain mark of the narrowness of his mind, and of the little progress he has made in true science, than to show, either by his vanity with respect to himself, or the acrimony of his censure with respect to others, that this business is of much moment with him. We have infinitely greater things before us; and if these gain their due share of our attention, this subject, of grammatical criticism, will be almost nothing. The noise that is made about it, is one of the greatest marks of the frivolism of many readers, and writers too, of the present age.

Without entering into a dispute concerning the truth of these observations, we will venture to assert, that it can afford no satisfaction to Mr. Hume, to be found guilty of such a number of improprieties in expression, as he is actually convicted of, in the work before us. It was, however, right that they should be exhibited to public view, to prevent the bad effects that might proceed from the example and imitation of so eminent an author. At the same time, every person of true taste will be ready to acknowledge, that Mr. Hume excels in accuracies and elegancies of a higher kind, which justly entitle him to be reckoned among our best writers.

We should gladly have given some specimens of Dr. Priestley's notes and observations; but the multitude of articles for which we stand indebted to the Public obliges us to refer our readers to the work itself. Such as are critics in the English language will, we believe, generally, though, perhaps, not universally, agree with our author in his remarks and strictures; and it cannot be doubted but that there is still room for further improvements upon the subject.

K--s.

Reflections on inland Navigations: and a new method proposed for executing the intended Navigation betwixt the Forth and the Clyde, in a complete Manner, at an Expence a Third less than what that Work has hitherto been estimated at. The same Method applied to almost all Rivers and Rivulets, by which Great Britain and Ireland might have, at a very easy Expence, above 5000 Miles of new inland Navigations. By J. Gray. 8vo. 1s. Cadell. 1768.

• **C**OMMERCE, says Mr. Rollin, is the surest foundation of civil society, and the most necessary band for uniting all mankind together, even those that inhabit the most distant countries: by its means the whole world forms, as it were, but one single family, and universal plenty reigns in every part. The riches of one nation are disseminated among every people,

people, nor is any country, however barren, sensible of its sterility, as all the necessaries and conveniencies of life are brought from the extremities of the earth ; so that every region is astonished at beholding an abundance of foreign productions, which could not be furnished by its own soil, and its own people.

No person is at present ignorant that commerce is the only principle that can render a state flourishing, and respectable to its neighbours. But if the commerce carried on by navigation with foreign countries be productive of so many advantages, it is natural to infer that the commerce carried on by navigation at home, must produce the same effects, though in a less degree ; for if all the rivers were made navigable, and joined by canals, a general navigation would be established, the superfluities of one county or province would, with facility, be exchanged for the superfluities and commodities of another, and a general plenty would undoubtedly be the consequence. By inland navigation, waggons and draught horses, kept at a great expence, would be rendered less necessary, and the latter employed more usefully in cultivating the earth. By canals many barren tracts of country would be rendered fertile, and the water drained from others which are now of no value ; a greater number of hands would find employment in different manufactures, and trade would revive in every part of the kingdom.

The greater part of the inhabitants of these kingdoms seem now convinced of this truth ; and, some time since, a design was formed for opening a communication for sea vessels between the Forth and the Clyde. The ingenious Mr. Smeaton was employed to draw plans, and form an estimate of the expence necessary to carry this design into execution. This was accordingly done, on a supposition that the navigation was to be completed by digging an artificial canal from sea to sea.

Mr. Gray, in the little work before us, proposes another method for completing this navigation, and which, he is persuaded, may be executed at one third less expence than that of Mr. Smeaton. In order to this he has the following observations on the use that may be made of two rivulets which take their course in the tract of the intended navigation.

They are both, says he, very inconsiderable, are almost dry in summer, and run very gently to the different seas, excepting in one place, where one of them has a cataract, which may be easily avoided. The reader, who has not an opportunity of viewing the tract upon the spot, may imagine to himself a narrow valley running transversely for thirty miles from sea to sea, and bounded on the south and north by high and mountainous ground. The middle of this valley is almost a dead level for about ten miles ; and two small brooks that rise there form a strait line by running in opposite directions into different seas. The current of those brooks is extremely gentle ; for the place where they take their rise has been found by measurement not to be more

than 147 feet above the level of the sea, an idea of which descent may be conceived, by supposing a rope fastened to the top of a steeple 147 feet high, and extended about nine miles before it reaches the ground.

From this account it plainly appears, that the question ought not to be about the digging of an artificial canal, but about the banking in of small brooks. So far from being afraid of those two rivulets, I actually consider them as nothing; but regard their channel as the most proper bed and declivity for the canal, a declivity pointed out by nature, which may easily be reduced to so many levels by dams and locks, and which may be banked in on both sides at what breadth we please, without having any extra digging or extra banking in their whole course, but on the contrary, offering us great part of the work already done to our hands. These rivulets, in their course, keep always in the lowermost part of the valley; and in carrying a canal through this valley, is it not most natural to take the hollowest part for the course of the canal, rather than carry it over waving and irregular ground, which, by being too high in some parts, occasions extraordinary digging, and by being too low in others, requires extraordinary banking? By choosing the course of the rivulets for the tract of the canal, sluices, tunnels, and aqueduct bridges are also all superseded, and rendered unnecessary; for instead of our turning aside little rivulets or occasional streams, the canal would be the common receptacle of all of them, as it would be so situated as to receive them all; and by its construction, could never be incommoded by them. The following this tract would likewise be attended with other advantages, particularly there would be no new separation and division of private property, and there would be very little occasion at all for any change of property, excepting of the property of the rivers and their banks; for though the rivulets are inconsiderable, yet in many places there is as much land wasted on both sides of them, as would suffice for ground for the canal were it even to be 100 feet broad; and surely that waste ground cannot be highly valued by the present proprietors. By placing the canal in the hollow, it would also be easier to improve the ground on both sides of it, which will no doubt soon change its face after the navigation is finished, and become three or four times more valuable than it is at present. But what is the most material of all is, that this tract seems by nature most fitted for the course of the canal.

In the hollow of the valley where these rivulets run, our Author fixes the course of his intended navigation; and proposes to form the canal, not by digging the whole breadth, but by two parallel mounds or banks of earth, placed 80 feet asunder, the whole way, even at the locks, like two turnpike roads, and raised so high, that the banking and digging put together, may include a depth of twelve feet. Mr. Gray observes, that these rivulets have, in many places, formed a considerable channel, which they rarely occupy; that in some their ordinary surface is one, two, or more feet, below the banks; and in others the ground, close by the river, naturally forms a considerable mound; so that the water might be kept up twelve feet deep, by one artificial

cial bank only. These natural advantages he considers as so considerable, that they will save one third of the expence attending an artificial canal.

With regard to floods, our Author has shewn that they can never affect the navigation; especially if the banks are set 100 feet asunder, instead of 80; which would render the canal more magnificent, without greatly augmenting the expence.

Mr. Gray, after describing the nature of the locks he intends for keeping up a proper head of water, proceeds to examine the sources that are to supply the canal with water, and concludes from the observations of Mr. Smeaton, 'that were ten times as much water necessary for the canal as what appears to be so, there is the evident means of bringing and amassing it, without putting any strain upon nature.'

This great superfluity of water our author proposes to turn to advantage, by employing it in turning mills. 'The fall of the lock,' says he, 'will serve for the fall of the mill; and supposing a mill at every other lock on each hand all the way downwards, the same water that turned the uppermost mills, would turn all the rest; so that if there be fifty locks on the canal, there may likewise be constructed fifty water-mills, if wanted, without any prejudice to the navigation. The millers of those mills would be the natural keepers of those locks, and as they would always be upon the spot, every land flood would be easily regulated by them, so as to be imperceptible in the canal. Some great floods indeed must be excepted; but such as these do not happen every winter, and when they do happen, seldom continue above six or seven days, during which time the navigation of the canal would be rendered only more difficult. This week's loss, however, may be set against the same time that would probably be lost every winter in the artificial canal by frost, and the account stands balanced; for in frosty winters it may well be presumed, that dead water should be incommoded with ice for more than a week longer than water that has a small current, and which might be made to raise and lower its surface every two or three hours.'

This method of completing the navigation between the Forth and Clyde, is, however, apparently liable to two objections, 1. As the lowermost part of the valley is proposed to be the course of this canal, and, at the same time, the common reservoir of all the water flowing into the valley, it is natural to think it would soon be filled up with sand and mud, and carried thither by the current of the two rivulets. 2. As all the water is intended to pass through this canal, it will occasion a sensible current, which must, in some degree, impede the navigation, and retard the vessels in their passage.

Our Author, who was himself aware of these objections, has

endeavoured to obviate them in the following manner. With regard to the first, he observes,

That the six rivulets that are supposed as the chief supplies of the navigation, and are now the sources of the Bonie-water and the Kelvin, are intended by my plan, as well as Mr. Smeaton's, never to empty themselves into the canal, but to empty themselves into the grand reservoir at the bog of Dolater or the point of partition, consequently they can have no greater inconvenience by my plan, than by Mr. Smeaton's. It may be said however, that in the course of the canal there are several other rivulets that by my plan must fall into it at different places. I answer, true. But these rivulets are so very inconsiderable, that Mr. Smeaton proposes they should pass under his canal through tunnels, which is a plain proof that he was never apprehensive of their becoming impetuous torrents. Nature, indeed, that has been so favourable in the disposition of the ground for forming this canal, seems no less favourable in regard to the supplies of water; for though they promise to be plentiful, yet they have not the appearance of ever overpowering. Small rivulets that run upon a declivity, and are apt to become torrents, never swell immoderately but at the expence of the ground through which they flow, and in length of time form deep gullies, which shew in summer what they themselves have been in winter. But where there is no such appearance, 'tis a strong presumption that the rivulets are hardly ever very impetuous. The rivulets that I observed in this valley have none of them cut to themselves deep tracts, consequently they cannot be supposed to wash much earth in their course, and therefore we need be under no apprehension that in emptying themselves into the grand reservoir at the bog of Dolater they will fill it up with sand or mud. The rivulets here, when in an augmented state, no doubt are muddy, as all other rivulets are. But let us examine whether the form of a canal, which I propose, would be more liable to be filled up with mud than any other. I propose a free course in my canal for all the water ever likely to flow into it; and that the superabundant water should be let off by sluice at the bottom of each side floodgate. This superabundant water will perhaps for four or five weeks in a year run muddy; but as it is proposed to let it off at the bottom, the canal will have a bottom current, which added to the depth of water, will occasion a considerable flow in the manner of a suction at the bottom of the stream, and thereby prevent the mud from depositing and settling in this kind of a canal, more than in a canal where the superabundant water is to flow at the top over dams and wiers placed in the bank. We have a proof of this in those pieces of water that have a sluice in the middle of the dam that collects them; for directly opposite to this sluice, the channel always keeps itself clear and hollow, however it may fill up at the sides, where the water has no direct issue. But after all, should some mud be deposited in the canal, the channel may be cleared every two or three years at a very small expence, either by taking it up by machines in barges, as ballast is taken from the bottom of rivers, or by tearing it up by hooked irons all along the bottom, leaving the bottom current to carry it off.

In order to remove the second obstacle, he observes, that if the quantity of water that is ever likely to flow into this canal, the capacity

capacity of the canal, and the construction of the locks, be properly considered, the objection will vanish.

The amount of the supplies at the point of partition, says he, taken at an average the whole year round, will be about one million of cubic feet per day, which is 500,000 cubic feet running one way, and 500,000 running the other. Now supposing the locks standing at a medium half a mile distant one from another, the water contained in the canal between any two locks, will then be 1,638,560 cubic feet; but that is more than three times the daily consumption, consequently supposing that part of the canal were to receive no supplies, it would take no less than three days to empty itself, which plainly shews that the current in the canal would be no wise discernible except at the fall of the lock. How many mill-ponds or rivers dammed up for the sake of mills appear totally stagnant? yet upon examining the lapse of water running off to the mill and running over the dam, these two together will be found to be twice as much as what would flow in the canal even in common rainy seasons. It is proposed at all times to keep the surface of the canal from lock to lock upon a dead level, (the time of a great flood excepted) consequently the superabundant water would seek its way by the bottom, and would pass off by the floodgates, where its course would not even be very discernible, as the bottom of the stream in the upper dam would be four or five feet below the surface of the stream in the lower dam; so that the canal would in effect be like so much stagnant water, though at the same time one million of cubic feet should daily have a free issue through it towards each extremity. If, nevertheless, the draught from the sea to the point of partition, should be very little stiffer than if the water were totally stagnant, it will in return be proportionally easier from the point of partition to the sea; which two circumstances will very nearly counterbalance each other, so that the time employed in passing this canal will be much the same as what would be required to pass a canal totally stagnant, supposing the number and the size of the locks in both equal.

Having thus endeavoured to remove the principal objections against his method of completing this extensive piece of inland navigation, Mr. Gray proceeds to give an estimate of the expence that will probably attend its being carried into execution; but for this, and many other particulars, the reader must have recourse to the work itself, which appears to be founded on observation, and the plainest principles of hydrostatics and hydraulics.

B.

An Essay on Truths of Importance to the Happiness of Mankind, wherein the Doctrine of Oaths, as relative to religious and civil Government, is impartially considered. The whole submitted to public Examination, by the late Rev. Mr. Herport, a celebrated Divine of the Church of Bern. Translated from the German. 8vo. 3s. in Boards. Baker. 1768.

IN the Appendix to the 34th vol. of our Review we gave an account of this, among other foreign books, soon after it

was published in the German language. The Author of it was then prosecuted and imprisoned at Bern, for writing it: and we are now to add, from the preface of this English translation, that there has been no refutation of this elaborate performance, either public or private; no hearing of his defence before any of his judges; no regard paid to his character, to his age, to his family, to his rights as a fellow citizen, or even to his *life*, which, from the damp of a dungeon, and for want of air and exercise, was brought to a final period, in a few months after his confinement; and he departed with great serenity of mind, in the 76th year of his age, leaving, in his book, a lasting proof of his superior merit, his erudition, his piety, his love of truth, his humanity, his ardent zeal for the prosperity of his country, and for the welfare of mankind in general. His fate was that of most reformers in church or in state: he fell a victim to pride, to ignorance, to the resentment and the wickedness of guilty consciences.

After some just observations upon man, as an individual, and as a member of society, Mr. Herport enters into the consideration of laws and government which are necessary to preserve the advantages of social life. And here he says, 'If any people were so inconsiderate as to make a tender of unlimited power to a ruler, if he were in his right senses, he would not accept it, because to reign over fools and madmen is no great honour. The court sycophants, with Hobbs and Machiavel, who insinuate other maxims of government, are guilty of high treason against the sacred rights of mankind. They fatally deceive even princes themselves, and at the same time betray their ignorance of truths grounded in the very nature of man, and not to be eradicated by force or artifice. I am mightily pleased with the generous answer of an English gentleman to King James II. who was extolling an arbitrary government; "I cannot believe, said he, that the Creator of all things made mankind with saddles on their backs and bridles in their mouths, and a dozen or two of fellows to ride them at their pleasure." In all free states it is a received maxim, that the sovereignty rests in the laws, and in the support and execution of them rests the safety of the whole state; and while this maxim is adhered to every thing goes well. But governors who had authority committed to them for these good purposes soon came to abuse it; and these guardian angels, so beloved and honoured, were, by an insatiable ambition, turned into demons. To check this evil the *oath* was contrived, though the world had subsisted above two thousand years without any such thing. This tie was to suppress all attempts to arbitrary power: accordingly rulers swore they would not make an ill use of their authority, and
subjects

subjects that they would be obedient to their rulers and the laws. This was practised amongst the antient Greeks and Romans; but they never strained the oath so far as Christians do. We not only call on God as a witness, which was the utmost of their oath, but we invoke God as an avenger. When we insult the Divine Majesty by a false oath, we devote ourselves to his everlasting curse; we exclude ourselves from the salvation obtained for us by his redeeming Son; we, poor reptiles, formally, and before many witnesses, call down his vindictive justice; we totally renounce his mercy now, and in the hour of death; we deprive ourselves of every good, both in time and eternity; we render ourselves subject to his wrath, which is a consuming and unquenchable fire, burning down to the lowest hell; for all this is included in these words, *So help me God.*

The very administration of an oath to a man in power proves its inutility: for if he is not to be come at by law, then it is manifest he has abused his power, and violated the oath of government; and if his inferiors dare not call him to an account for mal-administration, how will they arraign him for perjury!

After shewing the many forms and little efficacy of oaths among the laity, and how ecclesiastics were freed from the obligation of them, the Author informs us how the clergy turned this custom of swearing, which they introduced among Christians, to their own gain and advantage. ‘Pope Boniface VIII. having ordered that all civil causes attested by oath should be heard before the spiritual court only, it was buzzed into the ears of the lower class of people by the clergy, that they should confirm all their contracts with each other by oaths; and the notaries who drew the writings were carefully instructed not to omit, in any instrument, a *nota bene* that the above contract had been confirmed upon oath. The civil power, by this means, soon found themselves without any judicial authority: for appeals from the civil courts were constantly received in the ecclesiastical; and injunctions were issued that all business or causes transacted upon oath should be cognizable only by the spiritual court, under penalty of excommunication. By these arts did the ecclesiastical power rise on the ruins of the civil; and so effectually were the mouths of princes stopped, that they durst not so much as ask, *Domine papa, quid facies?* To this is owing the multitude of ordinances concerning the validity, omission and suppression of oaths with which the canon law swarms.’

‘By these sinister practices, has *imprecation* been brought to its present enormous pitch, though the ends of it are far from being answered, and every thinking person trembles at the abuses of it. The English have a saying, *We could go further, would we but use our feet.* The necessities of life, indeed, incapacitate us for the investigating such truths as require intense application,

plication, and frequently meet with nothing but trouble for their recompence.' However, adds the generous Author, 'my duty, as a man, obliges me to contribute my small mite to the welfare of society, or at least what I think is for its welfare, though I am not ignorant, that to corrupt men, truth is as insupportable as the radiance of the sun is to weak eyes.—It is said, that by swearing, the fidelity of subjects is the better secured. But I am persuaded that good conduct in governors binds the hearts of the subjects better than any oaths.' The Author then answers the arguments for oaths drawn from the examples of Joshua, Jephtha, Ezra, &c. and says, the sentence pronounced by the word of truth, *swear not at all*, blasts the fig-leaves of far-fetched interpretations, and silences all palliatives, excuses and equivocations. Among the Jews, swearing was then got to such a pitch as to be used in common conversation for an ornament to discourse, on any trifle, and was accounted very lawful, provided they did not swear to any thing false, as that a man saw an ox or a camel fly; nor to things commonly known, as that the sabbath was the seventh day; nor to impossibilities, as that a man touched the moon with his finger; nor to criminal things, as that one would never pray: this, and the like trumpery, occurs in the Talmud. Otherwise, they say, an oath has some good in it, and the divine clemency bears with it, nay has enjoined it as a religious duty. But what says our Legislator, the Son of God? *Ye have heard that it has been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, for thou canst not make one hair white or black: but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.* Selden tells us of an English clergyman (Linacre) who, a little before his death, reading this passage, for the first time, threw away the book, with these words, "We are not Christians, or the gospel is wrong. We swear too much, or Christ forbids too much."

Mr. Herport here gives two different expositions of these words of our Saviour, and ends his observations with this quotation from St. Austin, *omnia juramenta pernicioſa, faſſa, exitioſa, nulla ſecura.* He ſays that treachery, miſtruſt, iniquity, hypocrify, envy, hatred, and revenge, have produced the monſtrous ſwarm of oaths; and the violence of tyrants, the craft and practices of eccleſiaſtics, with the insatiable avarice and ambition of both, have ſtuck at nothing to promote this odious breed, and raiſe them to a frequency and importance inconſiſtent with common reaſon, humanity, and reverence to the Deity.

‘ But

‘ But an important expression here presents itself, *reason of state*, the palladium of subtle politicians, and which, like an oath, it is necessary to set in a clear light. As both may be used to good or evil purposes, the former but too often degenerates into machiavelism, and the latter into perjury. If rulers, to compass their own ends, make use of means which frequently appear absurd, and perhaps iniquitous, the view in which they act is by them called *reason of state*; and this is often used as a cloak to cover their wrong doings in making laws, or taking measures, contrary to justice and the welfare of the public, purely for their own private ends. But in this case it were more properly termed *tyranny* than *reason of state*.—And this same *reason of state* is a powerful lenitive against all twinges of conscience, casting eternity quite out of sight, busying itself only about the present, acting authoratively, prompting to swear, and trampling on all objections deducible either from scripture, reason, or experience; and thus rulers elude giving answers to the troublesome questions of an awakened conscience.’

Our author has drawn up the form of an oath, which he thinks may be taken by Christians, without those dreadful imprecations which are the sanctions of all modern oaths; and this may be seen in the appendix to our xxxivth volume.

He then puts the question, Is an imprecatory oath allowable? This he answers by several pertinent queries upon the case.

One circumstance which appears to have promoted the excessive use of oaths is, as he observes, that they serve as a *cushion* for indolence. It is not every judge who is able, or will take the trouble, closely to examine every circumstance of the cause before him; and, he adds, changing the metaphor, this *sword* at once cuts all knots asunder, without the trouble of untying them.

Our Author afterwards proceeds to the consideration of religious oaths; and here he tells us, that in the year 489, Euphemius, patriarch of Constantinople, refused to crown the emperor Anastasius, till he had engaged in writing, and upon oath, to maintain the purity of the faith, by which was then meant the decrees of the council of Chalcedon. Anastasius, though he had the best right to the crown, could not promise himself a quiet possession of it but by complying with the patriarch, and therefore he swore what he desired. But when he found himself settled on the throne, he sent Euphemius into exile, and, notwithstanding his oath, openly sided with the sect of the Acephali. ‘ From this fountain flow all the oaths which, to this day, are taken by Christian princes at their coronation, to defend religion and the church. By religion, in those times, was meant no more than to defend the canons, which yet were much fuller of curses than blessings: for the clergy were afraid that princes might institute other forms less adapted to the dignity, doctrine,

doctrine, and lives of the ecclesiastics. The people were, for a long time, excused from any oath; but the princes were strictly bound to it, because their power was quite necessary to the churchmen for enforcing the decrees of councils, and punishing the contumacious: and therefore well has Thomas Aquinas said, *principes nil nisi brachia cleri fuisse*. In the 8th century prelates were likewise obliged to take this oath; and pope Gregory II. who, in opposition to the emperor, ordered images, relicks, &c. to be worshipped, thought fit to add to the oaths of the clergy this short, but very significant clause, *likewise fidelity and obedience to the Roman pontiff*. The popes at first met with a general opposition to this oath, except among their most implicit votaries. A Polish archbishop, even in the twelfth century, spoke vehemently against it as an unjustifiable innovation, and contrary to the canons; nay wrote to the see of Rome that this oath could neither be imposed, nor taken, with a safe conscience. But the curious manufacture of making the costly pallium having been set up at Rome, and to be had in no other part of the universe, all opposition to this oath was obliged to submit, especially as that usurping see had afterwards, by means of the *concordata*, extorted the power of collating to bishoprics in Germany, France and Spain. The protection and favour of the Roman see being now the surest way to preferment, the clergy dropped their opposition to the oath of obedience. And this oath Gregory VII. drew up with such circumspection, that in it little mention is made even of the catholic faith; but the sum of all duty is a quiet obedience to the Roman see, without troubling one's self with any thing farther. At length this servile oath came to be imposed on the laity, but it was at a time of such deplorable ignorance, that among the young people very few could say the Lord's prayer, and as few among the elder sort knew any thing more of the creed. The council of Thoulouse, in the year 1129, enacted that all males from twelve years and upwards should abjure whatever was contrary to the holy Roman church and the orthodox faith; likewise should believe, and adhere to, the catholic faith, as believed and taught by the Romish church, and, to the utmost of their power, should discourage and prosecute all heretics whatever. By this senseless oath did the poor laity bind themselves to believe what they did not understand, nor were they to examine, in order to understand. So closely was the light of the gospel hidden under the bushel of superstition, that scarcely could one single ray of it break forth amongst men.—But even our reformation has greatly contributed to the propagation of religious oaths: for the council of Trent having made a decree that all catholics should swear to the canons, and continue in faithful obedience to the see of Rome, the supporters of the Augsburg confession

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unanimously agreed that all princes, counts, barons, towns and subjects should swear, that, to the utmost of their power, they would promote the truth which they professed, and stedfastly continue in it. And thus their forms, confessions, and catechisms were introduced in the place of the popish canons, acts and decrees of councils; and established by the very same iniquitous means that the others had been. This they called, as the papists did before them, *building up the whole body in the unity of the spirit*. But the real unity of the spirit was better established by persecution and dispersions; than by any ecclesiastical constitutions, decrees, canons, &c. to which so many oaths have been added for the better consolidation of the church's political constitution. But to the true members of the church they are of no more use than a bandage for binding a sound limb to the body; and with regard to false members, they may be compared to the fastening a putrified limb to a sound body. The more the church departed from its primitive simplicity, and affected worldly grandeur, the more its constitution deviated into a political system: the priests began to hold diets or meetings dignified with the appellation of councils; they enjoined confessions of faith as nerves for connecting the church's lifeless body, and they made canons as laws; and the holy fathers accounting their stalls so many tribunals, soon got the ascendant over princes, so that they established the ecclesiastical acts as divine precepts and immutable laws, strengthening them with severe penalties, and ordering that an oath should be taken to observe them: and not only the ignorant people, but the very princes bowed their necks to receive this vile yoke. In these diets they were not unmindful of promoting their own welfare, as if in that consisted the church's prosperity. This is the very foundation of the Vatican. Under an increase of power, and the imposition of oaths, is Antichrist grown up to his present enormous bulk. But let us not deceive ourselves. The man of perdition, Antichrist, is to be found in all places. Whoever makes himself judge over his brother's conscience, forcibly obtrudes on him his own imaginations, burthens consciences with terrible oaths, for the sake of human edicts, and persecutes the true disciples, the living members of the church; such an one, whether pope or king, clergy or layman, is Antichrist. Many popes were men of parts, consideration and piety, and there have been many worthless country parsons great Antichrists in their little spheres.—

Then follows a curious account of Arius and his doctrines, the disputes of councils concerning them, and of the different acceptations of the decrees of the councils; 'all which, says he, were so many steps to the exaltation of the clergy. Whatever became of the true welfare of the church, the worldly welfare of the
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the bishops was always promoted. All the labours of so many councils centered in this one point, to fix the clergy's unlimited power, and, under the colour of religion, to lay an unsupportable yoke on the necks of the deluded people. And so far have they succeeded in this wicked work as to make a trade of religion, turning the altar and confessional into a bank, the keys of the kingdom of heaven into the keys of coffers, and the most sacred duties of religion into profitable jobs.—And these enormous abuses are likely to continue, for all ranks have sworn, on their eternal salvation, quietly to adhere to these rules, and if any one should offer to arraign them, his zeal would cost him his life.—But the reformation breaking out like the dawn amidst such Egyptian darkness, many errors became exposed and many abuses suppressed. Yet, with regard to putting a force upon conscience, much leaven was suffered to remain, to which, as the learned Bolimere observes, the canon law, being retained almost every where, not a little contributed. The political circumstances of those times, particularly the retaining the usual oath, as somewhat sacred, was another check to farther progress, such being the nature of man, that what has struck its roots deep in him, as an important truth, is, with great difficulty, allowed to be a common error, and much less to be extirpated.—The reformers have justly objected to the Popish church that it laid too great a stress on *creeds*, &c. and even compelled people to swear to adhere to them, by which they became preposterously raised to a level with the original laws, and to be a judicial sentence determining all religious controversies, according to which, and not to the gospel, every teacher must think and speak. But these artifices of the papists soon came into play amongst protestants themselves. Of the like stones with which that tower of Babel, lately demolished, was constructed, another has been built. Out of those very chains, which cost so much to break, others have been forged, but indeed on a different anvil. The *Papo-Cæsaria* was an abhorrence; and what has been done? The word is only inverted, and a *Cæsaro-Papia* hath been imposed. The invidious honour of framing laws and compulsory oaths to enforce *religion*, the nature of which is perfect freedom, has been left to sovereigns on a supposition, that, induced by this concession, they would the more zealously espouse and support a reformation. Those very motives, views, reasons, &c. which, but a little before, had been rejected as erroneous, unjustifiable and pernicious, were now imposed as just, necessary and beneficial; for Luther himself came at length to be for retaining the oath of religion. Thus men with all their endowments, however great, are always men; and perhaps never does their

weakness more betray itself than when they are for blending human policy with religion.'

Our author then proceeds to consider the mischiefs occasioned by the imposition of these forms. 'At first Melancthon's *Loci Communes*, then the Aufburg confession, its defence, Luther's two catechisms, and the Smalcand articles were to be subscribed, then the Concordance book composed by Dr. Schmiedli was likewise established as a rule indispensably to be sworn to. But some country ministers asked how this could be done with a safe Conscience, as they had previously sworn to Melancthon's *loci communes*, which, in many places, disagreed with the Concordance. Schmiedli made answer, that the assembly now absolved them (*ipso facto*) from all obligation to any former oath; and that Melancthon being under suspicion (of heresy), they must rest satisfied and swear again. A poor village parson took the liberty to reply: Conscience ought not to be laid under any restraint, but we poor people having families to maintain must take care not to be turned out of our livings. But the unreasonableness of these subscriptions and oaths farther appears, from the many reservations which the subscribers made use of in complying with them. One subscribed, in general; others only to the preamble, and to this or that article, conditionally; some with reservation to better knowledge; and others ambiguously, according to *my* approbation of the foregoing articles. All these and more exceptions are a plain demonstration of aggrieved consciences, who were for healing their wounds with these kinds of plaisters. When, at length, with great labour and most sinistrous practices, eight thousand signatures had been extorted, and they boasted that this inestimable book had been accepted by eight thousand divines (though among this number were not a few country schoolmasters and parsons of small villages) all proved ineffectual. So far were these devices from settling the concord and tranquility of the church, that all parts swarmed with lampoons, fatires, confutations, &c. Augustus Elector of Saxony, under whose wings this book had been hatched, became so ashamed of it that he signified to Schmiedli never more to shew his face in his dominions. And the king of Denmark, to whom the electress his sister had sent a copy of this celebrated book, in crimson velvet, ornamented with gold and precious stones, committed it to the flames with his own hands.

Bullinger's confession of faith was likewise received as a standard of orthodoxy in the Cantons of Switzerland; and the churches in Scotland, Hungary, Poland and France sent formal letters to be admitted into this association. But is not this running into the same error with the Romanists? and doth it not justify the idolatry of the Israelites, in worshipping the calves made

made by the high priest, lest the people should again disperse and go astray?"

At the time of the reformation, the infallibility not only of the See of Rome, but likewise of the councils and fathers was denied, and the grounds of their doctrines were examined into; and this was done according to the apostles precept, *prove all things*. Does this precept then concern only the believers of those times? Had the first reformers alone an exclusive right of enquiry? Have their followers no claim to it? Binding ourselves by oaths to maintain our established doctrines against all other opinions, is attributing to the compilers of them the same infallibility as the Romish church doth to its councils. But it is to be observed that our ancestors were not so unalterably persuaded of the truths contained in their confession as to deem it infallible, otherwise they would not have added, *If any one can, from the word of God, put us into a better way, we are under the Lord's guidance, and open to conviction*. They, according to the prophets promise, expected still better times, an increase of knowledge, a clearer light, an effusion of the gift of the Holy Ghost. They very prudently did not set up to have received *all* the gifts from that fountain of living waters which will never be dried up. Whereas, according to the constitution, which we have sworn to, a growth in knowledge is to be dreaded as the most dangerous event; for what else can be meant by so pertinaciously adhering to that constitution? The great English luminary *Locke* brings in the Count de Grammont talking in this manner, "Why would you have *me* prove every thing, and hold fast that which is good? Rather give me a list of the doctrines which you believe to be contained in that sacred book; for it seems I am obliged to believe these, whether I can find them there or not." If any one entertains scruples, and cannot bring himself to swear to all in the lump, as some particulars may appear to him not quite so evident, all he has to do is to bury his talent and remain in obscurity; while he gives way to those ready swearers, who have no other merit than laying their reason and conscience at the feet of Form and Custom, little minding what, and to whom, they swear. To have more conscience than the common standard is not allowed. Now, to a man of capacity and spirit, what can be a greater heart-breaking than to see himself rejected as an useless member of society? If this be not compulsion and force, words have lost their proper meaning!"

From these extracts, and the appendix to our 34th volume, our readers will be able to judge of the design and merits of this performance.

Indeed, as all men are subject to infirmities and mistakes, our author has, in his 124th section, we suppose, from extreme
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tendernefs for some laws of his country, made a conceffion not quite confiftent with what he has elfewhere advanced: though, perhaps the tranflator might be miftaken in this matter, as he certainly was carelefs in fome others. But, upon the whole, this is a moft valuable production.

All that we think neceffary to add here is, that when Mr. Herport heard, in his dungeon, that his book was taken notice of, and mentioned with honour, in our Review, he faid, ' fince he had fo much juftice done him in the wife and learned Britifh nation, he fhould die with pleafure.'—and he foon after expired.

Farewell, gentle fhade! Thou art no longer to be pitied, but thy perfecutors are. They are confined by the fetters of fubfcriptions and oaths, in the dungeon of guilt; whilft thou fhall enjoy, for ever, the higheft and the nobleft freedom, in the unbounded love of God and of virtue.

D..n.

Experimental Essays on the following Subjects: I. On the External Application of Antifeptics in Putrid Diseases. II. On the Dofes and Effects of Medicines. III. On Diuretics and Sudorifics.
By William Alexander, Surgeon in Edinburgh. 8vo. 3s. 6d. in Boards. Dilly. 1768.

THE first point which our ingenious Author endeavours to afcertain in his effay on the external application of anti-feptics, is to recover a whole animal, with the fkin upon it, from a ftate of putrefaction, in the fame manner that Sir John Pringle recovered the parts of animals when become putrid. Exp. 1. A dead rat, a little fœtid to the fmell, and juft beginning to putrefy, was made perfectly fweet in fix hours, by being immerfed in a decoction of the bark, heated to 100 degrees of Fahrenheit's fcale.—Exp. 2. Another rat, confiderably more putrid than the former, after remaining fixteen hours in a decoction of the bark, prepared in the fame manner, was rather lefs putrid to the fmell. A frefh decoction was then made, which in 28 hours more, entirely removed the offensive fmell.—Exp. 3. A third rat, ftill more putrid, was made perfectly fweet in fix days, by frequently changing the decoction.—Exp. 4. A dead moutfe was fweetened in four days by repeated effufions of a decoction of camomile flowers; and another by a pretty ftrong folution of camphire in lime water, in three days and an half. Both thefe were equally putrid with the rat in the third experiment, but the folution of camphire was not fo frequently changed, as the decoction of the camomile flowers.

The following is our Author's 5th experiment, in his own words:

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‘ If putrefaction be too far advanced before any attempt is made to stop it, in that case, no whole animal, nor any part of it, can ever be recovered. I allowed a rat to grow considerably more putrid than any of the former; but all the methods I could use did not seem in the least to have sweetened it; though, indeed, they retarded the progress of the putrefaction, and kept the animal pretty nearly in the same state in which it was at the beginning of the experiments. But there is a state of putrefaction, a few degrees beyond this, which it is impossible even to retard, and where no methods can save the texture of the parts from running into, almost, immediate dissolution. This should teach every one always to call in proper assistance, as soon as possible, in putrid distempers; for, in their first stage, they will, perhaps, easily yield to judicious remedies; in their second, the case is at best but doubtful; and in the last, the patient is always irrecoverably lost.’

Exp. 6. A rabbit just killed was put into a strong solution of nitre, heated to 96 degrees; and in such manner that half the rabbit was kept above the surface, and the other half was covered with the solution, for twelve hours. The rabbit was then skinned, and two drachms of the flesh cut from each part, were put into separate gallypots, with two ounces of pure water, in 96 degrees of heat: after 24 hours, the piece which had not been covered with the solution began to putrefy; but the other piece, not till six hours after, and the putrefaction even then advanced much slower.

Exp. 7. A living rabbit was put into a solution of nitre, the head being kept above the surface; it was then killed and skinned: another rabbit of the same size was likewise killed and skinned. They both began to putrefy at the same time, but the process advanced much slower in the former than in the latter. The serum of the blood, according to our Author, was so strongly impregnated with the nitre, that a piece of paper steeped in it, then dried by the fire and exposed to the flame of a candle, caught fire, sparkled, and emitted a bright flame like nitre.—Is our Author quite clear that the serum was so loaded with nitre as to exhibit these appearances?

Exp. 8. Our Author proposes to excite a putrid fever by inserting into a small wound in the thigh of a living rabbit, some highly putrid matter.—After several ineffectual trials, he finds that same Nature is too much upon her guard to be *surprised* in this manner.

The 9th Experiment, is to ascertain the quantity of nitre taken into the blood, when the solution is of a given strength, of a given heat, and applied to a given surface, for a given time. Our Author's body, it is concluded, would have absorbed five ounces and five drachms of nitre in fifteen minutes.

Exp. 10. Shows that a considerable proportion of the nitre is dissipated, during the evaporation of the water in which it has been dissolved.

Exp. 11. A solution of nitre-in water, was used as a pediluvium for fifteen minutes. About ten minutes after, there was a plentiful discharge of urine: pieces of paper dipped in this, dried and exposed to a flame, showed that they were highly impregnated with nitre.—Nitre, he says, does not act as a diuretic so expeditiously and powerfully, when taken into the stomach, as when thus communicated through the surface.

Exp. 12. A strong decoction of the bark used as a pediluvium, enters the course of the circulation expeditiously, and is antiseptic. One drachm of mutton put into the urine which was evacuated after the pediluvium, kept sweet much longer than in the urine which was passed before.

Exp. 13. A tertian ague was cured by the use of a strong decoction of the bark, as a pediluvium.

Mr. Alexander next proceeds to make some observations on the putrefactive process, as well in the living as in the dead subject: and thus concludes the essay:

‘As I think I have made it appear, says he, by what has been said above, that the degree of heat requisite to make an antiseptic bath penetrate the skin, cannot possibly do any harm in a putrid disease; and as I have plainly proved that dissoluble antiseptic salts, and even the particles of antiseptic vegetables in a decoction, do penetrate the human skin in pretty large quantities; I shall now conclude the present essay, with a view of the uses that may be made of this discovery.

‘In the first place, it appears to me, that it would be an excellent means of preserving the body from an epidemic pestilential contagion; as also from the particular contagion of a jail, or any other confined place; as the body, by two or three times bathing, might be so well stored with antiseptic particles, as to enable it to expel or destroy any septic ones that might find entrance, either by the lungs or otherwise.

‘Secondly, Bathing in antiseptics, as above recommended, and receiving the steams arising from them into the lungs, would certainly prove very powerful auxiliaries to their internal use; and by the conjoined force of these methods taken together, perhaps the progress of a disease might be stopped, which would prove too powerful for any one of them alone.

‘Thirdly, It affords at least a probability of sometimes saving a patient from the jaws of death, when internal remedies have failed, or when they cannot be retained in the stomach or intestines, in consequence of which no benefit can be expected from them.

‘Fourthly, It points out an easy and safe method of curing the agues of children, who are too young to take so disagreeable a medicine as the bark, or even of adults who have a natural antipathy to it; of whom there are not a few to be met with, though there are still more who have acquired an aversion to it, and would submit almost to any other method, however troublesome, rather than be obliged to swallow it.

‘These, I think, are the principal cases, in which the external application of antiseptics will take place. The advantages which they have, when so applied, over the internal method, I have already hinted

at:

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at: they are, *first*, A much greater quantity of the antiseptic can be conveyed into the blood in this way, than when it is taken into the stomach. *Secondly*, Here they enter more immediately into the blood, than when obliged to go through the tedious course of chylication and sanguification. *Thirdly*, The particles of an antiseptic which enter into the blood in this way, are much less altered from their original nature, than those which enter into it after they have undergone the action of the stomach, of chylication and sanguification. And, *lastly*, No case or condition of the patient can prevent us from making this application; whereas several accidents may put it intirely out of our power to avail ourselves of the other.

‘ But neither from these very great advantages attending the use of antiseptics externally applied, nor indeed from any thing that I have said in this essay, would I be understood to mean, that the internal use of such medicines ought to be totally neglected. When nature is attacked by so potent an enemy as putrefaction, all the auxiliaries that can be brought to her assistance will be necessary; and therefore I would recommend both these methods joined together, not only at the beginning of the attack, but even when a person has been in an infected place, with this caution only, *always to let the primæ viæ be first cleansed*.

‘ In the greatest part of the first of these experiments, I dissolved nitre along with the bark. My reason was, because at that time I knew nitre to be a strong antiseptic, and was sure that it penetrated the skin; but was not then certain whether the bark would do so, as I had not made the experiments necessary to determine it. I am still, however, of opinion that method may be useful, as those antiseptics may assist the operation of each other, and so be rendered more powerful.’

ESSAY II. *On the doses and effects of medicines.*

The first subject of our Author's experimental inquiry is CASTOR.—This has long been esteemed as a very powerful antispasmodic and cordial. From the experiments here made, castor does not appear to have had the least effect upon either the pulse or the heat of the human body, though taken in substance to the quantity of two drachms.—As to the antispasmodic virtues of castor, Mr. Alexander says,

‘ I shall conclude this remark by observing, that castor has been much esteemed for its virtues as an antispasmodic. The experiments I made with it gave me no opportunity of determining this; but, from the most accurate observations I have been able to make, and from the accounts I have received from others, no benefit has ever perceptibly arisen from the use of it in spasmodic cases.’

2. SAFFRON. This our Author took in the dose of four scruples, without encreasing either the heat of the body or the number of the pulse; there was no tinge in the urine, or indeed any sensible effect.

3. NITRE. Before our Author proceeds to the subject in question, he makes a number of observations on the degree of heat of the same fluid, as exposed to, or excluded from, the open air; and draws the following corollary, that, ‘ *a given quantity*

quantity of any fluid, excluded from all communication with the external air, soon becomes warmer than any other given quantity of the same fluid, left exposed to it.—The difference never exceeded two degrees on Fahrenheit's thermometer.

From the experiments on nitre, it appears; that nitre dissolved in water, and taken immediately into the stomach, quickly reduces the number of the pulse, six, eight, or ten strokes in a minute; and that the pulse returns to its former state in eight or ten minutes: that nitre thus taken is more powerful, than when it is allowed to stand some time after the solution: This we apprehend is to be attributed to the increased degree of cold which is communicated to the water during the solution of the nitre; for cold water itself drank freely, will reduce the pulse four, five, or even more pulsations in a minute.—Our Author could take an ounce and an half of nitre in 24 hours with little or no inconvenience, when dissolved in three pounds of water, and allowed to stand for some time after the solution. The same quantity divided into eight equal parts, and each part dissolved immediately before it was taken, could not be managed.

As I had been able to take an ounce and a half of nitre with very little inconvenience when it had been long dissolved, I resolved to make one more effort to try if I could manage the same quantity, when every dose was taken immediately after being dissolved. I therefore prepared eight powders of a dram and a half each, with a design to take one of them every ninety minutes, as in the last experiment: the second dose gave me a chilliness at my stomach; the third gave me some of the above-mentioned pains; and the fourth increased them to such a violent degree, that I was obliged to desist from taking any more.

The effects of nitre in increasing or diminishing the heat of the body are not ascertained.

As the rising and falling of the mercury in all the subsequent trials was extremely irregular, I shall leave out of my narrative of the following experiments, the observations I made on it, and lay it down as a postulatam, that *whatever power nitre may have of cooling the body, it does not exert it in any perceptible manner on its external parts.*

4. CAMPHIRE. Nothing conclusive can be drawn from the experiments on this subject. Mr. Alexander only made two experiments on himself; in the latter of which he took two scruples of camphire; this dose produced a number of very disagreeable symptoms; giddiness, confused ideas, convulsions, and even a temporary mania.

These four articles, castor, saffron, nitre, and camphire, are all the subjects on which Mr. Alexander has made any experiments; and we have thus given our Readers the substance of his *Essay on the doses and effects of medicines*.—A little essay indeed! and very inadequate to our expectations.

ESSAY III. On diuretics and sudorifics.

Mr. Alexander made a number of experiments to ascertain the different effects of different diuretics, and from these he has drawn out the two following tables :

' *A Table of the different Quantities of Urine always discharged in an Equal Time, viz. from Nine o'Clock in the Morning till Two o'Clock in the Afternoon, when an Equal Quantity of the same Liquid was drank, but with different Diuretics, in different Quantities, dissolved in it.*

	3	3	2
By ℞ i ʒ vii β simple infusion of Bohea tea, standard	15	4	
By do. with ʒ ij of salt of tartar — — —	22	7	2
By do. with ʒ ij of sal nitre — — —	22		
By do. with 4 drops of oil of juniper — — —	20	3	
By do. with ʒ i of salt of wormwood — — —	19	7	1½
By do. with ʒ ij of Castile soap — — —	19	1	1
By do. with a tea-spoonful of spt. nitr. dulc. — — —	17	6	1½
By do. with 15 drops of tinct. cantharid. — — —	16	4	
By do. with ʒ ij of sal polychrest. — — —	16	3	
By do. with ʒ β of uva ursi — — —	16	1	½
By do. with ʒ i of magnesia alba — — —	15	5	
By do. with ʒ ij of cream tart. — — —	10	2	½

' *A Table of the different Quantities of Urine evacuated in the same Space of Time, after drinking the same Quantity of different Liquors.*

	3	3	2
By ℞ i ʒ vii ℥ of weak punch with acid — — —	21	2	0
By ditto of new cow whey — — —	18	6	0
By ditto of decoct. diuret. pharm. Edin. — — —	17	5	0
By ditto of London porter — — —	16	7	0
By ditto of decoct. bardan. pharm. Edin. — — —	14	7	0
By ditto of warm water-gruel — — —	14	6	2
By ditto of small beer — — —	13	7	1
By ditto of warm new milk — — —	11	7	0

Our Author candidly acknowledges the difficulty of determining these points with any sufficient degree of accuracy; and further makes this just remark, that by warmth and exercise a diuretic may be converted into a sudorific.

' Boerhaave,' says, he, 'and a few more writers on the *materia medica*, have mentioned, that the fixed neutral salts, and other diuretics, may be managed so as to prove sudorifics. Few, however, have attended to this hint; and pharmaceutical writers still continue to divide them into two distinct classes; which is certainly superfluous, as they both operate exactly in the same manner. For the *sp. mindereri*, one of the most powerful sudorifics, evacuates very plentifully by urine, and does not

not in the least provoke sweat, if instead of giving it with warm liquids, and covering the body in the usual manner, it be given with cold liquids, and the person who takes it kept in a cool place; and, on the other hand, the salt of tartar and nitre, though among the most powerful diuretics, when taken with large quantities of warm liquids, if the body be well covered, prove excellent sudorifics, and do not increase the quantity of urine; so that from these facts, which are the result of repeated experiments, I think it seems plain, that the nature of diuretics and sudorifics is exactly the same; and that their constant manner of operating, is always to increase the fluid secretions, without having any power or propensity of directing them to this or that excretory: which power seems to depend intirely on the warm or cold liquors that are used, and the regimen that is observed during their operation.

SUDORIFICS. From our Author's experiments and observations on this subject, the following conclusions may be drawn:—That profuse sweating is more destructive to the natural heat and strength in some cases than even pretty large bleeding: that a patient whose heat, at the beginning of a sweat, shall be sufficient to raise the mercury in the thermometer to 108 or 110, after the sweating has continued for six or seven hours, shall not be sufficient to raise it to the natural degree of blood-warm: that after a large and long-continued sweat, the pulse becomes quick, weak, and tremulous; and in these cases therefore highly prejudicial: that the evacuation by bleeding and sweating are so very similar in their effects, that wherever the former is improper, the latter must be managed with great caution: and that therefore during a sweat, the strength of the pulse is to be attended to, and when necessary it must be kept up by broths, wine-whey, or even pure wine; the quality of the liquor depending upon the state of the pulse.

Our Author concludes, that there is a certain point of heat, which is absolutely necessary to produce this evacuation, and that the further the heat of the patient is raised above or reduced below this point, the further he is removed from any possibility of sweating: that with respect to this, however, there is a latitude in different constitutions, and even in the same constitution at different times: where the constitutional heat of health is 98 or 100, by raising it to 106 or 108, and at the same time diluting plentifully, a sweat will ensue: when by any disease, the heat is as high as 110 or 112, which is very rare, then all attempts to procure sweat by raising it higher, will be ineffectual; and the only probability of succeeding, is to reduce the degree of heat: hence, when the degree of heat is above the sweating-point, cold water drank freely, or cooling medicines administered in cold water, will the most effectually produce a sweat.

‘Whenever a person,’ says Mr. Alexander, ‘has a strong, full, and frequent pulse, attended with great thirst, a parched dry tongue, and a violent sensation of heat, cooling medicines seem plainly to be indicated

cated by nature ; and, pursuant to her indications, physicians have, time immemorial, been accustomed in these cases to prescribe them. But, which is amazing, even when the strongest coolers have been indicated, and even when they have taken the greatest pains to select them, they have always given them in a warm vehicle ; so inconsistent is the practice of physic often with itself, and in this case, I think I may add, so irreconcilable to reason and sense ! The patient himself may often feel a very great heat and thirst, his tongue may be parched and dry, and yet the heat may be below the standard of health ; therefore the proper exhibition of coolers requires caution and judgment, as in this case they would certainly do hurt. But when along with these symptoms there is a strong, frequent pulse ; when the mercury in a thermometer applied to the surface of the body, arises very considerably above the degree of blood-warm ; I would then venture not only on the use of cold water alone, but also on giving the strongest coolers along with it : I think I should only follow what nature pointed out to me, in so doing.

Our Author very justly condemns the practice of attempting to force a sweat by heat or strong cordials. The following is the 8th experiment :

I prepared three of the following boluses : *R. Pul. Serp. Virgin. ʒi. Sal. Volat. Corn. Cerv. gr. vi. Syr. Zinzib. q. s. ut f. Bol.* The first of these I took immediately after I went to bed at night, and at the same time applied the thermometer to my stomach. In twenty minutes after, I took another, and, after the same space, the third ; so that the whole were taken in forty minutes. From the beginning of this experiment, I had loaded myself with a large quantity of bed-cloaths. I felt little effect from the first bolus. Some time after I had taken the second, I began to grow pretty warm, and had a considerable degree of thirst ; and, not long after I had taken the third, this heat and thirst became almost intolerable. On examining the thermometer, I found the mercury, however, was only risen to 108, which is two degrees below the heat of a fever ; and my pulse only beat 84 times in a minute. When two hours from the taking the first bolus had elapsed, I found the mercury (which I still kept at my stomach) had risen to 112, and my pulse to about 91. My skin was now become excessively parched, dry, and hot, and felt hard to the touch ; and my thirst was increased so much, that I had no longer patience to bear it. I had by my bedside two pounds of tepid water-gruel in a tea-pot, of which I took a pretty large draught, and laid myself down again, expecting a sweat would soon appear : but I was disappointed ; for, after I had waited half an hour, I was still as hot and restless as before. I then took another draught of the gruel, and waited some time after, hoping a sweat would appear, though it did not. The mercury was now risen to 113 degrees, and my pulse to about 97. I now took the last draught of my two pounds of gruel, laid myself down again, and in about half an hour after found my skin softer to the touch, with a small and almost imperceptible degree of moisture upon it. I expected this would increase to a sweat ; but finding it did not, my patience was exhausted, and I called for another bowl of the water-gruel, of which I took several large draughts ; after which the sweat soon came out plentifully, the thirst and heat diminished apace, and I soon went to sleep. I rested tolerably

tolerably well all night, but the next morning had a dry tongue, some thirst, and a little quickness in my pulse, which all went off after I had drunk a great quantity of tea to breakfast.

Wherever the heat is below the sweating point, wine- whey, diluting liquors, &c. must be given: and at any time a sweat may be raised by applying a blanket wrung out of hot water to the legs and thighs; the sweat thus excited, cannot be kept up without drinking freely; and indeed this is necessary during every sweat, the quality of the liquid being adapted to the strength of the patient, and the state of the pulse.

We shall conclude this subject with Mr. Alexander's collaries.

COROLLARY 1. When the velocity of the blood is too great, and its momentum too little in proportion, sweating will generally increase the velocity, and diminish the momentum.

COROLLARY 2. When the velocity of the blood is too little, and its momentum too great in proportion, sweating will generally diminish the velocity, and increase the momentum.

COROLLARY 3. When the velocity and momentum of the blood are both too great, sweating will weaken both; but if it is continued long enough to exhaust the natural strength, it will then again increase the velocity, but not the momentum.

From these collaries we may form a sort of general plan when sweating is useful, and when not. Laying it down, therefore, as a postulatam, that the strength of nature depends more upon the momentum than upon the velocity of the blood, whenever we find a sweat increasing its velocity, and diminishing its momentum, we are sure that it is weakening the patient, and therefore must endeavour to stop it. Again, when we find a sweat increasing the momentum, and diminishing the velocity, of the blood, we may be sure that it is then emptying the over-loaded vessels, or opening some obstructions, and, in one of these ways, adding to the natural strength. Farther, when we find a sweat diminishing the velocity and momentum of the blood, when they are both too great, we have reason to believe it is then carrying off some morbid matter, which was the cause of this augmentation; and may therefore go on with the sweat almost as long as we find the momentum and velocity diminish in an equal proportion to each other: for we may be assured that, while they do this, nature is never weak, as very few, if any, instances ever happen, where great weakness is not attended with a very quick pulse.

D.

An Epistle to James Boswell, Esq; occasioned by his having transmitted the Writings of Dr. Samuel Johnson to Pascal Paoli, General of the Corsicans. By W. K. Esq; 8vo, 1 s. 6d. Fletcher.

MR. K. here pushes in between two intimate friends, and, armed with his tremendous Tomahawk, which he boldly brandishes to right and left, he cuts and flatters away, now at Mr. Boswell, then at Mr. Johnson; and hacks and hews them both, at an unmerciful rate,

Ill-fated

Ill-fated Johnson! who by an unhappy comment on SHAKESPEARE didst first provoke this angry assailant!

Luckless Boswell! who by thy unfortunate encomiums on JOHNSON, hast drawn on thyself the vengeance of HIS ruthless antagonist!

O! for the swan-winged pen of an Homer, or the Mantuan bard, that we might, with powers equal to the arduous theme, rehearse the daring deeds

“Of that fam’d ———”

But it is not to be had.—A common goose-quill from the stationer’s in Fleet-street is all we can obtain; and so, here then we come, soule again, down to the humble, usual, style of

‘*Our Author begins his Epistle*’ (Vid. all the Reviews) with professing, that having acquired a friendship for the brave Corsicans, from the perusal of Mr. B.’s account of their manners and principles, he could not fail of being greatly affected by the mistake into which Mr. B.’s zeal for the welfare of that heroic people, and the honour of their general, had hurried him.

‘You have been pleased, says he, to assure the world, that the Corsicans are arrived at that “period in the progress of society in which mankind appear to the greatest advantage;” that “they are bold, active, steady, ardent in the love of liberty and their native country;” that “their manners are simple, their social affections warm;” and that “they are generous, hospitable, and religious.”—‘Of their illustrious chief you give us also an idea worthy the leader of such a nation; a nation composed of men of “sense, honour, and abilities.’

‘Little did I imagine, continues Mr. K. that a people so circumstanced, under the conduct of a chief so amiable and so enlightened, could stand in need of either the moral or political reveries of speculative theorists of other nations. Yet are you farther pleased to inform us that, diverted with the scanty library* of the Corsican general, you sent him some English books in favour of *Liberty*, with some of our *best books of Morality*; particularly the works of Mr. SAM. JOHNSON: whose name you revere, of whose sapience you are always mindful, and who you magnificently style a majestic teacher of moral and religious wisdom!—Would to God, Sir, you had left the general’s library as bare as you found it; or that you had timely considered the nature and tendency of the *fatal* gift you were going to make him!’

Mr. K. allows it natural to suppose, from Mr. B.’s superlative regard for the two celebrated personages just mentioned, that he intended his literary present should be as useful to the

* See Review for July, p. 49.

one, as honourable to the other; that he doubtless conceived the writings of our English philosopher would serve either to confirm or inform the mind of the Corsican patriot; and by that means to edify the minds, and improve the morals, of the whole Corsican nation.

But, he adds,—‘Had the principles of both been the same, indeed, those of Paoli might be confirmed by a knowledge of their coincidence; presuming always on that chief’s implicit acceptance of the exalted character you gave him of Dr. Johnson; nay, were they different without being essentially so, Paoli might possibly submit to be corrected by the more accurate judgment of a man whose comprehensive and vigorous understanding, you could have assured him, [see *Tour to Corsica*, p. 330] has by long observation, attained to a perfect knowledge of human nature. But if, as it really happens, they should be found totally incompatible; if neither Paoli nor his Corsicans can possibly adopt the sentiments of Dr. J. without entirely divesting themselves of their own, they would, by so doing, make the most perilous exchange imaginable. It is impossible to conceive how eventually fatal your well-intended gift may prove to that now happy country: for happy will I call a people such as you have described the Corsicans; a people possessed of every patriotic and domestic virtue, and glorying in the fairest prospect of political happiness, &c. Vid. *Tour*, p. 330.—The inhabitants of more polished and luxurious countries may pique themselves on their enjoyment of a greater share of such happiness; but their vanity deceives them: and I say, on your own authority, safely venture to pronounce the Corsicans the happiest nation in the world. In which case, I dread to think what may be the consequence of a total perversion of their present system of morals.—Better, far better, might it have been for them, as a nation, that they had risked the contagion of a corporal plague, by the importation of a bale of cotton from Aleppo, than to catch the infection of a sentimental pestilence by that of a bale of books from London.’

But to wave declamation, and prove that his fears are not groundless, our Author enters on a display of the moral characters and sentiments of Paoli and Mr. Johnson; by which he intends to shew the striking difference between these two celebrated personages. In this contrasted view, the Corsican hero (whose picture is drawn with Mr. Boswell’s pencil) has greatly the advantage indeed! while the English philosopher is placed in the most unfavourable light that can possibly be imagined; although Mr. K. professes to speak of him only as he has spoken of himself, and of the rest of mankind: and this he endeavours to evince, by extracts from, and references to, Mr. Johnson’s writings, especially the 89th N°. of the *Idler*, in which he happens

happens to think very differently from Mr. K. in his reflections on human nature, religion, superstition, &c. We will not enter on any inquiry into the justice of our Author's very shocking representation of Mr. Johnson's character and principles, as a moral philosopher; but shall refer the curious and intelligent Reader to his own decisions, after an attentive perusal of the pamphlet at large: we will, however, transcribe one reflection that he has drawn, without scruple or hesitation, from his own very disputable premises. He assures Mr. Boswell, that if the Corsican chief be such a man as he is described to be, in Mr. B.'s book, he [Mr. K.] has 'not the least doubt that on reading the 89th N^o. of the Idler, Paoli will commit the moral works of Dr. Samuel Johnson to the flames, and issue an immediate *prohibition against* their ever being imported again into Corsica.' But, adds he, 'as it may happen with him, as it has happened with you, that through a prepossession in their favour, he may diffuse such writings before he gave them a critical reading; I own I tremble for the poor Corsicans, when I think what is like to become of their present simplicity of manners, their warmth of social affection, their attachment to their kindred, their generosity, their hospitality, their religion! for what is the moral tendency of such writings, but to render them deceitful, unsocial, undutiful, ungenerous, inhospitable, and irreligious?'

Mr. K. closes this epistle with some remarks on the *political* tendency of Mr. B.'s gift to Paoli; and, arguing from the maxim laid down by the latter, that 'virtuous sentiments and habits are beyond philosophical reasonings, which are not so strong, and are continually varying;' he concludes, that it was very wrong thus to tempt a brave people to exchange the substance for the shadow.

In a postscript to his letter, our Author passes a few strictures on Mr. B. as an author; takes notice of his *Scotticisms*, and of his condescending to copy those trivial singularities in orthography which, says he, 'not the authority of a voluminous dictionary in folio can recommend to one polite or elegant writer.' See our last Review, p. 149.

Mr. K. then proceeds to animadvert on what the author of the Tour to Corsica has said in palliation of private assassinations, according to the Corsican mode, and that of the Italians in general; and on his tacit approbation of the trial of criminals by torture. He likewise controverts Mr. B.'s notion of liberty, but this is a subject on which the subtle writer, the wisely lawyer, or quibbling schoolman, may spin definitions, and weave and interweave nice and *artful* distinctions for ever:—the **HONEST, GENEROUS FEELINGS** of the brave Corsicans are worth a thousand of them!

Thus

Thus far Mr. K. appears to have been serious ; but he concludes his pamphlet with a whimsical parallel between Signor Paoli and our famous Mr. Wilkes ; which, he tells us, he has drawn *after* the manner of Plutarch : not pretending that it is written *in* the manner of that great master. Of this jocular tail-piece, however, we shall take no farther notice ; but refer the curious reader to the work itself, if he is desirous of knowing in what respects the parliamentary deputy for Middlesex can possibly be compared to the illustrious general of the Corsicans.

The Miscellaneous Works of J. J. Rousseau. 12mo. 5 Vols.

15s. Becket and de Hondt. 1767.

THE brilliancy of Mr. Rousseau's genius, the eloquence of his writings, the paradoxical turn of his opinions, the singularity of his character, and the variety of his adventures, are so well known in almost every nation of Europe, and particularly in our own country, that it is unnecessary to enlarge upon them. The avidity with which his two capital works, the *New Eloisa* and *Emilius*, have been received by the public, the different judgments that have been passed upon them, and the persecutions to which the last of them, especially, has exposed him, are equally well known. There are some, likewise, of his smaller productions, which are as curious, and have excited nearly as much attention, as his larger performances. A collection, therefore, of his miscellaneous pieces, cannot avoid being acceptable to many of our Readers ; and a translation of the present authentic* collection will be the more acceptable, as it seems to come from the same ingenious hand which translated the *Eloisa*, and the *Emilius*, with so much elegance and spirit.

The publication before us opens with Mr. Rousseau's famous discussion of the prize-question of the academy at Dijon, "Whether the restoration of the arts and sciences hath contributed most to the purity or corruption of manners?" This work, which first diffused his reputation through Europe, has been mentioned in two former volumes of our Review ; but there are here added three other pieces on the same subject. These pieces are written in answer to the objections that were made against the foregoing discourse, and they contain a number of additional considerations, to prove the bad effects that have arisen from cultivating the arts and sciences. However little disposed we may be to adopt the Author's general proposition,

* This collection was made in Holland, with the Author's approbation.

we cannot help thinking that he has advanced several important and affecting truths, which are well calculated to humble our literary pride: nor would it be an easy task thoroughly to invalidate all the arguments he has produced in support of his opinions. It should also be remembered, that Mr. Rousseau is not such a Drawcanfir, as to contend for exploding the arts and sciences, in the present state of Europe. Though he asserts that the introduction of them hath been the causes of much evil, he nevertheless believes that, now they are introduced, they ought to be prosecuted and encouraged, to soften and to mitigate the ill consequences of that corruption they have occasioned.

† Let us stop a moment, says he, lest any should hastily infer, that we ought at present to burn all our libraries, and destroy our academies and universities. In doing this, Europe would only be plunged again into a state of barbarism, without any amendment of its morals. It is with sorrow I am going to declare a great and fatal truth. There is but one step from knowledge to ignorance, and various nations have taken it alternately from one to the other; but it hath never been known, that a people once corrupted ever were restored to virtue. It were to no purpose to remove the aliments of vanity, idleness, and luxury; in vain should we reduce mankind to their primitive equality, the preserver of innocence, and source of every virtue. When their hearts are once vitiated, they will always remain so; nor is there any remedy, unless it be some great revolution, almost as much to be dreaded as the evil it might cure; an event which it is blameable to hope for, and impossible to foresee.

‘ Let us leave the arts and sciences, therefore, to soften, as much as may be, the ferocity of men whom they have corrupted; let us make a prudent use of them, by way of diverting and amusing the passions. Let us give some subsistence to these tygers, that they devour not our offspring. The learning of the wicked is still less to be feared than their brutal stupidity; it renders them at least more circumspect about what evil they commit, from a foresight of that which may thence happen to themselves.

‘ I have praised the academies with their illustrious founders, and am ready to repeat their praises. When the evil is incurable, a physician should apply palliatives, and adapt his remedies less to the condition than to the constitution of his patients.

‘ It is the province of prudent legislators to imitate this conduct; and as they cannot appropriate to a disordered people the most excellent system of policy, let them, like Solon, adopt the best they are able to bear.——’

‘ Sovereign princes should at all times cultivate the arts and sciences, for their own interest. In the present state of things, they should encourage them, also, for the interest of their subjects.

jects. If there were any sovereigns in Europe, of so confined a capacity, as to think and act otherwise, their subjects would become poor and ignorant, without being less vicious than other nations.

The pieces on the effects of cultivating the arts and sciences, are succeeded by the Dissertation on the Origin and Foundation of the Inequality of Mankind, which hath formerly been reviewed; and, therefore, we proceed to the second volume, where the first thing we meet with is a discourse on political oeconomy. This is an admirable performance, containing the soundest and most liberal sentiments of policy and government; and it might be read, with great advantage, by statesmen, if we could, without exposing ourselves to ridicule, make the supposition that modern statesmen have any views beyond their own power and private interest. How strenuous an advocate Mr. Rousseau is for the love of one's country, will appear from the following beautiful reflections:

‘It is certain that the most miraculous efforts of virtue have taken rise from patriotism. This agreeable and lively sentiment, which gives to the force of self love all the beauty of virtue, gives it also an energy, which, without making it unnatural, renders it the most heroic of all passions. It is this which hath produced so many immortal actions, the glory of which dazzles our weak eyes: it is this which hath produced so many great men, whose antiquated virtues have passed for mere fables, ever since patriotism hath been turned into derision. Not that this is a matter of surprize: the transports of susceptible hearts appear, in like manner, altogether chimerical to those who have not, or cannot, experience them; and the love of one's country, an hundred times more lively and delightful than a passion for a mistress, cannot be conceived by those who have never felt it. But it is easy to remark in every heart that is warmed by it, in all the actions it inspires, a more glowing, more sublime ardour, than attends the purest virtue when separated from this passion. Let us oppose Socrates even to Cato; the one was the greater philosopher, the other, more of the citizen. Athens was already ruined in the time of Socrates, and he had no other country than the universe. Cato had the cause of his country ever at heart; he lived only for its welfare, and could not survive its destruction. The virtue of Socrates was that of the wisest of men; but Cato, compared with Cæsar and Pompey, seems to be a god contending with mere mortals. Socrates instructed a few individuals, opposed the sophists, and died a martyr to truth: but Cato defended his country, its liberty and laws, against the conquerors of the world, and at length resigned his breath, when he no longer had a country to serve. A worthy pupil of Socrates would be the most virtuous of his contemporaries; but a worthy follower of Cato would be one of the greatest. The virtue of
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the former would constitute his happiness; the latter would seek his happiness in that of the whole society. We should be instructed by one, and directed by the other; and this alone is sufficient to determine the preference between them: for there never were a people made philosophers, but it is not impossible to make a people happy.'

We are next presented with a letter on French musick, which our author treats with great severity, and with perfect knowledge of his subject. The first and the last paragraphs may be sufficient to exhibit the intention and spirit with which the letter is written.

'You must remember, Sir, the story of the Silesian infant, spoken of by Mr. de Fontenelle, who was born, it was said, with a golden tooth in its head. The literati of Germany were all immediately employed in learned dissertations, to explain how a child might be born with a golden tooth. The last thing they thought of was to enquire into the truth of the fact; which having done, it appeared that the tooth was not gold. To prevent our falling into the same error, it may not be amiss, before we speak of the excellence of the French musick, to be assured of the reality of its existence; and to examine first, not whether it be of gold or not, but whether there be really any at all.'

Having made this enquiry, Mr. Rousseau says, 'I conceive I have now fully shewn that there is neither measure nor melody in the French musick, because the language is not susceptible of it; that French singing is only a continual squawling, intolerable to any unprejudiced ear; that its harmony is dull, inexpressive, and puerile; that the French airs are no airs; and that their recitative is in fact no recitative. Hence, I conclude, that the French nation have no musick, nor can have any; or that, if they have, it will be so much the worse for them.'

This is followed by *Narcissus, or the Self-Admirer*, a comedy of one act, accompanied with a large preface, in further vindication of our author's sentiments on the bad effects which have arisen from the cultivation of the arts and sciences. The *Narcissus* was written by Mr. Rousseau when he was but eighteen years of age, and was represented in 1752, at Paris, where it was condemned; a circumstance by no means surprizing.

Passing over the *Village Conjuror*, which is well known in this country, and some strictures upon the freedom of entry at the French opera, which was given to Mr. Rousseau, then taken from him, and afterwards offered him again, we come to an excellent letter, in defence of the divine providence, addressed to Voltaire, and occasioned by his poem on the earthquake at Lisbon. Among other valuable thoughts, having occasion to speak upon toleration, our author has the following reflections, which cannot fail of pleasing all our readers who are of a liberal turn of mind:

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‘ I am incensed as well as you, that every man’s faith should not be left at perfect liberty ; and that man should dare to lay a restraint on conscience, which it is impossible for him to penetrate ; as if it depended on ourselves to believe or not to believe respecting things incapable of demonstration, or as if reason could ever be subjected to authority. Have the kings of this world any inspection into the next ? And have they a right to torture their subjects here below, in order to force them into Paradise ? No. Every human government is limited by its nature to civil obligations ; and, whatever that sophist Hobbes may say about the matter, if a man discharges his duty toward the state, he owes no account to any one, in what manner he serves God. I know not if that just Being will not one day punish every instance of tyranny exercised in his name ; at least, I am very sure, he will never justify them, nor refuse eternal happiness to any sincere and virtuous believer. Can I doubt, without offending his goodness, and even his justice, that an upright heart will be excused an involuntary error, or that irreproachable morals are not more estimable than a thousand whimsical modes of worship prescribed by authority, and rejected by reason ? I will go farther ; if it were in my power to chuse, to purchase good works at the expence of faith, and to make up for my supposed infidelity, I should not hesitate a moment ; but had rather have to say to the Deity ; “ I have done, without thinking of you, the good which is agreeable to you ; my heart hath been inclined to your will without knowing it ; ” than to have to say to him, as I must one day do, “ Alas, I love and yet have never ceased to offend you ; I have known your will, and yet have done nothing conformable to it.”

The general design of this letter will be evident from the conclusion. ‘ I have suffered too much in this life not to expect another. Not all the subtilties of metaphysics can make me doubt a moment of the immortality of the soul, and of a beneficent providence. I feel it, I believe it, I desire it, I hope it, and will defend it to my last breath : and this, of all the disputes in which I have been engaged, is the only one in which my own interest will not be forgotten.’

The remainder of the second volume contains an ingenious essay on theatrical imitation, composed from the dialogues of Plato, several letters relative to Rousseau’s disputes, and a poem, called *Silvia’s Walk*.

The third volume is entirely taken up with the admirable letter to Mr. D’Alembert, on the project of establishing a play-house in Geneva ; and with the answer to the mandate of the academy of Paris ; of both which performances an account has been given in former Reviews.

REV. Sept. 1768.

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The fourth volume contains Mr. Rousseau's letters from the mountains, which have excited much greater attention abroad than in this country, and were occasioned by the persecution that was raised against him at Geneva, and by the part which many of the citizens took in his favour. It is well known that the treatment he met with from the magistrates of that little republic, was the source of the quarrels and disturbances which lately harassed it in such a manner that it was almost brought to the brink of destruction. In the first part of these letters, our author endeavours to vindicate himself on the subject of religion; but his vindication is accompanied with the farther advancement of paradoxical opinions, especially with regard to miracles, which he contends were not made use of by our Saviour as testimonies to the truth of his doctrine. So far as miracles are concerned, Mr. Rousseau hath, we believe, been sufficiently answered; but in other respects he has undoubtedly the advantage over his adversaries; particularly, in proving that he ought not to have been persecuted, or his works proscribed, on account of what he wrote concerning religious matters.

The second part treats on the state of the government of Geneva, as settled by the edict of the mediation, and upon the attempts of the lesser council to annihilate the counterpoize which was given by the edict to the aristocratic power. Tho' what our author has advanced hath a principal reference to the late disputes, it nevertheless contains many curious observations, which throw light on the constitution and history of the republic in general. The letters from the mountains being, however, chiefly of a local nature, and written in answer to a particular antagonist, are not so interesting as some others of Mr. Rousseau's performances; neither do they abound with those shining, beautiful, and eloquent passages which distinguish several of his productions.

What we first meet with in the fifth volume, is, the treatise on the social compact, of which an account has been formerly given; and this is followed by anecdotes relative to the persecution of Mr. Rousseau, at Neufchatel. From these anecdotes it appears that he was very ill treated by the clergy of that country, and that the spirit of ecclesiastics, in all places, and of all professions, when they are entrusted with power, is too much the same.

The whole collection is concluded with the project for a perpetual peace, which was, in part, the production of the famous Abbe de St. Pierre. But this work has likewise been taken notice of in a former Review.

K--S.

A Dissertation

A Dissertation upon the Nerves; containing an Account, I. Of the Nature of Man. II. Of the Nature of Brutes. III. Of the Nature and Connexion of Soul and Body. IV. Of the Threefold Life of Man. V. Of the Symptoms, Causes and Cure of all nervous Diseases. By W. Smith, M. D. 8vo. 6s. Owen, &c. 1768.

THIS tripartite treatise, metaphysical, theological and medical (for it is entitled to these three epithets at least) begins with an inquiry into the nature of man, whom the Author considers as a compound Being, consisting of a material and perishable body, intimately connected with, and dependent on, an immaterial and immortal principle, called the soul: and, as if the proof of the last of these properties of the thinking substance absolutely depended on the reality of the former, he endeavours to shew, by the arguments commonly adduced for that purpose, that the known properties and qualities of body are totally incompatible with the modes and affections of the thinking principle within us. But certainly, the hopes of a duration after death, furnished us by natural religion, and the assurances afforded us by revealed, rest on a firmer foundation than the right or wrong determination of this abstruse and subtle question: the decision of which requires such a knowledge of the *intimate nature* of body, as will probably never be the portion of humanity.—At least, such determination has hitherto appeared to be out of the reach of the most acute and best intentioned inquirers on this subject.

Among the arguments by which our author would prove the immateriality of the soul, there is one of a very whimsical completion, which may possibly appear new to many of our readers. The Doctor thinks to puzzle the materialists, by calling upon them to shew, where they can stow the immense number of ideas, (supposing them material) which are contained in some heads? ‘Lastly, says he, I believe it will be allowed, that our ideas or thoughts are immaterial, that is, are not bodily substances. Who ever thought there was any thing corporeal, in a judgment, a doubt, &c? If our thoughts are corporeal, *where could they be lodged?* How infinitely complicated and extended must that material soul be, to be able to contain those *immense volumes* of learning, which some men have *treasured up* in their souls? If therefore, our ideas be immaterial, as most certainly they are, then let any man tell, if he can, or even imagine, how they can arise from a material subject, or be repositied in it.’

The difficulty which the Doctor appears here to be under, for the lodgment of material ideas, in the small compass of a human skull, naturally reminds us of a passage in a most delectable

book published in the middle of the last century, by one Dr. BULWER; entitled, *A view of the people of the whole world, or The Artificial Changling*; where, after premising that the *Cerebellum*, or *After-brain*, as he calls it, is the seat of *Recordation*, 'this was particularly observed' he goes on to say, '(as BENEVENIUS, *de abditis*, reports) in the dissection of one *James*, a famous thief; the hinder part of whose head, where the seat of memory is, was found so short, that it contained but very little portion of brains; for which cause, when he could least of all remember the banishments, imprisonments and torments he had suffered for his former villanies, falling like an impudent dog to his vomit, was at last hanged, which put an end to his life and theft together.'—Poor *James*! Had thy after-brain-pan been but a little larger, so as to have afforded room for certain useful *recordations*, thou mightest have died in thy bed, like an honest man!

In the second chapter the Author treats of the nature of brutes, whom he considers as possessing immaterial and immortal souls. Through the hearty good-will which we bear to these our fellow-creatures, and on a compassionate view of the apparently, unmerited sufferings of many of them here below, we are strongly disposed, in the speculations with which we occasionally indulge ourselves on this subject, to join with our author in the last of these opinions, and to call out, in the words of Seneca, on a kindred, but less controvertible subject, *Juravit de aternitate animarum quarere, IMO MEHERCULE CREDERE.* Epistol. 102. We are even loth to part company with our Author, when he extends this pleasing idea to the vegetable world, and observes that 'as the whole system of nature, every part of the *vegetable* and animal world, were partakers of the original happiness; so they shall, with man, in due time, recover their lost happiness; and return to their primitive perfection'—but with all this very laudable kindness towards the brute and vegetable inhabitants of this globe, we cannot so cordially approve the harsh judgment which the Doctor forms of those divines, who may happen to differ from him and ourselves, on the first of those points; any more than we can relish the propriety of that mode of punishment, which he thinks due to them, for their supposed *effrontery* in so doing. 'Many divines,' says he, 'with more zeal than reason, have been very solicitous to prove that brutes have no soul, thinking that the contrary opinion derogates from the dignity of man. But when the creation was finished, God saw that all was good; therefore, I think, it is no reproach to an archangel, to say, that God made a worm as well as him. Those zealous divines, that contend for the materiality of brutes, are reduced to such absurdities, which would make a modest man blush; but that

is an affection of matter, which one part of their bodies, viz. the face, is little accustomed to. This I think, that if the parson gets his old grey mare to ride upon, in the other world, she should, for his contemptible opinion of her, in this life, throw him into the dirt; where I shall take the liberty to leave him, and proceed to my next consideration, &c.*

Nay but stop, Dear Doctor, and first consider this pitiable case. Compassionate this poor, fallen divine, who must certainly blush for his former error; if the blood of spirits has colour enough to tinge the cheek. Let us see what bruises he has got by his fall, and hasten to stop the progress of the spreading, spiritual *echymosis*, by some appropriate embrocation. What think you of rubbing in a little *torricellian vacuum*?—or the most exalted *quintessence of æther*? But are they not too gross? have they tenuity or inanity enough, to suit the *epidermis* of a *contused SPIRIT*? We mean not, however, that palpable, *terrestrial æther*, so faithfully and cheaply prepared by Mr. Mark Turner of Liverpool; the efficacy of which we gratefully acknowledge in removing a raging *hemicrania*, brought on by our profound meditations on this singular case; but the true, *fidereal* sort; of which, however, we confess we have heard only by report. But above all, Dear Sir, examine this divine's poor pericranium. Alas! should his *cerebellum* be hurt by the concussion, he will reason worse than he did before.—But after all, what an unprecedented fall is this!—A human soul, thrown from the back of an *immaterial horse*, and defiled,—if souls can be *thus* defiled—with *celestial DIRT*!—This *spiritual tumble* may, we think, be very happily contrasted, almost in all points, with that most substantial and *truly corporeal* one, recorded in the never-dying work of our English *Cervantes*; where that enormous and weighty mass of *matter*, which constituted the *entire* essence of *Dr. Slop*, was precipitated, from the back of his *terrestrial poney*, by a shock from the solid and ponderous coach-horse of Obadiah, and deeply penetrated the mirey bosom of its *congenial earth*!—But seriously: Is it possible the vicar's sober, staid, meek-spirited, old, grey mare, should really grow thus vicious, all of a sudden, from her high, *ætherial keeping*; and, elate with spiritual pride, from her new pneumatological acquirements, thus wilfully fling the soul of her master from its *seat*?—and all this in revenge, only for a metaphysical mistake, which the wisest of all possible vicars may happen to fall into!—We cannot believe it of her. It must be an accident—some relic, we fear, of the old spavin*.

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* A late essayist on the future life of brutes has gone still farther than our Author, with regard to their mental attainments and affections, in
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In the third chapter the author considers the nature of that *medium*, by which the soul and body are connected with, and influence, each other; and which he supposes, with most other physiologists, to be a subtile fluid, secreted from the blood, and contained in the nerves. To this supposed fluid, by means of which, it is imagined, the impressions made on the body are transmitted to, and perceived by, the soul, he chooses to give the name of *animal*, or *nervous ÆTHER*. As to the manner in which the soul acts upon, or is acted upon by, this ÆTHER, or by the nerves containing it, we must necessarily give our Author's account of it, in his own words, for reasons, which will present themselves on the bare reading of the following passages.

‘The soul acts from a central point, of self-motion and self-activity, radiate in a limited sphere: and, where it finds proper organs, concurs and analogises, in these organs, with the established laws of bodies†’—We confess we do not perfectly comprehend this: but the following paragraph gives us some hopes of an explanation—‘In order to understand this a *little more perfectly*, we shall consider the nature of the sun; which is to the earth and atmosphere, what the soul is to the body.

‘The AIR exists in three conditions, *first*, *light* and *spirit*: the light and spirit are the finer and grosser parts of the air in motion. From the earth to the sun, the air is finer and finer;

this life, and has profoundly supposed that there are a few brutes, who even discover something like a *notion of religion*. ‘It has been averred in print, he says, that a certain *dumb creature* aided in the chorus of an an hem; and it is notorious to the world, he observes, that numbers of them make as great a point of attending at church, on publick service days, as the most rigid pietists do.’—The writer of this article does not think much stress can be laid upon the first of these observations; or that the *canine accompaniment*, mentioned in it, proceeded from any religious affection. He has, at this very instant, standing before him, a most sagacious hound, who never fails to accompany him through one of the most solemn and divine effusions of *Pergolese*, succeeded by a *capriccio* of *Stamitz*. or even by the *Black Joke*, with the same unvaried, yelling *sfenuto*: but he can confirm, and even extend the Author's other observation, from his own former, personal acquaintance with a grave dog, who most regularly attended divine service in the established church, for several years; till after having been accidentally present at the holding forth of an itinerant field-preacher, he suddenly became a schismatick, instantly forsook his parish-church, and has ever since been as constant a frequenter of the Tabernacle.—His master was seized with a fit of the new birth, at the very same time.

† We have since found that this paragraph is copied from *The English Malady* of that ingenious, but fanciful writer, Dr. Cheyne; in such a manner, however, as to render it still more unintelligible than it is in the original. See Part I. Chap. 10. § 2.

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till it becomes pure light, near the confines of the sun, and fire in the orb of the sun or *solar focus*. From the earth, towards the circumference of this system, including the fixed stars, the air becomes grosser and grosser, till it becomes torpid and stagnates; in which condition it is at the utmost verge of this system. To this agree the scripture expressions, *utter darkness, blackness of darkness*, in the New Testament, and *darkness that may be felt*, in the old.

We *feel* it ourselves at this very instant. Palpably involved, from head to foot, in the thickest species of it, we shall make no apology to our Readers for stopping short, and groping our way out of this more than *Ægyptian*, this *Hutchinsonian* darkness (a most disqualifying situation for a Reviewer!)—and stepping over to the next page, to see whether there, peradventure, any light is to be found †.

‘The soul is placed, says the Author, by the Almighty in the sensorium of the brain; as a center in a circle; the nerves are *radii*, proceeding from that center, whose *axis* must always be exactly *parallel* to that *point*. In this situation, they make their impulses fully, and in direct lines. But if the *axis* of the *radii* of any of the senses, is a little *askew*; then that sense, or senses, depending upon that *radius*, or *radii*, are imperfect, or intirely lost.

‘Suppose the axis of the radius of the optic nerve, is not parallel to the sensorium, but a little *askew*; then vision is delusive; we believe objects to be different, from what they are really discovered to be, by those whose optic nerves proceed in direct lines from the center.

‘If, by a fall, or other cause, the nerves are struck *askew*; then the person loses the use of his reason: and the same shock,

† That our Author may have no reason to complain that this is a darkness of our own making, by our giving only a mutilated passage from his work, we shall here subjoin the paragraph which follows it; in order to make the sense, if possible, complete: if indeed any sense can be picked out of this *illustration*; to which we can only give that name, by the same figure, and on the same authority, by which *lucus* is called *a non lucendo*. ‘The sun, continues the Author, which is in the center, is the active vivifying principle; which by its attrition and collision, reduce the grosser part of the atmosphere into atoms, fine subtle parts, or æther; which, issuing out in right lines, by means of their concussion against each other, and the constant influx of the gross fluid from behind, sets the atmosphere in motion, which pushes the earth forward; which is prevented from being pushed out of its own orbit, by the gross matter behind. We are not to suppose that the rays of the sun reach our earth: their influence indeed reaches; but the rays proceed only a short way from the sun, which give a *stimulus* to the atmosphere. Thus this material system is perpetually changing conditions and circulating.’—*Obscurum per obscurius!*

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that deprived one person of his reason, may recover the use of it to another, whose nerves were *askew* before; and, by concussion, &c. have their *axis* parallel to the sensorium, and the *radii* come all in direct lines to the center.'

Thus the Author *explains* the manner in which sensation is produced, and the reasoning faculty affected, on receiving material impulses *ab extra*: or, in other words, shews the causes of sensual and intellectual *rectitude* and *obliquity*. To those, whose nerves lie in the *right position*, inflexibly strait, and free from all tortuosity, all this may possibly appear very perspicuous and intelligible: for our own parts, we must confess, our nerves are too much *askew*, and deviate too far from that PARALLELISM to *the POINT* which our Author speaks of, to comprehend any part of this passage; or to perceive any thing, but a gross misapplication, as well as *misconstruction* of mathematical terms, throughout the whole of it. We may apply to the Doctor, on this occasion, we hope without much offence, what our Epic poet says of a set of antient and very respectable reasoners, in their day, on the same abstruse subject:

Much of the soul he talks, but all *AWRY*.

Par. Reg. b. 4. v. 313.

To such of our more squeamish Readers, as may abhor the very *insinuation* of a *pun*, we should certainly make an apology for that which seems to rear its lowly head, and claim their notice, in that character, in the above quotation; could we not honestly assure them (though we could not help looking somewhat wishfully *askew* towards that seducing *figure*) that we have thus distinguished the offensive word, by capitals, principally on a very plausible supposition that, from *it* the Author took the hint of the whole preceeding theory:—for the Doctor is a great borrower;—and why not from Epic poets, as well as from Physicians? Fiction for fiction, the one may furnish as good matter as the other.

In the four chapters, into which the Author divides the second section of his work, he considers man as enjoying three kinds of life; the vegetable, the animal, and the spiritual. By the first, he means that kind of life which man and all the other animals possess in common with vegetables; the produce of mere mechanism; by which the *vital*, *spontaneus*, as they are called, and *involuntary motions* are performed; such as those of digestion, the circulation, &c. and which are the consequence of a material *stimulus*, of which he is not master. By the animal life of man, he means that which he partakes with the brute creation only, and which consists in the action of that immaterial principle, called the soul, upon the bodily organs, by whose influence or *stimulus*, the *voluntary motions* are produced. In the third chapter he considers those causes which impede the soul in
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the exercise of its faculties ; which are the want of objects, of proper organs, or an ill conformation of these last. The doctor, on this occasion, stands up for the *natural equality* of all *human souls*. According to this doctrine, the soul of a *Samoiède* or a *Laplander*, associated with the corporeal organs, or nervous apparatus of a *Newton*, and possessed of the same opportunities, would have philosophised as he did. 'The soul of a fool,' says the Author, 'is the same as that of a philosopher'—'and I verily believe, if two men had *two* bodies exactly of the same model, and conversed with the same objects, their ideas, inclinations, capacities and actions, would be the same.'—'The difference between the lowest and most abject, and the highest and most elevated natural capacity, depends upon the instruments by which the soul acts and is affected.'

The question relating to this subject has been long agitated among the metaphysicians, and is, like many others on this abstruse point, as far from a solution as ever. We must therefore, we fear, be obliged to turn it over to posterity, notwithstanding any lights furnished us in this treatise ; in which the Author only *proves* that the exertion of the powers of the soul *greatly* depends on the condition of the organs connected with it, and on other circumstances extrinsic to it ; but not that one soul is, *ceteris paribus*, equal to every other. For the present, however, we are very inclinable to chime in with the Doctor's opinion of a *perfect equality* among all human souls :—a very consolatory and flattering doctrine to us of middle-rate talents ! who can better bear to have it thought that our *bodily organs* are not so nicely framed, or the *nervous instruments*, on which the soul is to *perform*, not so exquisitely constructed, as those of some others ; than that our souls themselves are not a match for the best of them. Had we a CREMONA or a STAINER to *play upon*, we should equal a *Pugnani* or a *Barbella* ; but, my dear Sirs ! what *melody*, or what *tones* can you expect we should possibly bring forth from these sorry, *ill-strung* CROWDS of our's ?—In a word, and to be less figurative,—if the Doctor's nerves, or our's, were, fortunately, of a better quality than they are, he would have composed a treatise on the nerves as good as Dr. WHYTT's, and we should have *reviewed* it as excellently as BAYLE !

[To be concluded in our next.]

B. . . y.

Considerations on the present State of the Controversy between the Protestants and Papists of Great Britain and Ireland ; particularly on the Question, how far the latter are entitled to a Toleration upon Protestant Principles. Being the Substance of two Discourses delivered to the Clergy of the Archdeaconry of Cleveland, in the

the Years 1765 and 1766. By Francis Blackburne, M. A.
Archdeacon of Cleveland. 8vo. 5s. Cadell. 1768.

WHOEVER is acquainted with the genius of popery, the restless, subtle, and intriguing spirit of the church of Rome; whoever reflects on the artful disguises which her deluded votaries assume, and upon her various plots and machinations to reduce this happy island once more under the yoke of her absurd, abject, and bloody superstition, will be convinced of the propriety and expediency of guarding against those who are constantly *lying in wait to deceive*; and will think himself under peculiar obligations to the masterly Author of this work, for the pains he has taken upon a subject of very considerable importance. He has, indeed, with equal judgment and sagacity, exhibited to public view the secret and insidious practices of popish emissaries, represented them in their native and genuine colours, given a clear and distinct view of the present state of popery in this country, and thus made no small addition to his former services in behalf of civil and religious liberty.

He observes, very justly, that of all the various sorts and sects of religion professed in the Christian world, popery is that to which a good Christian and a good subject may be indifferent with the least safety, whether we consider its political influence on civil society, or its pernicious effects on the religious dispositions of every one concerned to work out his salvation upon the best and surest grounds.

‘ We see little indeed, says he, of this malignant influence in our own country, where the protestant religion is established, and professed by public authority, and where Roman catholics have no share either in the civil or ecclesiastical government. In these circumstances the spirit of popery is kept down, and withdrawn from public observation, and exerts itself only in private cabals and projects to counterwork the establishment of what they call *heresy*, and to prepare their engines against some favourable crisis to carry their designs into execution. In the mean while their public demeanor is fair and candid, and has all the appearances of moderation and charity, that are necessary to persuade the unthinking multitude of the injustice of those charges that have been brought against their religion, and the unreasonableness of those legal restraints which are laid upon the professors of it.

‘ But to form a proper judgment of the spirit and influence of popery, it will be necessary to look into the history of those countries where it is, and has been for ages past, the established religion; and here, besides the practice of the most abject superstition, and even of the grossest idolatry, we shall find, that whenever the civil powers have attempted to provide for the public welfare by measures or expedients in any degree unfavourable to the peculiar interests of the church, means have always been found to break the peace of the community, by some or other of those turbulent ecclesiastics, whom the mistaken zeal of former times hath nourished by luxurious provisions, and exclusive privileges, in a state of detachment from the body politic; a set of men, who,

who, whatever might be the original design of their respective founders, have not, for many ages, been of any other use worth the mentioning, than that of strengthening the iron hand of papal authority, and thereby preventing the civil magistrate, wherever he was inclined to it, from lightening the galling yoke of ecclesiastical tyranny. And where the monkish orders are so numerous, and confessors, taken out of them, have so frequently had the consciences of sovereign princes under their direction, occasions and pretences could never be wanting to controul the most salutary counsels for public welfare, if they should interfere ever so little with the claims or prerogatives of the hierarchy.

‘The neighbouring kingdom of France hath perhaps made more vigorous efforts in opposition to the encroachments of the see of Rome, than any popish state in Europe: and there are instances in the French histories, where these efforts have not been altogether without success. But the same histories inform us, that any advantages of this kind gained over the church, have, for the most part, been either dearly purchased, or of no long continuance*. And generally speaking, whatever abatements of the papal power have been obtained in any states and kingdoms which did not absolutely cast it off, the sovereign pontiff, having the religious orders entirely under his direction, and at his devotion, hath found the means to balance, by obtaining ample concessions in other articles. And where he hath not succeeded by way of compromise, he hath seldom failed, by the means of the same trusty agents, to take severe vengeance, sooner or later, on those who stood in his way.’

Our Author produces some instances from the history of France, in order to shew that what he here advances is not without foundation; and then goes on:

‘Such being the malignant effect which popish principles have upon civil government, even in the hands of arbitrary monarchs, who might be supposed to have the most immediate means of controuling their exorbitant claims and pretensions, it behoves us to consider what might be the consequence of its gaining an establishment in a state whose constitution is founded upon the most generous principles of public liberty, the very idea of which must be totally extinguished, before any can be made for the very lowest of its usurpations.

‘Our reforming forefathers were perfectly sensible of this, and were proportionably thankful for their deliverance from so destructive a superstitution. We of this generation, who contemplate popery only in historical narrative, or in the twilight of a partial practice, have but a faint and obscure notion of their joy and transport upon its expulsion from this land of liberty, when they found themselves set free from the

* ‘The various struggles of the French patriots to establish and support the *pragmatic sanction*, as set forth by Bishop Burnet in his *History of the Rights of Princes in the disposing of Ecclesiastical Benefices and Church-lands*, chap. vii. and the event of those struggles, shew this in the strongest point of light. According to Dr. Heylin (no enemy, by the way, to ecclesiastical usurpations), it was made appear to Lewis XI, that the execution of the Pragmatic Sanction, was a saving to France of a million of crowns annually. *Hist. of the State of France*, p. 224.’

tyranny

tyranny of the Bishop of Rome, and all his detestable enormities, as it is well expressed in the litany of King Edward the Sixth.

It appears, however, the Author says, from some instances in our history, that the cultivation of this great blessing came to be neglected much sooner than they, who reflect upon the peace and freedom which a thorough reformation from popery should have brought along with it, may be apt to imagine. Some traces of a deviation from the spirit of our first reformers may be discovered, we are told, in the reign of queen Elizabeth, and still more in the times of her immediate successors; and to this the mischievous fruits of the religious broils of those times may be very justly ascribed.

As to the penal laws against popery, which have been called severe and unreasonable, Mr. Blackburne observes very justly, that there are two things commonly overlooked by those who frame arguments for the repeal of them.

1. They who made these laws, says he, had an opportunity of contemplating the naked features of popery, stripped of all disguise. They saw the bitter enmity it bore to the civil and religious rights of mankind, and were consequently better judges of what was necessary for the future security of the British constitution, than we of this generation, who, thanks to a kind Providence, have had no such experience.

2. The papists who have demeaned themselves with any tolerable prudence have had no more to complain of from the severity of these laws, than if they were not obnoxious to them; and even the indiscreet zeal of others of them has been overlooked and connived at, through the lenity of the government, in cases where they have laid themselves sufficiently open, to justify the severest restraints prescribed by law for the safety of the public. Hence we may learn to what degree the pestilential influence of popish bigotry works upon the human spirit, when even they who are tinctured with it cannot forbear provoking the very government which protects them not only in the peaceable enjoyment of their temporal property, but even in their improvement of it in many cases, equally with those subjects who give the civil magistrate the utmost security for their allegiance*. Whatever may be thought of this indulgence

* 'The fortunes which many Roman catholics have made, and are still making, in trade, and in the professions of physic and law, are well known, as well as the equal justice they meet with, whenever their property comes under litigation in our courts of law, and that in cases where more than the interest of a particular subject has been at issue. The statutes relating to the succession of the next protestant heir to the estate of a popish recusant, during the life of such recusant, are not often known to have any material operation. And with respect to the right of presentation to benefices in the patronage of papists, vested, by several statutes, in the two universities of Cambridge and Oxford, it is not always where the title comes into litigation, that the university's clerk is successful. Whence it appears, that the claimants under popish transfers have at least *equal justice*, as those laws are now modified.

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Indulgence in a patriotic view, it is greatly for the honour of the protestant principle of toleration; at the same time that the returns the civil government meets with for it, afford the strongest reasons for not relaxing those necessary provisions which alone prevent the spirit of popery from proceeding farther than *verbal insults* upon our happy constitution.

‘To give a circumstantial detail of the disturbances this unquiet spirit of popery hath given to our civil government, from the revolution to the present times, would carry me to a tedious and a needless prolixity. Large extracts in proof of this perpetual agitation in bigoted minds, that *are like the troubled sea which cannot rest*, might be given from our domestic histories, and to these I must refer such as desire to have a more particular account.

‘The last defeat of the more open efforts of popery to overturn our constitution, namely, the suppression of the rebellion in 1746, kept the Roman catholics for a while in a state of apparent acquiescence. It was necessary, upon such an event, to conceal their sense of that disappointment, that they might not too much exasperate their loyal fellow-subjects, as yet full of a generous resentment for this instance of popish ingratitude to one of the best of princes. Yet even during this seemingly pacific interval, instances of popish industry have by accident come to light, secretly at work to prepare the mine, against the time when the forgetfulness of past mischiefs, and inattention to manifest tokens of more in hatching, together with a new succession of men; who, being, for want of experience, unapprised of the genius and spirit of popery, might be less vigilant over the precious deposit of civil and religious liberty; should give these dark working engineers an opportunity to spring it.’

[To be concluded in our next.]

R.

That the legislature, when these laws were enacted, thought the public highly interested in the objects of them, sufficiently appears from their several preambles; and reason, common sense, and undeniable facts, demonstrate, that they are equally interesting to the public, at this very moment.’

MONTHLY CATALOGUE,

For SEPTEMBER, 1768.

RELIGIOUS and CONTROVERSIAL.

Art. 11. *The Creed of the Eternal Generationists*. Compiled from the Writings of some of those sensible, consistent, and orthodox Gentlemen. By Isaac Harman. 8vo. 6d. Johnson.

FRIEND Harman appears to be a bitter enemy to all creeds, and the fabricators of articles of faith; and in his present performance wickedly amuses himself with knocking their reverend perriwigs together; particularly Dr. Gill and Mr. Brine among the dissenters: and the sport he makes will probably be relished by such of his readers who are as mischievously disposed as himself.

N.

Art. 12.

Art. 12. *Relly against Relly: or the Lie of Satan detected; as maintained and supported by Relly and Cayley, in Opposition to the Holy Ghost.* 8vo. 6d. Folingsby.

As it is presumed to be of little concern to the rational part of mankind, to know what objections are made by one fanatic to the writings of another fanatic, we shall take no farther notice of this insignificant piece of scurrility.

Art. 13. *A Letter to the Author of a Pamphlet, entitled, Pietas Oxoniensis.* 8vo. 6d. Johnson in Ave-Mary Lane.

In this gentle though earnest admonition to the author of *Pietas Oxoniensis*, the Writer (who signs himself a member of the church of England) professes not to impeach the goodness of that author's intention, or to detract from the merit of his performance; 'wherein, says he, you undertake, with great justice, to prove what almost all considerate people are now very ready to give their assent to, namely, that the proceedings of a learned body were attended with an unbecoming (not to say illegal) severity and rigour. But as we can only judge of the tendency of things by their effects, I am inclined to believe your performance had been attended with much better consequence had you rested the matter there; but we find in the process of your work, an attempt to maintain certain particular doctrines, which the wisdom of former ages was not able to settle, and which hitherto have never been clearly explained by any man; and I make no doubt, but that whoever remains dissatisfied till they are set in a clear unclouded view, may wait with Horace's clown,

— "dum defuit amnis

— "In omne volubilis ævum."

THE particular reason assigned by this Writer, for communicating his thoughts on the present occasion, is farther explained in the following paragraph. 'In p. 35, &c. says he, of your pamphlet, I find it positively asserted that "the articles and services of the church of England are full of strong Calvinism, such as *absolute election, reprobation, and final perseverance*:" but before I proceed to any remarks upon this assertion, give me leave to observe, that almost all your arguments produced in order to support these particular points of doctrines (you say) are founded upon the authority of our church; therefore I shall make it my business to confine myself to the same authority, without any intended deviation at all. To return then to your assertion, viz. "That the church holds the doctrine of *absolute election, reprobation, and final perseverance*;" this induced me to take up my Prayer-book; and having carefully read it over, you must excuse me, Sir, if I say, I cannot find, from the beginning to the end, any thing that does at all favour such doctrines, but rather the reverse, excepting the seventeenth article; and that is held forth in so mild a manner, as to justify only a particular election, (what this election is may appear hereafter).—Now, Sir, if I may be allowed the liberty you have taken in many particulars, of putting my own meaning on the seventeenth article, and laying down the plain literal sense of the following passages, (though many more of the same import may be produced) there is nothing in the whole church-service, (articles, prayers, &c.) as it now stands, or as it has been since the reign of queen Elizabeth, which can at all justify such doctri. e.'

Our Letter-writer now proceeds to a discussion of the doctrine of the church of England, in regard to these great points of Calvinism; and his arguments appear to be as rational and just, with regard to the articles of the church, as they are moderate and candid towards the zealous advocates for those narrow tenets which he endeavours to explode. — In his conclusion he has the following sensible observations on the general tendency and effect of Calvinistical principles on the minds and manners of those who rigidly adhere to them: ‘When your pamphlet, says he, first appeared, I embraced the earliest opportunity of perusing it, and without much consideration perceived your earnestness in supporting those particular doctrines above mentioned; now though I could not altogether agree thereto, yet as I thought it my duty to exercise modesty and candour, I should have endeavoured to pass by those sentiments with indifference, rather than cavil at them because they seemed to clash with my own; but since then, having been in company with some great favourers of these principles, whose opinions have not been at all weakened by your publication, and who now think proper to make the belief of these doctrines essential to salvation, a persuasion entered my mind, that it might not be amiss to examine whether these things were so or not: seeing then that every man has a right of private judgment (and, as Solomon says, *If thou wilt be wise, be wise for thyself*) it appeared to me by no means exceptionable if I should take the liberty of speaking that judgment. I have been the more free in opening my mind upon this occasion, because I see so few good effects arising from the doctrine above objected to, since its too common tendency, as far as I have been able to judge, is to warm the imagination, render its advocates dogmatical, contract the sphere of their affection, and while it engages their whole thoughts, necessarily shuts up the entrance to a more becoming conduct, and more useful engagements.

‘Nor are these bad effects to be limited only to certain times and circumstances; for we find Calvin himself, though in all other respects a pious and judicious man, yet from a certain bigotry of spirit, resulting I doubt not from his having carried these particular points to their excess, branding Luther with as severe, as they were unjust, appellations, and burning the heretic Servetus; also, it is too notorious, that many who have thought proper to call themselves after his name, have not only been exceeding eager in defending this pillar and ground of the truth, as they think it; but, to the disgrace of that meekness and lowliness of heart, which should teach us to esteem every one better than ourselves, have been too active in venting bitter reflections against those who cannot see with the same eyes as themselves.’

Art. 14. *Remarks on the public Service of the Church; with Directions for our Behaviour there.* By a Clergyman of the Church of England. 12mo. 3d. Hooper.

The compleat exercise of the church, taught by a drill sergeant in divinity. *Ex. Gr.*

— ‘In conformity to the rubrics, let me entreat you, to bow down with humility at the confession of sin; rise up, with joyfulness, at the rehearsal of the psalms; sit down, with attention, at the reading of the lessons; stand up, with resolution, at the recital of the creeds; prostrate yourself; joining, with vehemence, in the supplications of the litany;
and,

and, listening with awfulness, to the terror of the *commandments*. To these are, likewise, to be added, 'turning to the east'—'bowing at the name of ——' &c. &c. all which puts us in mind of poor Candide; when in the military service of the king of the *Bulgarians*, and learning to wheel about to *the right*,—to *the left*,—to *draw his rammer*,—to *return his rammer*,—to *present*,—to *fire*,—to *march*, &c. &c. These military manoeuvres, however, may be necessary, in order to teach mankind how to knock one another's brains out according to the art of war; but how far our Author's church-discipline may contribute towards promoting rational religion and real piety, we leave him to demonstrate, if he pleases to attempt it, in his next edition.—Mean time, we hope, he will not imagine that we are less zealously concerned than he is, for decency of behaviour in all places of public worship: but it may be worth his remarking, by the way, (what we believe to be a fact) that there is the greatest appearance of inattention, and of irreverent behaviour, in those churches which most abound in *ceremonies*.

Art. 15. *Instructions to the Clergy of the Diocese of Tuam*. By Joseph Hort, late Lord Archbishop of Tuam, at his primary Visitation, July 8th, 1742. Dublin printed, and London reprinted. 8vo. 6d. Kearsly. 1768.

Instead of the short account which our limits oblige us to give of this excellent pamphlet, we could wish to lay the whole of it before our Readers, particularly those of the *ministerial* character, for whose service it is immediately intended. The style and manner of it is indeed very plain and simple; (which is a part of its excellence) at the same time, it is, we think, sensible, pious, convincing, and affecting. There is in it an agreeable energy and spirit; and it bears the strongest marks of proceeding from a wise and a good man. It appears to us a charge worthy of a Christian bishop to give, and highly suitable for ministers to receive and regard with great seriousness and care. Several valuable rules are here concisely given relating both to their conduct in the performance of the public offices of religion, and to their behaviour at large towards their parishioners; to which we could wish all who sustain this character would duly attend.

H.

Art. 16. *Sermons on Humanity and Beneficence*. Published with a View to the present State of the Poor. 12mo. 2s. 6d. few'd. Cadell. 1768.

These sermons have been preached, as the Author (who chuses to be concealed) informs us in an advertisement prefixed; and they are now, he says, made public from motives of humanity. As compositions, he adds, he does by no means think them worth the publishing; yet he hopes, such as they are, they may be productive of some advantage to the poor; he begs therefore that they may be considered, as effusions of the heart, rather than as productions of the head. He apprehends that they may be thought too local, as they plainly appear to have been adapted to a particular society; they are, nevertheless, as he adds, applicable to Christian societies in general.

The first of these discourses is intended to discountenance bigotry and selfishness, to recommend humanity and beneficence from the parable of the

the good Samaritan. The second points out the general objects of compassion, and the special objects of it in a particular Christian society. The third urges a stated general collection for the poor, and answers some objections which are sometimes made against such a collection. The fourth and last considers the provision which parents ought to make for their children, and the obligation of the rich to relieve their necessitous kindred. These subjects are treated in a plain but judicious manner, and, though briefly, are properly recommended to and pressed upon the reader. They had, no doubt, some peculiar propriety in regard to the audiences before whom they were at first delivered, but they may be usefully read by any other persons. The state of the poor among us at this time, when so many suffer, even beyond what is often apprehended, renders publications of this nature very seasonable, and loudly calls upon those who have ability, to exert themselves for the relief of their distressed brethren; not merely by contributing to public benefactions, but by seeking out, and attending to, private objects of charity within their own neighbourhood and acquaintance; the assisting of whom, is frequently a much truer act of benevolence, and has in it more of the good dispositions of the heart, than larger donations of a public nature, which appear more ostentatious.

H.

Art. 17. *Thoughts upon Divine and Human Knowledge. Shewing in what Manner they may be made useful and beneficial, both to ourselves and others.* 8vo. 6d. Harris.

The design of the anonymous Author in publishing this pamphlet, may have been, and we suppose was, a good one; he had no doubt an intention of recommending, by his own example, that communicative disposition, which, in this treatise, he urges upon his readers; but we do not find any thing particularly striking or edifying in the *thoughts* which he has here published. Nevertheless, *should* any person be induced by this writer's performance, to use greater diligence in acquiring useful knowledge, and in applying it to beneficial purposes for himself and others, we shall rejoice that our Author has not confined his *thoughts* to his own bosom, or the circle of his private acquaintance.

H.

Art. 18. *An Address to the Writer of a Second Letter to the Author of the Confessional: containing a Vindication of the original Principles of the Reformers, as laid down in the Confessional: and a Confutation of the Principles on which the Letter-writer has founded his Argument for Subscription to established Articles of Religion.* By Benjamin Dawson, L. L. D. Rector of Burgh in Suffolk. 8vo. 1s. 6d. Johnson.

This address contains some very sensible observations on the principles of the reformers; but we cannot think that the following passage will be approved by any candid reader:—'We have some at this day, who, not content under the best of human governments with the quiet enjoyment of their own privileged way of worshipping God, are for ever judging and rashly condemning that of their fellow-Christians, and them as *superstitious* in their compliance with certain forms, or *hypocritical* in their profession of faith, in certain points. Such persons may be right in

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their judgment, that the forms which they condemn are no way edifying, nor essential to salvation, and they are certainly right, if they so judge, in not complying with any human authority enjoining them, as *such*. But they are not to be justified in forwardly finding fault with their fellow christians for their infirmities and weaknesses in this respect, in petulantly and dogmatically condemning every established mode, which is not to their own liking, and disseminating their illiberal suspicions of the insincerity of all those, who profess to believe certain articles to which they themselves cannot yield assent; pluming themselves all the while on the title of *assertors of religious liberty*, which they assert in nothing but in the indecent freedoms they take with *their superiors*, and in unfriendly, unchristian, and ill-timed reflections on those from whom they differ.

If the Doctor, in this passage, meant only to censure the conduct of a few individuals, it was scarce worth his while to step out of his way for the sake of a small number of illiberal, censorious bigots, for such there are, and always have been, in every denomination of Christians. If he meant to cast a reflection upon a whole body of men, what he says is certainly inconsistent with the character of a gentleman, a liberal scholar, or a Christian divine. We may go farther; and venture to challenge the Doctor to produce a single person among those whom he censures with so much severity, who *asserts his religious liberty in nothing but unfriendly, unchristian, and ill timed reflections on those from whom he differs*. If he cannot do this, and we are convinced he cannot, what he says must pass for mere calumny.—We have great respect for the Doctor's abilities, and we honour every writer, who, with the temper and spirit of a CHRISTIAN, defends the PRIVILEGES of a CHRISTIAN, but cannot help expressing our wish, that when his *Address* comes to a second edition, he would strike out the passage we have taken the liberty, without meaning to give any offence, to animadvert upon. In his cooler moments, we cannot but think that he himself must condemn it. Christian divines should consider, that it is particularly incumbent upon them to practise that charity which they recommend to others; that charity, *which thinketh no evil, and is not easily provoked*. R.

Ait. 19. *Remarks upon the First of Three Letters against the Confessional*. By a Country Clergyman. 8vo. 1s. 6d. Dilly.

This Country Clergyman is an advocate for the author of the *Confessional* and his cause. Some of his observations are spirited and sensible. His style however is pretty much of a piece with the passage from Milton, in his title-page.

He did but prompt the age to quit their clogs,
By the known rules of ancient liberty,
When strait a barbarous noise environs him
Of owls and cuckoos, asses, apes and dogs.

But that our Readers may be at no loss to form a proper judgment of this Clergyman's *spirit*, we shall insert a paragraph in which it is manifested in a very striking light.—'Under the mild government of our present primate,' says he, 'we have no reason to fear an undue exertion of church-authority. But, if, at some distant period of time (and in the revolution of ages, who can tell what may happen) another Laud should get possession of the primacy, what have not the friends of liberty to fear? This is not only possible, but also a character

character might be drawn, which supported by a proper share of temporal power, would be more terrible than that of Laud himself. Let us imagine, for example, one *directly opposite* to the character of our present archbishop. If, I say, a man in the early part of his life should be educated in the principles of liberty: if by a course of free inquiry improperly conducted, he should be led to doubt of the truth, I will not say of revealed, but even natural religion itself: if he should be so well satisfied with his new scheme, as to exert himself in making profelytes to it: if upon the prospect of some temporal advantages, he should be so miraculously converted to the belief of Christianity, as to enter into holy orders, and set up for a zealous defender of that gospel he had before ridiculed and despised: if the same person, by a dextrous accommodation to the times should at length raise himself to the primacy of this kingdom: if after his exaltation, he should begin to shew his orthodoxy, by polluting himself with the persecution of a poor defenceless infidel: if he should make use of the lowest arts to prevent the propagation of truth; in short, if his whole conduct be such as will give the world reason to believe, that he considers religion in no other light than a political engine; if such a man should arise, and any of us live to behold the see of Canterbury so unworthily filled; and our temporal superiors think proper to afford him any encouragement; I dare venture to affirm, indifferent as we now are to the cause of Christian liberty, we should then be justly alarmed for our civil liberties, as well as the safety of the protestant religion.

We leave it to our Readers to make their own reflections upon this invidious and uncharitable passage.

R.

Art. 20. *Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches; occasioned by a Perusal of the Confessional.* 8vo. 2s. 6d. White.

The Author of the CONFESSIO^NAL appears to this Letter-writer to aim at more than perhaps, at present, he is willing to acknowledge, and to ~~draw on consequences~~ (his own words) *favourable to popery*.—He endeavours to prove, and thinks he has sufficiently proved, that protestants in general, and the church of England in particular, have not only a legal and equitable right, but also scriptural authority and apostolical example for establishing a *fixed formulary*, for the use of the laity, to testify their opinions to each other; and also for requiring subscriptions to that formulary, as a test of the soundness of the principles of those who apply for admission into the ministry.—His arguments do not appear to us to have much weight in them; the author of the CONFESSIO^NAL has little, indeed, to fear from such antagonists.

R.

MISCELLANEOUS.

Art. 21. *Cornelii Nepotis Vitæ excellentium Imperatorum.* Or, Cornelius Nepos's Lives of the excellent Commanders, with the following Improvements: viz. 1. The Words of the Author are placed in the grammatical Order of Construction in the lower Part of the Page. 2. A Translation so literal that both Latin and English generally agree in Accidents.

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3. The

3. The Words in both Languages are properly accented to regulate the Pronunciation. 4. The Words necessary in the version, not expressed in the Latin, are printed in *Italicks*, which makes the Sense full. 5. The geographical Index. The Private Tutor, for the Use of Schools and private Gentlemen. By John Stirling, D. D. 8vo. 3s. 6d. Baldwin. 1767.

The above title will give our Readers a sufficient view of the design of this edition and translation of Nepos. The last paragraph of the title seems to be introduced a little abruptly, but we suppose it to be the Author's meaning, that his work in this form may be considered as a *private tutor*, by the help of which, as he says in the preface, gentlemen may retain, revive, or acquire a tolerable knowledge of the *Latin* authors by their own application only: Dr. Stirling's plan seems calculated for this end, and for the benefit of foreigners who understand *Latin*, and are inclined to learn the English tongue, though it is not *good* English that is generally to be expected from a literal translation. The present performance is, we suppose, considered as an improvement upon the manner in which this gentleman has formerly published several of the Latin classics for the use of schools. We have observed a mistake in one or two passages of the English part of this work, where the word *got* is used for *gotten* or *gained*, and *writ* instead of *wrote* or *written*. These things are not below the attention of a person who professes to instruct others in the languages. It is questionable how far an English version of the classics is desirable for the use of *learners*. If there is any *advantage*, there are also great *disadvantages* attending it. The translation in these cases is so *literal*, that *children* will sometimes not understand the *English* any more than the *Latin*; besides that this help promotes that habit of negligence and inattention which *they* are naturally too ready to indulge. The *ordo* seems quite sufficient for *them*, though the English version may be of service for the purposes which have been before mentioned.

H.

Art. 22. *A Letter to his Excellency Governor Wright, giving an Account of the Steps taken relative to the converting the Georgia Orphan-house into a College: together with the literary Correspondence that passed upon that Subject between his Grace the Archbishop of Canterbury and the Reverend Mr. Whitefield. To which is annexed the Plan and Elevation of the present and intended Buildings, &c.* By G. Whitefield, A. M. late of Pembroke College, Oxford, and Chaplain to the Countess of Huntingdon. 8vo. 1s. Millan, &c.

It appears by this pamphlet, that the governor of Georgia, and the council of the province, did very much approve Mr. *Whitefield's* design of converting his orphan house into a college, and discovered this approbation by readily granting two thousand acres of land, in trust, according to his desire, for carrying on the proposed end. Mr. *Whitefield* here publishes a copy of the memorial presented to his Majesty, praying that a charter might be granted, upon the plan of *New Jersey college*. This memorial was transmitted to the Lord President, and by him re-

ferred to the Archbishop of Canterbury. Mr. *Whitefield's* letters to the *Archbishop* shew that his design was impeded on account of some articles, which it was insisted should be inserted in the charter, particularly this, 'that the head of the college should be a member of the church of England.' He acquaints his Grace, that as he always professes *himself* a member of this church, so the first master of his intended college will certainly be so, that by far the majority of the designed wardens are of that communion, consequently that the choice of a master will continue to run in that channel, and that the liturgy of our church is constantly read twice every Sunday in his orphan-house; but that he cannot in honour and conscience, consent to narrow the foundation of his institution, by agreeing to have the above article inserted in the charter; since this would give a general disgust, and justly open against him, he says, the mouths of persons of all denominations, who know his engagements and declarations, and that the chief collections and contributions in those parts, for the support of his orphan-house, have arisen from dissenters. He has therefore, we are here informed, laid aside his first intention, and now purposes to super-add a public academy to the orphan-house; as, he tells us, the college of Philadelphia was constituted a public academy, as well as a charitable school, for some time before its present college charter was granted. At the end of the pamphlet there is a short attested account of the disposal of the money he has received for his orphan-house.

H.

Art. 23. *A Dialogue between a Tutor and his Pupil.* By Edward Lord Herbert of Cherbury. 4to. 9s. Bathoe. 1768.

In the Editor's advertisement prefixed to this Dialogue, he gives his reasons for believing the manuscript from which it was printed, to be the work of the famous Lord Herbert; and, indeed, we see no cause to doubt of its authenticity.—The generality of readers will, probably, have the curiosity to look into this work, on account of the great name of its Author, but few, we apprehend, will have patience to go through the whole. Those who have a competent knowledge of antiquity will have little pleasure in reading an elaborate account of the origin, and various modes of worship among the ancients; and those fashionable readers, who are fond of whatever tends to discredit divine revelation, will find more entertainment in the writings of a Voltaire, a D'Alembert, a Rousseau, a Collins, or a Hume, than in the dry and tedious deductions of Lord Herbert.

R.

Art. 24. *The Aventures of Telemachus, the Son of Ulysses.* Translated from the French of *Messire François Salignac de la Motte Fenelon*, Archbishop of Cambray. By John Hawkesworth, L. L. D. 4to. 1l. 1s. 1768.

There are several translations of this celebrated work, but the spirit and genius of the Author have never before been so effectually represented. As water, at a distance from its source, by passing through different soils acquires a different taste and quality, so it is with translations in general; but this may be produced as an instance to the contrary.

L.

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Art. 25.

- Art. 25. *Thoughts on different Subjects.* By J. J. Rousseau, Citizen of Geneva. 12mo. 2 Vols. 6s. Crowder, &c. 1768.

These Thoughts are collected from the different works of Mr. Rousseau; and, perhaps, it may be acceptable to a number of readers to possess, in a small compass, the sentiments of so ingenious and eminent an author, on a variety of interesting topics. The sentiments must, however, appear to considerable disadvantage, because they are deprived of the connection which gave to many of them their peculiar beauty and spirit. As all Rousseau's writings have passed in Review before us, it is needless to take any farther notice of the present publication than to observe, that the thoughts might easily have been put together in a more regular manner, and that the translation doth not do justice to the vivacity and elegance of the original. By the way, the Compiler ought to have known that Mr. Rousseau is no longer a citizen of Geneva. He solemnly renounced that privilege some years ago, on a persecution being commenced against him; and his resignation was accepted by the magistrates.

- Art. 26. *The Manner of holding Parliaments in England.* By Henry Elfyng, Cler. Parl. 12mo. 3s. Payne. 1768.

This curious and valuable tract has been published several times; but it may not be improper to observe, that the present edition is much more correct than any preceding one, and that it is enriched with a large addition from the Author's original manuscript, preserved in the British museum.

- Art. 27. *A practical Essay on Old Maids. Setting forth the most probable Means of avoiding the deplorable State of antiquated Virginity.* Written from woeful Experience by An Old Maid. 8vo. 1s. Thruſh.

A frivolous attempt at pleasantry, on the stale subject of stale virginity.

- Art. 28. *A View of the Trial of Donald MacLane, who was indicted at the Assizes held at Guildford, on the 8th of August, for the wilful Murder of William Allen.* By a Student of Gray's Inn. 8vo. 1s. Harris.

From this *View* of the Trial, as the Author has thought proper to term it, it is very evident that the prosecutors had, by some mistake, fixed their charge upon an innocent man; that one MacLaughlan, another soldier, was the person who, either by design or accident, shot the unfortunate young man; and that MacLaughlan had deserted, since this unhappy affair occurred.

- Art. 29. *The Conduct of Ralph Hodgson, Esq; one of his Majesty's Justices of the Peace for the County of Middlesex.* 8vo. 1s. Nicoll.

Mr. Hodgson having been, as he says, maliciously charged, by some malignant persons, as an encourager of the riotous coal-heavers, by some instances of imprudent conduct as a magistrate, and with having had

had interested views in the part he took at that critical juncture,—he here lays his defence before the public; and if the facts in question were really such as he has, seemingly with great fairness and integrity, stated them, there is no doubt but that he has been unjustly and groundlessly accused.—This pamphlet affords considerable light into the causes of the late riots among the coal-beavers and sailors, lays open the real grievances of the former, and shews on what mistaken principles they proceeded to redress themselves, by means equally absurd, illegal, and wicked.

Art. 30. *An Account of Denmark. Ancient and Modern. Containing its History from Swain the first Christian King to the present Time; including a particular Narrative of the great Revolution in the Danish Government in 1660; when the People, no longer able to bear the Tyranny and Oppression of their Nobles, surrendered their Liberties to the Crown, and thereby made their King absolute. Also the Geography of Denmark; including an accurate Description of the Cities, Palaces, Curiosities, &c. An Account of his Danish Majesty's Revenues, Coin, Royal Navy and Army. Treaties with foreign Powers, particularly with Great Britain. The Trade and Commerce of the Kingdom. Political Interests and Views of the State. Tempers and Manners of the People, &c. &c. Ornamented with a fine Print of the present King and Queen of Denmark.* 8vo. 3s. sew'd. Almon. 1768.

His Danish Majesty being at this time in England, it could not but occur to a London bookseller, that some *Account of Denmark* would doubtless be acceptable. Lord Moleworth's book, and other materials were at hand; the compilement easy; and out came a pretty little pocket octavo, embellished with a frontispiece of Christian VII. and Carolina Matilda, his fair consort: whose pretty profiles, (by the way) here set in opposition to each other, do not look altogether

———— so kind and billing
As Philip and Mary on a shilling.

Art. 31. *The Bastard-child, or a Feast for the Church-wardens. A dramatic Satire of Two Acts; as it is acted every Day, within the Bills of Mortality.* By Sir Daniel Downright. 8vo. 6d. Sarjeant.

Foolish, and illiterate. Fit only for the perusal of link-boys and hackney-coachmen.

Art. 32. *Elogy on Prince Henry of Prussia; composed by the King of Prussia; and read by his Order in an extraordinary Assembly of the Academy of Sciences at Berlin.* Birmingham printed, on Baskerville's Types, for Edmsly in the Strand. 8vo. 2s. 1768.

We mentioned the original of this piece in the *Appendix* to our 37th volume. It is like the generality of these academical whimperings: they excessively flatter the memory of the deceased, and abound with rhetorical flourishes, to which an hero, like the king of Prussia, most

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certainly

certainly ought to have been superior.—As to the present translation of this *Eloge*, it is a laboured performance, almost as stiff and studied as the original.—If it should come to a second edition, we would advise the writer or printer, to be more frugal of his semi-colons, which are scattered as thick in every page, we might almost say in every line, as bristles on the back of a boar. This cannot so properly be called *pointing*, as *fluttering* in print.

Art. 33. *The great Probability of a North-west Passage: deduced from Observations on the Letter of Admiral de Fonte, who sailed from the Callao of Lima on the Discovery of a Communication between the South Sea and the Atlantic Ocean; and to intercept the Navigators from Boston in New-England, whom he met with, then in Search of a North-west Passage. Proving the Authenticity of the Admiral's Letter. With three explanatory Maps. I. A Copy of an Authentic Spanish Map of America, published in 1608. II. The Discoveries made in Hudson's-Bay, by Capt. Smith, in 1746, and 1747. III. A general Map of the Discoveries of Admiral de Fonte.* By Thomas Jefferys, Geographer to the King. With an Appendix. Containing the Account of a Discovery of Part of the Coast and Inland Country of Labrador, made in 1753. The whole intended for the Advancement of Trade and Commerce. 4to. 7s. 6d. Jefferys. 1768.

It is very mortifying to a reader who endeavours to arrive at the meaning of what he peruses, to be impeded by difficulties in the language in which it is conveyed. This will however be frequently experienced in going through the work before us; the sentences are sometimes not conformable to any rule of construction, at other times very defective; for which we need go no farther than the second paragraph of the preface: the pointing is confused, inasmuch that De Fonte's letter here produced from the *Memoirs of the Curious* in 1708, which appears to have been ill translated at first, is frequently rendered arrant nonsense. That this is in some measure owing to the want of system in the present pointing, appears from the disagreement between the letter, printed entire at the beginning, and some detached passages of it quoted afterward: add to all this, that the print is not always correct.

It appears from Admiral de Fonte's letter, that the court of Spain having received intelligence of an intended expedition from New England on a north-west discovery, in the year 1640, sent orders for the admiral to intercept them; that he sailed north from Lima on that intention, with four ships, and, about 51° north latitude, and 117° west longitude from Ferro, according to the map here given, he steered eastward up an arm of the sea among some islands named by him the Archipelago of St. Lazarus; that he passed through a river from the bottom of this arm into a lake he called Lake Belle; where he left his ships, and prosecuting a north-easterly course, as is supposed in boats, entered a river which he named *Parmentiers*, leading to a lake to which he gave his family name. Proceeding through a strait at the bottom of this lake, which he named the Strait of Ronquillo, he received intelligence;

gence, from the Indians, of a great ship lying farther on, where there never had been one before. He found her to be a Boston vessel, which had come north-west about, commanded by Captain Shapley, and owned by Major Gibbons of the Massachusetts colony. From this vessel, in a friendly way, he obtained so much of her provisions as he knew must render all further attempts toward discovery impracticable, and taking all Captain Shapley's charts and journals from him, in lieu of the presents he made him, he returned. The letter ends with a denial of any communication between the South Seas and the Atlantic by Davis's Straits, or by what is called a north-west passage; by which must be understood a navigable passage for vessels of burden.

Mr. Jefferys appears to have been very industrious in collecting evidence to establish the authenticity of this letter, which has been questioned, and which was published without any account how it was obtained, no tradition of that kind now remaining: and his labours seem to be successful as far as vague reports can be reasoned from, without hope of assistance from Spain. The conclusions drawn from this kind of evidence are nevertheless but presumptive at best, and a north-west passage remains still problematical, for accident or future trial to determine.

The principal map here given, composed from detached voyagers, and Japanese maps pieced together, gives us indeed a passage entering from the South-Sea by what is called Juan de Fuca's Strait, about 48° north lat. and 117° west long. from Ferro; which running by a plain channel opens among the Cumberland Isles between Baffin's and Hudson's Bay, about 68° north lat. and 62° west long. In the northern part of this channel, near the Arctic circle, De Fonte is said to have met Shapley's vessel.

N.

Art. 34. *An Examination of the Remarks on Dr. Lucas's Mirror for Courts-Martial. In which the Sentence pronounced by the Court-martial against David Blakeney, is proved from the Arguments of the Remarker, and other Testimonies, to be inconsistent with Law or Justice.* By a Comparative Reviewer. 8vo. Dublin printed. 1768. No Publisher's Name or Price.

As the unfortunate subject of this pamphlet is said to be lately dead, of a decline, supposed to be brought on by a punishment, the justice of which has been so strongly controverted, it is probable farther inquiries may die also. While therefore we can only pity his hard fate, let us hope, however, that it may operate for the advantage of his brother soldiers yet living, and render officers more cautious in the treatment of men over whom they enjoy such a plenitude of power: since, as, in this instance, military authority may meet with checks when they are least expected.

Many instances of evasion and chicanery, are in this Examination charged on the Remarker*; to whose consideration, and that of the people of Dublin, more intimately acquainted with circumstances, they must be left: and as cruel masters and mistresses are sometimes reminded of a *Browning*, it is hoped future courts-martial may recollect that which sat on the trial of *Blakeney*; who appeared before it as a plaintiff.

N.

* See Review, July, p. 70.

POETICAL.

POETICAL.

Art. 35. *Four Pastorals, viz. Hylas, Corydon—Colin Clout, Cuddy—Mopsus, Leander, Argol—The Marriage of Zephyr and Flora.* By T. S. Esq; of the Middle-Temple. 4to. 2s. Webley.

*Squire T. S. says in his motto, from Virgil, that he does not believe himself to be a poet. If he is sincere, we shall entertain a better opinion of his judgment than we can possibly form of his poetry. We therefore lay the whole blame of this publication on his printer and bookseller.

L.

Art. 36. *A Collection of Poems in Two Volumes.* By several Hands. 8vo. 6s. sewed. Pearch.

A continuation of Mr. Doddsley's plan, but without his judgment. Many trifling and injudicious performances are recorded here, which ought to have rested in the oblivion which had overtaken them.

L.

Art. 37. *The Land of the Muses, a Poem in the Manner of Spenser. With Poems on several Occasions.* By Hugh Downman, A. B. 4to. 2s. 6d. Baldwin.

This seems to have been intended as a kind of supplementary canto, that might properly be inserted between the eleventh and twelfth of the second book of the *Fairy Queen*. Were the intricacies of allegory and the obscurity of obsolete language supportable, or even pardonable in these days, Mr. Downman might be entitled to some indulgence on account of those marks of genius which are to be found in many parts of his poem, entitled, *The Land of the Muses*:—which is the most considerable piece in this collection.

L.

Art. 38. *Constantia, an Elegy, to the Memory of a Lady lately deceased.* 4to. 1s. Becket.

In this Elegy, the virtues and accomplishments of an excellent lady* are commemorated, in numbers equally harmonious and tender. The amiable disposition, and uncommon endowments, of the justly admired Constantia, are pourtrayed in the following, among other stanzas, conceived in the same pathetic strain:

The open heart, the polish'd mind,
The manners gentle, kind, and free,
The easy wit, the sense refin'd,
And native sensibility.

But ah, why thus the loss renew,
Why thus recount her virtues o'er?
Painful the retrospective view,
Of charms we must behold no more.

* We are indebted to accidental private information, for the knowledge that this very worthy lady was the wife of a clergyman in Somersetshire, who is well known in the literary world: she had not been married much above a year, and died in child-bed.

Reflection,

+ Written by the rev. Mr. Cartwright,
author of *Armida & Elvira*—

Reflection, wound not then the mind !
 Retentive Mem'ry, cease the strain !
 Nor thus, officiously unkind,
 Awake the sleeping stings of pain.
 But ah ! in vain I strive to free
 My mind, or mem'ry's pow'r controul ;
 My thought, Constantia, fly to thee,
 Thy *sole* idea fills my *soul* !

E'en now I see the tyrant Death,
 With icy hand and flinty heart,
 Prepar'd to snatch thy vital breath,
 While Pain assists to point his dart.

Yet e'en, midst this terrific scene,
 I see thee sinking calmly down :
 In vain upon that brow serene
 Would Death himself imprint a frown.

E'en now I see thee all resign'd,
 Prepar'd to meet thy awful doom !
 No guilty terrors shake thy mind,
 Or hover round thy peaceful tomb.

In another part of the poem, the elegiac Bard thus farther laments the loss of so much excellence as might justly claim the tribute here paid to Virtue by Friendship †.

Is then thy gentle spirit flown ?
 Shall nought recal thy fleeting breath ?
 Nor charms, peculiarly thy own,
 Withhold the ruthless arm of Death ?
 And shall that liberal hand be cold,
 That Indigence so warm hath found ?
 Its lenient aid shall it withhold,
 Nor deal beneficence around ?
 Are then thy charms for ever flown ?
 Those eyes shall Death's dim hand obscure ?
 Eyes, where in mild effulgence shone
 The fond Affections warm and pure !
 And shall that heart, for ever dead,
 Indulge no more the wish to bless ?
 And shall those eyes no longer shed
 The balm of Pity on Distress ?
 Mysterious Providence ! thy ways
 O how inscrutable to man !
 Why else to Vice her length of Days ?
 To Virtue why so short a span ?

† The Author, we are assured, is a young clergyman, a friend of that family whose irreparable misfortune hath unhappily furnished him with the melancholy subject of the present poem.

MONTHLY CATALOGUE,

Is it, that Virtue trembling flies
 From Vice's rude contagious air ?
 Glad to resume her native skies,
 And fly from Vanity and Care ?

Is it, that on this earthly stage,
 Thro' life's dull scene of varied woe,
 No object rises to engage
 Those smiles which virtue can bestow ?

Yet sure, by love and fortune blest,
 To thee an envied bliss was known ;
 'Twas thine to share a kindred breast,
 A soul congenial to thy own !

'Twas thine to live, belov'd, ador'd,
 By him whom most your heart approv'd :
 What greater bliss can life afford
 By those we love, than to be lov'd ?

Pleasure so pure can pomp impart,
 Can wealth bestow, or fame display ?
 No, L——, let thy faithful heart
 In this bear witness to my lay.

Your mutual loves refin'dly warm,
 Proclaim'd a blest united pair :
 Ne'er knew your gentle hearts to form
 A wish each other did not share.

From these dear joys now doom'd to part,
 With fruitless search that thousands seek,
 Ah let not, valued friend ! thy heart
 In the distressful struggle break !

Let Friendship's tender hand dispel
 Thy gushing tears, thy woes deceive !
 In vain—for my own feelings tell
 She wants the balm she strives to give !

What tho' calm Reason seems to say
 " Suppress thy unavailing sighs ;"
 Yet, when wild Passion would obey,
 " Indulge thy sorrows" Nature cries.

Let then, my friend, her voice prevail,
 True to whate'er she would inspire :
 But let Affliction's ruder wail
 Be soften'd to the muse's lyre.

So may the plaintive pow'rs of song
 Thy bosom's tender griefs display ;
 And sweetly querulous prolong
 The sad, the sorrow-soothing lay.

So

So may the muse that loves to grieve,
Her strains into thy breast instil;
Melodious as the bird's of eve,
In * Maro's lay that murmurs still.

So may thy lov'd, lamented fair
Thro' time survive, an envied name!
Enabled in thy verse to share
A † Lucy's or a ‡ Laura's fame.

Although there are a few lines in this poem, which seem capable of improvement, yet, on the whole, we are of opinion that the English press hath not, for some years past, produced any thing more replete with the true sentimental feeling, natural expression, and tender pathos of elegiac poesy, than the little performance which we have just had the pleasure of perusing.

* *Qualis populeâ mærens Philomela sub umbrâ, &c.*

† See Lord Lyttelton's Monody, in Dodsley's Misc. Vol. ii.

‡ The Mistrets of Petrarch.

M E D I C A L.

Art. 39. *Remarks on some late Animadversions of a Licentiate*, upon the Constitution of Physic: intended to correct the Misapprehensions of that Author with regard to the College of Physicians, and the English Universities.* By a Cantab. 4to. 1 s. 6 d. Dodsley.

Our ingenious Cantab rather endeavours to be witty, than to enter fairly into the merits of the case.—The point in question we apprehend to be this:—what good reason can be given, why an Englishman, a Briton, or indeed an inhabitant of any part of the earth, who appears before the college of physicians, and after a proper examination is found to be possessed of as great abilities and as much medical learning, as those who are already *fellows*, should not be admitted a fellow?—Is the candidate sufficiently qualified in learning and abilities?—It is of little consequence where these were acquired; whether at Oxford, Cambridge, Dublin, Edinburgh, Leyden, or elsewhere.

* See Rev. for last month, p. 139.

D.

P O L I T I C A L and C O M M E R C I A L.

Art. 40. *A seasonable Letter on the late Treaty with Nizam-Allé Kawn, and the Commotions in Consequence of it, on the Coast of Coromandel: addressed to the serious Consideration of the present Directors of the East-India Company, and the Proprietors of India Stock.* 4to. 1 s. Williams.

Against the treaty: the Author's view is to shew that the company's affairs on the coast of Coromandel have, lately, been very ill conducted; and in particular, that their old and faithful ally, Mohammud Allée Kawn, hath received most ungrateful, as well as impolitic treatment, from some of the company's GREAT SERVANTS in that part of the world, and whose past actions seem to merit the serious attention of their employers.

Art. 41.

Art. 41. *The Advantages arising from the Liberty of the Press.*
Dedicated to Lord Mansfield. 4to. 1s. Peat.

A fallacious title-page.—The pamphlet is little more than an angry invective against the printers of our news-papers, for inserting, as they sometimes inadvertently do, paragraphs of news, tending to personal defamation. The writer is one Mr. Joseph Lovett, who (if we mistake not) keeps an office for registering servants, in Fleet-street; and whose resentment, on this occasion, appears to have been excited by a paragraph importing that it was said, a bill of indictment would be preferred against the keeper of a certain register-office, for an offence here mentioned, but which we do not repeat, out of tenderness to the person reflected on, who may, for ought we know of the matter, be entirely innocent of the charge.—Our news-writers are certainly blameable in this respect; but does Mr. Lovett need to be told, that whenever they offend in this way, it is at their own extreme peril, and that the *terrible law* is always ready enough to *fasten its paw* upon them: so that they are known to be under continual apprehensions on that account, and obliged to be extremely cautious with regard to the articles of intelligence which they insert in their papers.—I here seems to be no very urgent necessity, therefore, for 'the august senate of the land, at their next assembling, taking this matter into their *kind* consideration;' for we apprehend the grievance here complained of, is already sufficiently provided against, as the many severe prosecutions for libels can fully testify.

Art. 42. *A Lecture on moving Figures, representing the principal Actors on our political Stage, as they really are, divested of the false Colours of Party or Prejudice.* By Seignior Fidalgo, of Chelsea. 8vo. 1s. Wilkie.

Intended for political humour and satire; and doubtless there are readers who may think the performance very droll and clever. The writer's chief aim is to explode the parties who are devoted to Lord Chatham, Mr. Wilkes, &c. and to vilify the characters and conduct of these illustrious leaders. Wilkes's adherents, he represents as consisting only of pickpockets, shop-lifters, sharpers, back-biters, house-burners, incendiaries and *forgerers*. What, in the name of wonder, are these *forgerers*! We never met with them before, except at the top of some of Justice Fielding's advertisements, where we only considered the word as distorted by the fallibility of the press; and sorry we are that the good magistrate could not *see* it; for there is no doubt but Mr. F. who is a man of letters, would have dealt with such a disorderly word, according to literary law, had it been as visible to him, as to the numerous readers of his learned compositions, occasionally published in the *Gazetteer* and *Public Advertiser*.

This ingenious lecturer, however, has some curious words and phrases for which he seems to be indebted only to his own creative genius: 'The artist then *wove* his hand,' &c. p. 8. Other artists *weave with* their hand; but Seignior Fidalgo, it seems, *weaves the hand itself*! In what manner this *handy-work* is performed, is not discovered to the reader by the learned lecturer, though it is not difficult to guess at his meaning.

P. 41.

P. 41. A butcher and a bashaw are very complaisantly bowing a each other, 'and both their sides seem as if they'd burst for laughing.' This, however, on farther recollection, is not an original phrase of the author's own invention; for it was some time before the appearance of this lecture, that the good old woman who occupies the little wooden shed at the corner of the street, and who has been principal stocking-darnier to the Reviewers ever since the hard frost, came one day, grievously complaining to us, that her cat had lost her kitten, by an accident too common to that unfortunate species, and that "poor puss was like to die for grief." We could select many other choice expressions in this production, to which the good old body and our author perhaps may have equal pretensions; but as we are unwilling to create any contest, or foment any differences between these two industrious persons, we shall here close the pamphlet and this article.

D R A M A T I C.

Art. 43. *The Judgment of Paris, an English Burletta, in Two Acts. As it is performed at the Theatre Royal in the Hay-market.* The Music composed by Mr. Barthelemon. 8vo. 1s. Becket.

The fable of the adventure of Paris with the three goddesses, is very capable of a droll exhibition in the burletta style; but this little effort hath not afforded us much diversion in the perusal.—Those who have seen and heard it, however, at the Hay-market, give a favourable report of Mr. Barthelemon's music.

C O R R E S P O N D E N C E.

WE have received a sensible letter concerning the late expulsion of the six students from the University of Oxford; the anonymous writer of which totally dissents from our opinion, that *the vindication of the proceedings, &c.* (see Review for June last, p. 511.) contains a sufficient justification of the conduct of the University, in regard to that transaction. Our correspondent endeavours to shew, that societies have not an unlimited right to enact laws for the regulation of their own members; that there is more to be said *against* the imposition of oaths and subscriptions, especially at matriculation, than can be for the rigorous punishment of non observance; that the nature of the offences themselves must be considered, in order to form a proper judgment of the justice or injustice of the sentence; and that if breaches of statutes are punished with more severity where the crimes are *less*, than where the crimes are *greater*, there must be a defect either in the statute or in the magistrate.

With respect to these particulars, we have only to observe, that though we are far from thinking our judicious correspondent unanswerable, yet it is not *our* business to enter into any controversy on the subject; neither have we any inclination to defend the conduct of the University. The learned gentlemen who compose that respectable body, are able, no doubt, to vindicate, effectually, their own proceedings, whenever they shall

shall deem a vindication necessary; and to shew the expediency and necessity of their taking every legal method to prevent their University from being infected with the fanatical tenets and enthusiastic extravagancies of Methodism: an event which would certainly reflect upon it the highest disgrace, and finally, perhaps, be attended with its utter ruin.

•• In a letter signed C. P. we are called upon to give a *sensible* answer to the letter-writer's objections to our accounts of a late pamphlet entitled, "*A Dialogue between the Pulpit and the Reading-Desk.*"—If C. P. be the author of that piece, we do not wonder that he is highly dissatisfied with the manner in which his performance was mentioned in our Review. He is very angry, indeed; and roundly signifies to us, that our want of due reverence for this same very important dialogue, could arise only from '*enmity* against CHRIST, and rage at beholding '*our favorite, Arius, held up to just contempt.*'

After this specimen of the candor, the charity, the modesty, and the politeness of this correspondent, our readers will not be surprized (were there no other reasons for it) at our declining to enter into any controversy with such an antagonist.

* See Review, Vol. xxxvii. p. 476.

ERRATA in the last APPENDIX.

- Page 577, line 27, for management, read *menagement*.
 — — 30, for when treating; read *when he treats*.
 578, — 15 from the bottom, for 1700, read 1760.
 580, — 25, read action of the vessels *on* the fluids.
 — — 30, for to arise, read *to have arisen*.
 589, — 7, for in the practice, read *on* the practice.

ERRATA in the REVIEW for August.

- Page 155, line penult. of Chauncy's Letter, for the paying, read *by paying*.
 163, for Lady Francis, read *Lady Francis*.

OMITTED, in the list of contents on the Blue Cover, Art. 37, *The Vidim*, a Poem, p. 165.

✂ In the head-title to the article of Grecian architecture, in this month's Review, the name of the author should have been inserted, viz. Captain Stephen Riou.

✂ *The SERMONS in our next.*

THE MONTHLY REVIEW,

For OCTOBER, 1768.



CONTINUATION of the Fourth Volume of MEMOIRS of the ROYAL ACADEMY of SURGERY at *Paris*, begun in our Appendix to the Thirty-eighth Vol. of the Review; published in August.

IN the introductory part of this article, see our last Appendix, p. 586, we gave an account of the institution, the nature, and the importance of this most laudable and useful society; and also of the first six memoirs contained in the volume of its transactions before us. We now proceed to

MEMOIR VII. *Observations on a palsy arising from a venereal cause.*
By Monf. Houltet.

Mercury has been hitherto considered as an enemy to the nerves: a character which it appears to have been justly entitled to, in consequence of those paralytic complaints to which the workers in that mineral are known to be subject. We have nevertheless, in this Memoir, a very satisfactory account of a cure effected by it, in an obstinate disorder of that kind. The patient had long laboured under a paralytic complaint, which had taken away the action of the muscles subservient to the excretion of the urine and fæces, as well as of those of the inferior extremities, which were become cold and insensible. From several characteristic symptoms the Author was led to suspect that a latent venereal virus was the cause of the disorder; and was accordingly induced to treat it with mercurials. In about three months he effected a cure both of the palsy and of its original cause, by the use of mercurial frictions, slowly and cautiously administered, so as not to excite a salivation; which the weak state of the patient absolutely forbade, and which the Author judiciously observes would have lessened the efficacy of

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that powerful specific, by hurrying it too suddenly out of the habit.

VIII. *Memoir on the use of corrosive sublimate.* By M. Pibrac.

The learned Baron Van Swieten has, according to M. Pibrac, by the celebrity of his name, and in consequence of that greediness with which new medicines are generally received, brought into vogue a most dangerous and destructive poison; by recommending it as the most certain, most commodious, and cheapest of all remedies for the cure of venereal disorders. M. Pibrac, on the contrary, affirms that the most prudent precaution, and the minutest attention, in the administration of the sublimate, procure no other advantage than that of converting a subtle and active poison into a slow one; and, agreeable to this manner of thinking, he considers the patronisers of this practice as having entered into a conspiracy against humanity. These are harsh reflections, and they require, we think, strong, well attested, and well circumstantiated facts, to support them.

In justification of these sentiments, M. Pibrac treats, in the first part of this memoir, of the pernicious effects of the sublimate, applied externally; and gives some instances, where this substance, employed by certain empirics for the extirpation of carcinomatous tumours and ulcerated cancers, had evidently caused the destruction of the patient. We readily give M. Pibrac credit for the ill effects attributed to this caustic substance, dredged thus without weight or measure on the ulcerated parts, entering undiluted immediately into the mass of blood, and acting with unabated acrimony on the whole nervous system. All judicious practitioners have long condemned such an application of it. In the second part, he treats of the internal exhibition of this substance, and informs us that M. Duplessis, a surgeon in the army, had seen soldiers actually poisoned by it: but we are not told under what kind of treatment the administration of it was thus fatal. Astruc has called it a sword, in the hands of a madman: so is opium, and other powerful remedies, when too largely or unskilfully administered. M. Pibrac affirms also that, with all its danger, it is likewise inefficacious; and that the cures, which have been supposed to be effected by it, have not been lasting: but this part of our Author's memoir is very unsatisfactory, as being too deficient, in a proper and circumstantial specification of facts, to justify his absolute condemnation of this remedy. The weight of testimony has been hitherto greatly in its favour in this country, where it has been extensively administered with safety and efficacy; and from the latest publications relating to it, we have some reason to conclude that the cures effected by it have been permanent.

Astruc

Astruc has indeed affirmed that the certainty and permanency of cures, in this disorder, depend on the largeness of the quantity of mercury thrown into the habit: but this opinion of that celebrated physician appears to be contradicted by the experience of those who have successfully employed the sublimate; in which the quantity of that mineral is exceedingly small. Besides, we know not whether as much mercury may not, in this preparation, gain admittance into that order of vessels, where only perhaps it can exert its specific powers on the venereal virus, as in the more copious administrations of it, in other forms: if so, *frustra fit per plura*, &c. not to dwell upon the permanent inconveniences which have, by writers of credit, been said to ensue on the use of large quantities of that mineral, in the way of unction. Medicines have been often weakened by the means used to improve them. Rhubarb has been formerly torrefied, till it would scarce any longer purge; and was thought to be improved in its virtues, in proportion as it was deprived of its principal one. If we were to give full credit to all that has been said by the patronisers of the sublimate, we should conclude that this pernicious kind of industry has been employed on this very subject; that with regard to it, chemistry had overshoot its mark, and having first produced a most powerful medicine, had been ever since taking great pains to spoil it. We allude to the dulcification, as it is called, of the sublimate into calomel, by a neutralization of the superabundant acid; on an excess of which, its solubility † (by which it is admitted into the most intimate recesses of the habit) and consequently its activity, appear to depend. It is not even impossible that, by future *manœuvres*, the wings of the *aquila alba* may be still further clipped, or (not to be too figurative) that a still more intimate combination of the mercury with the acid may be effected, and thus a perfectly indissoluble concrete might possibly be obtained, totally inadmissible into the proper order of vessels, and, in short, as perfectly harmless, and as inert and insignificant as cinnabar.—After all this speculation, however, facts can alone determine concerning the merits or demerits of the sublimate; and these unhappily are wanting in the present memoir.

IX. *Memoir on the re-union of the intestine, after it has suffered a loss of substance, in a hernia, followed by a mortification.* By M. Pipelet, the elder.

X. *Memoir on a hitherto unobserved effect of a strangulation in a hernia of the intestine.* By M. Ritich.

† See an ingenious paper on two new classes of neutral salts, by Mous. Rouelle, in the *Memoires de l'Acad. de Sciences, de Paris*, 1754.

This memoir recites a singular case, in which there was discovered a constriction and adhesion of the internal sides of the intestine to each other, in consequence of a strangulation, by which its cavity was wholly closed or obliterated: which circumstance, however, was not discovered till the dissection of the part, after the death of the patient; on whom the operation for the hernia had been performed, and the intestine reduced, after a strangulation of not quite three days continuance. The Author proposes that, in a case where such a contraction and adhesion of the internal surface of the intestine is suspected to exist, the intestine should be drawn out, the contracted parts cut off, and the superior extremity, or that answering to the stomach, inserted into the inferior, by means of a cylinder made of card, first introduced into the former. His method is properly an extension of principles, formerly adopted by M. Louis, in his memoir on hernia's, in the 3d volume of this work; founded on a remarkable operation, first proposed and performed by Ramdhor, and here applied to a new and unforeseen case; which, the academy observes, may be justly supposed often to occur: particularly when the symptoms attending strangulation still continue, after the compleat reduction of the intestine.

XI. *New observations on hernias of the bladder and of the stomach.* By M. Pipelet the younger.

This memoir contains the history of a singular hernia of the bladder in the *perinæum*, in a man; and is the only instance of this kind, in a male subject, which has ever fallen under the notice of the academy, either in practice or in reading. This hernia, after having been, for many years, mistaken for a different kind of tumour, was reduced and cured by the Author. In the subsequent part of this memoir, the Author adds several cases, to those of M. Garangeot, in the 1st volume of these memoirs, of hernias of the stomach: a disease which he supposes to be more frequent than is generally suspected; especially when the bulk of the tumour, formed by it, is not great; and from an ignorance of the nature of which, patients have been long and fruitlessly harassed; by a course of various, internal administrations; when the case properly fell under the province of the surgeon: who, by compression and bandage, has suddenly restored the patient to health: as M. Pipelet shews by some instructive observations.

XII. *An historical enquiry concerning the operation of gastrotomy, or of opening the abdomen, for the cure of the volvulus, or intussusception of the intestine.* By M. Hevin.

The

The reproach which has been thrown, by some speculative writers, on modern surgery, as having, through prejudice, timidity, or neglect, abandoned certain bold but salutary operations, supposed to have been performed by the ancients, is endeavoured to be removed by the author of this memoir, with regard to the subject treated in it: in which he renders it *probable*, that the latter never did perform the operation of *gastro-tomy* with such views; and, we think, *certain* that they never ought to have done it.

The many very curious and instructive observations, received by the academy, and here published together with some excellent reasonings and reflections of the author of this memoir, abundantly shew how very rare the cases are, in which this operation could have been practised with success; and how difficult, nay impossible it is to distinguish those in which it might have been salutary, till after the death and dissection of the subject: and yet, without such distinction, the proposed operation is certainly not defensible, either on the principles of humanity or prudence, which ought never, we think, to give way or be sacrificed to vague, indeterminate, and equivocal indications. In the *gastro-tomy* practised in the *Cæsarean* operation, by which some, we are told, have pretended to justify that which is the subject of this memoir, the operator proceeds *avec connoissance de cause*. There is a determinate object in view: a body, whose existence and situation are well known to him, and whose extraction he can with confidence undertake, as he can with certainty accomplish it. He has only therefore to weigh the hazard resulting from the operation, with the dangerous state of the patient, and to be determined by the result: whereas in the *gastro-tomy* proposed for the *volvulus*, he undertakes a hazardous and cruel operation, and turns over perhaps the whole intestinal tube, in search of a supposed intus-susception in some part of its numerous and intricate convolutions; without any previous assurance, or even strong probability, from any one precise or decisive symptom, of its existence.—So very various are the causes, besides the intus-susception of the intestine, to which the iliac passion, which prompts him to this search, may owe its origin; such as inflammation, worms, spasmodic constriction, a large *calculus*, tumours, hard, dry food, excrements stopping up the passage, &c.

MEMOIR XIII. *Remarks on the different causes which produce a strangulation in hernias.* By M. Gourfaud.

There are very few disorders, which come under the care of surgery, that require more attention and sagacity in the treatment of them, than those which are the subject of this memoir. The knowledge of the parts which are displaced; the nature of

the causes which have brought on the strangulation ; the condition to which this last has reduced the prolapsed parts ; and the proper means of facilitating and effecting their return into the abdomen, are not to be discovered without the most minute and scrupulous discussion of all the symptoms and appearances : but the discernment of the surgeon is, in no case whatever, put to so severe a trial, as in determining whether this last end is not to be attained, without performing the operation for the *bubonocoele*, and in seizing that critical point of time, in which it is to be performed : by operating earlier than which, the event may induce him to reproach himself with having acted with too much precipitation ; or, which is still worse, by deferring the operation too long, with having been guilty of procrastination fatal to the patient, and dishonourable to the art. The ingenious Author of this memoir enters into a very instructive and interesting detail of all these particulars, illustrated by cases and observations of his own and others. What we find more particularly new in this memoir is, first, a recommendation of the *sal catharticus*, by M. le Grand, as a *certain* specific in procuring the spontaneous re-entrance of the intestine ; which it is supposed to effect by stimulating its internal coat, which is indued with great sensibility, and by exciting, in the confined part, certain undulatory motions, tending to promote its return. This is followed by some observations on the *clysma fumosum*, an improved manner of administering it, and the extent of its operation ; which appears to be much more limited in living subjects, than there was reason to infer from the trials made on dead bodies, by M. Faguiet, at the request of M. Louis ; in which it was found to force the valve of the *ileon*, and to pass even as high as the stomach.

XIV. *Reflections on the operation for the hernia.* By Mons. Louis.

This excellent and very interesting memoir contains several observations and precepts on every part of the important operation which is the subject of it ; particularly on the situation of the patient during the operation : the incision of the skin and hernial sac ; the last of which M. Louis shews to be, in all cases, indispensable : the incision of the ring of the muscles, or a proposed substitution, by dilating it, without incision ; which last he condemns as impracticable, or, supposing it practicable, as dangerous, and not possessing the advantages attributed to it ; on the proposed reduction of the hernial sac, which M. Louis, on the best grounds, shews to be a physical impossibility ; though the practicability of it has been most unaccountably maintained, and the operation proposed, by authors of very great name : on the great utility of purgatives, when the symptoms of strangulation subist, as sometimes happens, after the com-

complete reduction : on the operation proposed by Pegray, of making an incision, penetrating into the cavity of the *abdomen*, and attempting to draw upwards the prolapsed parts ; once successfully practised by Cheselden, in the case of John Heysham* ; but which the Author of this memoir very forcibly and justly condemns, on account of the horrible consequences with which it may be attended, and for other reasons : and lastly on the dressings and bandage after the operation, which he renders more simple, and improves. On the whole, M. Louis appears to great advantage in this, as indeed in all his other memoirs, in the different characters of a well-informed practitioner, a close and forcible reasoner, and a masterly writer.

XV. Observations on the suppuration of the albugineous coat of the testicle. By the late M. Petit.

The instances, in which practitioners have been candid enough to publish their mistakes, have unfortunately, not been very frequent. Few have had the greatness of mind thus to sacrifice the minutest portion of self-love to the public utility. The medical or surgical reader of books of cases and observations is, in general, continually humiliated and astonished, by the perusal of an uninterrupted series of instances, setting forth the unbounded foresight and sagacity of the writer. Throughout the whole of the ostentatious volume, he meets not, perhaps, with even one *solitary case*, to keep his own fallibility in countenance, in those instances of his own failure or want of discernment, which are known to, or imputed to him by, those with whom he is connected ; or in the, possibly, still greater number, which are known only to himself. The laudable intention, however, of this memoir (which was presented in the excellent author's life-time) is to record an instructive error, into which he fell, in treating a disorder of the testicle, and which consisted in mistaking a greyish coloured matter mixed with sloughs, proceeding from an abscess of that part, for an ill-conditioned, purulent discharge ; which he continued to promote, till he, at last, found, that what he was thus extracting was nothing more than the delicate, convoluted, seminiferous *tubuli*, of which the proper substance of the testicle is known to consist. This discovery, however, was not made till he had extracted above a third part of the body of the testicle. He gives other instances of the same mistake : one particularly, in which the whole substance of that organ was thus extracted by a surgeon ; nothing being left, except the albugineous coat and the *epididymis* ; which last, being considerably swelled, personated the *departs* testicle ; as Monsr. Petit, called in upon the occasion, and in-

* See Cheselden's Anatomy, p. 283. tab. 25. edit. 3d.

struck by his own former mistake, convinced the surgeon, to his very great surprize.

XVI. *An abstract of various observations on the disorders of the antrum maxillæ superioris, or highmorianum.* By M. Bordene.

This long memoir contains many facts and reasonings on the subject; more particularly a method, proposed by M. Lamo-rier, of making an opening into the *antrum*, without drawing a tooth, by perforating the jawbone, precisely above the third *dens molaris*; and a more singular method, proposed by M. Jourdain, of curing disorders of the *sinus*, by injections introduced through the natural *foramen*, or communication of that cavity with the nose. To any one, who considers the structure of the parts, it must appear extremely difficult to hit this small *foramen*, even with Mr. Jourdain's well-imagined instruments; as the commissaries, named by the academy to make trials on dead subjects, sufficiently experienced. But even supposing the operator to find or make a passage this way into the *antrum*, through which he may convey his injections; a consideration of the causes, from whence the disorders affecting that cavity most generally arise, will shew the insufficiency of this method; and that the prospect of relief from it is not, by any means, equal, much less, preferable to that which may be expected from an extraction of one or more of the *dens molares*, and a perforation made into the *sinus*, in its most dependant part, as has been formerly practised; or even to the first mentioned method of effecting the same purpose, proposed by M. Lemorier. In an appendix subjoined to this memoir, which we suppose to be the production of M. Louis, secretary of the academy, the author endeavours to prove, from a consideration of the distribution of the blood vessels and nerves of these parts, as well as from facts related by him, that an obstruction of the vessels of the teeth, and the subsequent *caries* are, in general, the occasional causes of the disorders of the *sinus maxillaris*, as well as of the swelling of the face and other symptoms which are well known to proceed from them; and that the removal of the disordered tooth or teeth is an essential step towards a radical cure. Among other cases, he gives us one, wherein an *exstosis* at the basis of the lower jawbone, attended with an obstinate ulcer, and followed by exfoliations, was cured, at a time when the application of the actual cautery was proposed, by the simple extraction of two carious teeth, which according to him, had originally vitiated, and continued to vitiate the neighbouring parts.

XVII. *Memoir on the operation of the hare-lip, wherein the first principle of the art of healing wounds is established.* By M. Louis.

Falso

False principles naturally lead to wrong conclusions, and these, as unavoidably produce erroneous practices. The operation, which is the subject of this memoir, seems to have laboured under an original and fundamental error of this sort. It has hitherto been universally taken for granted, that, in the hare-lip, there is a real loss of substance. This idea gave rise to an opinion of the necessity of employing sutures after the operation; particularly the twisted, which is now generally employed. M. Louis, in the present memoir, endeavours to shew that, in the natural hare-lip, there is no loss, or, to speak more properly, want of substance whatever; and that the separation of the edges, which gave rise to that idea, is the effect only of a retraction of the muscles, similar to that which happens in every recent solution of continuity. Among other observations, he takes notice of the considerable approach of the two sides of the hare-lip when the patient purses up his mouth, and of their increased separation when he smiles or laughs. He next proceeds to shew that the introduction and detention of needles in the wound, according to the present general and approved practice, is not only unnecessary, but injurious; particularly, among other reasons, as by the irritation and inflammation which they often occasion, they increase this retractive action of the muscles. According to this doctrine, it is not against the lips of the wound, which have not, in themselves, any particular tendency to separate, that the efforts of art ought to be directed, in order to keep them contiguous. The retracting cause lies behind, and at a distance. This cause M. Louis accordingly successfully counteracts by the moderate pressure of a simple but efficacious bandage, applied to the cheeks, or parts whose action produces the separation of the sides of the wound. We observe, however, that in some cases he used a single suture, at the bottom of the lip, tied with a surgeon's knot, with a view only of keeping the parts on a level; that is, of preventing one side from sinking lower than the other: trusting, for their reunion, to the efficacy of his bandage. He speaks too of our court plaster, (which we suppose to be meant by his *lanquêtes agglutinatives de taffetas d'Angleterre*) as excellently seconding the first of these intentions. The Author enters likewise into a minute detail of the advantages and disadvantages attending different methods of operating; in which, not without some degree of acrimony, he condemns, on indisputable principles, the use of scissars in the removal of the edges of the hare-lip; which is certainly better effected by a sharp bistoury, producing a smoother, less painful, and uncontused wound; the union of whose lips may be expected, without the loss of substance attending the suppuration, which may be the consequence of the

the contused wound, caused by the compression of the parts, between the two edges of the blades of the scissars †. The reasonings in this memoir, the reader must observe, are not founded on mere speculation; but supported by instances of the successful practice of the author, who has not only cured hare-lips by this method of operating, and by bandage, without futures; but, even in wounds of the lip, where there has been an actual and large loss of substance, caused by the extirpation of schirrous and carcinomatous tumours, he has, by these means alone, united the sides, without any remaining deformity.

We have been the more particular on this seemingly simple, and, it may be thought, unimportant operation, as the principles on which Mr. Louis's improvements are founded, not only throw a new and just light on this particular subject, but are at the same time applicable to wounds in general; particularly to those where there is a prospect of healing, by the *first intention*, as it is commonly called, or on the principle of agglutination.

[To be concluded in a following number.]

† 'Among those,' says our spirited author, with, perhaps, a little too much self-consequence, 'who have seen me operate, and who could not but be sensible of the facility and advantages of this method, there are some, who have since taught their pupils to operate, and have caused them to perform the operation, *in my presence, (en ma presence)* with scissars. This was done indeed upon dead subjects; but was intended as a lesson, to be practised on the living. It is unfortunate that the instruction of youth should be in the hands of such masters, *magistros progeniem vitiosiores.*' Mr. Louis exempt, however, from this reproach, his colleagues, the royal professors in the schools of surgery.

B-y.

Conclusion of Mr. Blackburne's Considerations on the present State of the Controversy between the Protestants and Papists of Great Britain and Ireland. See our last, p. 229.

OUR present controversy with the Papists, the Author observes, does not turn as heretofore, so much upon those theological points which distinguish the Protestant from the Popish religion, as upon the merits of a particular question, namely, whether, *on Protestant principles*, the Roman Catholics, as they affect to style themselves, are not intitled to as full and free a toleration in *Great Britain*, as other sects or churches, who dissent from the ecclesiastical establishment? Now, the author remarks, and in our opinion very justly, that the grand objection to the toleration of Popery, is merely of the *civil* kind, that

that is to say, the tendency of its tenets to subvert the *civil* as well as the *religious* rights of mankind in general, and in particular the security we of this country have for our civil and religious liberties, under those laws on which the protestant settlement of our present government depends.

If this could be proved to be a mere *prejudice*, and if it could be shewn that the doctrine and discipline of the Church of Rome had no such tendency; but that, on the contrary, a good Papist was bound by his religion to be as obedient and peaceable a subject to a protestant as to a popish government, the great protestant principle of *tolerating all sects, whose doctrines do not interfere with the peace and order of the civil government*, must take place, the archdeacon says, with respect to Popery, equally as with respect to any other sect.

His sentiments upon this subject are liberal and generous;— ‘ Though it is impossible, says he, from any proposals that have been offered by the various writers who have pleaded the cause of Popery within the last two or three years, to see what security the Papists of Great Britain and Ireland can give to a Protestant government for their dutiful subjection to it, more especially along with that absolute deference they pay to the Pope, yet, if any means could be found which might ensure the public safety against the treasonable, exterminating principles of their religion, and at the same time permit them the free and unmolested exercise of their worship, they would not find an advocate more ready to plead their cause than myself.’

As the Papists are setting up pretensions to *toleration* which may, not improbably, make impressions upon those who meet with a new argument in favour of a popular error, when and where the refutation of it is not at hand, our author thinks it cannot be unseasonable to take a cursory view of these pretensions. And as the Papists ground their claim to be tolerated in this country upon *Protestant principles*, he begins with examining into the grounds of the doctrine of *Toleration*, as it is expounded and professed among Protestants, such of them, at least, as adhere to their original principles of reformation. Part of what he advances upon this head, we shall lay before our readers.

‘ In these later times, says he, the doctrine of religious liberty has been more generally understood and more kindly entertained than heretofore; and though it cannot be denied that there are still remaining, in some Protestant communities, many unwarrantable restraints and incumbrances upon Protestant dissenters from the established system, yet it must be acknowledged, that the original Protestant principle of mutual toleration hath recovered its credit, particularly in our own country, to a greater degree than could have been expected. And though
this

this principle hath not yet operated to the full and effectual relief of all those conscientious Dissenters who are intitled to it; yet it must be allowed, that the liberty they now enjoy of professing and practising their respective opinions and discipline, is such as they who contrived the bulwarks of ecclesiastical establishment in Protestant states, vehemently condemned, and, had they lived in these times, would have opposed with all their power and interest.

‘ The notion that misled our forefathers in this matter was, that, if more than one form of religion should be tolerated in a country where only one form of civil government was established, some disorder and confusion would ensue, pernicious to the peace and welfare of civil society; and no wonder, where the civil magistrate was so persuaded, that such an apprehension should make deep impressions upon him.

‘ Churchmen indeed went upon other principles. Taking the word, CHURCH, in a certain sense, they concluded, it must have authority to judge and censure erroneous opinions, under the name of *heresy*; differing herein from the popish doctrine on this head, in nothing but in their account of the constitution of the church to which they ascribed this authority, and such limitation of her powers, as excluded *infallibility*, rather perhaps in words and declarations, than in reality. On another hand, they imagined that schism, with respect to matters of discipline, was so precise and obvious an idea, that they made no scruple to class it at the head of those immoral offences which were understood to be the proper objects of ecclesiastical correction.

‘ With these reasons, alledged by the ecclesiastical powers for reserving to themselves the punishment of *heresy* and schism, the civil magistrate had little to do, so long as civil society did not suffer by these supposed offences. But being persuaded, by artful and ambitious ecclesiastics, that *heresy* and schism were crimes which struck at the foundations of civil government, as well as at the peace and prosperity of the church, and having no experience of the benefits arising to the state from the free toleration of opinions and modes of worship which had no evil influence upon the commerce of civil society, the civil magistrate interposed, and gave his sanction to the claims of church authority to inflict penalties and censures on heretics and schismatics; and had *heresy* and schism been the dangerous frightful things to civil government they were represented to be, he would have rightly interposed. But this was not the case, nor indeed could it be *a priori* that it ever would be the case, till some overt acts of *heresy* or schism had disturbed the civil peace and order of the community under his protection, which however he would have no reason to fear, while no religious society pre-
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tended

tended to more than the full and free exercise of their Christian liberty in matters of faith and worship.

‘ But then, on the other hand, whenever, under the pretence of conscience and religion, men, whether dissenters from the establishment or not, professed such principles and avowed them by their practices, as manifestly broke in upon the peace and due regulations of civil society, the magistrate would then interpose his authority with the highest propriety. The same scriptures which reserve to the Christian his right of private judgment in matters purely religious, reserve likewise to the civil magistrate, his right of punishing evil-doers. The same scriptures which take the conscientious Christian out of the hands of earthly judgment, with respect to his religious opinions and principles, by leaving him to stand or fall to his heavenly master alone; deliver him over to the civil justice of his country, the moment he takes occasion from his principles to break in upon the peace and righteousness of civil intercourse. The same scriptures indeed make it the duty of the magistrate to see that his subjects lead quiet and peaceable lives in *all honesty*, as well as in all godliness, and therefore can never be understood to countenance or abet the disturbers of public peace, or the transgressors of the known rules of righteousness, upon any pretended plea of conscience. The Christian religion disclaims the province of regulating civil society, farther than that, by instilling good principles, and reforming the manners of individuals, it provides in the most effectual manner for the peace and welfare of societies made up of Christian governors, and Christian subjects; and for the rest, confines itself to its proper office of conducting men to a kingdom which is not of this world.’

This he illustrates by a very apposite example, *viz.* the case of the Anabaptists in Germany. He then turns to the Roman Catholics who live under our protestant government, and considers how far their conduct and principles entitle them to the toleration for which they plead.

If the only objections we have to Papists, he says, were that they hold *transubstantiation*, *purgatory*, *saint-worship*, or some other doctrines merely religious, wherein they differ from Protestants, they would be entitled to toleration, on the same footing with other Dissenters from the established church. But when we find that they ground these doctrines on the infallibility of the Pope or the church of Rome, and pronounce all to be Heretics who dissent from that church—that they consider such Heretics as *de jure* excluded from all civil and social as well as religious privileges—that Catholics are not obliged to keep faith with them, more particularly where their covenants with Heretics interfere with the interests of their church,—that any

crucities

cruelties or executions inflicted upon Heretics convicted, are sufficiently authorised by a commission from the Pope or the church of Rome,—and that every Papist is bound on the peril of damnation, to a strict obedience, and an implicit submission to the dictates of the Pope and his church;—when these doctrines are added to their other tenets, it is evident, we are told, that no Protestant prince or state can be safe from the destructive practices of Papists a moment longer than they are the weaker party; not to mention numberless mischiefs in a protestant community, which must arise from an intercourse with people thus principled, even while they are the weaker party.

On these weighty and urgent considerations, our author says, were the penal laws against the Papists first enacted, and afterwards revived and enlarged, not upon mere presumption that people who hold such principles might probably be seditious or rebellious in future times, when favourable occasions offered; but upon the evidence of facts, and the repeated experience of their perpetual plots and machinations against the government, from the first moment that the British throne was filled by a Protestant prince.

‘ But it is said, continues our author, if you exclude the papists from toleration merely on account of their political doctrines, why do you molest them in their religious worship, shut up their mass-houses, and prosecute their priests, who are merely ecclesiastical officers?

‘ To this I answer: 1. Whenever the Papists will openly and candidly disavow those political principles which render them obnoxious to our civil government, we shall then be able to distinguish between those principles and their religious opinions. In the present state of Popery, both sorts of doctrine are so intimately incorporated with each other, as not to admit of any separation, till they shall think fit to make it themselves. In the mean time, every Papist is of course an enemy to the British constitution, and the guardians of that constitution have no way of knowing who is or is not a Papist, but by his practising Popish rites and devotions.

‘ 2. The priests of that communion are known, by the authentic forms which invest them with their function, to be more especially bound to an implicit obedience to a foreign and inimical jurisdiction, with an express exclusion of all subjection to an *heretical* government. A Popish priest is accordingly known to be an enemy to our government, by the same tokens that discover him to be a priest. And hence it is that his saying or singing mass brings him within the reach of the penal laws, without farther evidence. But,

‘ 3. Except in this single instance, no Papist is convicted upon this presumptive evidence. A Lay-papist, even though
arms

arms should be found in his house, is not amenable to the penal laws, till he becomes a *recusant convict*. And here the trial is totally of a civil nature, namely, by tendering him the oaths of allegiance and supremacy; which if he refuses, neither the law of nature or of nations will allow that he should be continued in the protection of that government from which he withholds this equitable security, and that with a view of being more at liberty to overturn it.

‘ These considerations naturally suggest to us of the clergy, what is our own duty in respect to our vigilance over those who are more immediately under our inspection in a religious light. Principles of rebellion are not, we are certain, the principles of Christianity; and every thing of that sort which is taught under the name of religion, must have the worst effects upon the dispositions and manners of those who learn and espouse them, as they implant in their minds a persuasion that they are doing God service by such practices, as they might see, if they were permitted to consult the word of God, are abomination to him.

‘ It is therefore our duty to lay before our people the pernicious consequences of Popish doctrines, both on account of their present mischief in human society, and their tendency to defeat the future hopes of every individual who is corrupted by them. Every convert to popery is a double loss. He is lost, in the first place, to the glorious liberty of the sons of God, and becomes a slave to a base and sordid superstition, which exercises an imperious tyranny over his conscience, and fetters him once more in that bondage and darkness, from which the light of the Gospel was intended to set him free. He is lost, in the next place, as an affectionate and obedient subject to a most gracious king, and a most eligible constitution of government; and inlists himself in a pernicious confederacy to subvert the rights and liberties which depend upon them.

‘ These endeavours of the clergy, however, must be understood to be required chiefly within our own province, which directs us to no other means of instruction but the force of reason, and the evidence of scripture. I need hardly mention, that the means of suppressing Popery in the hands of the civil magistrate, and of a Christian clergy respectively, are very different. Popery, as we have seen, is convicted by a set of destructive principles, and a thousand overt-acts justified by them, of aiming at the subversion of every thing that supports the freedom and privileges of British Protestants, and in these circumstances precludes itself from every reasonable pretension to toleration, either in a civil or a religious sense. The laws have therefore most wisely impowered the civil magistrate to stop its progress.

progress in every attempt to extend its influence upon any pretence whatsoever.

‘But the weapons of a Christian and a Protestant clergy are not carnal. To guard the civil liberties of mankind from the conspiracies of a desperate faction, and to watch over the people, that they be not corrupted in their religious principles, belong to two different departments. The latter is peculiar to our profession, and our rule and direction for discharging it are in the holy scriptures alone.’

There are many other excellent things in our author's *considerations*, his *Appendix*, *Postscript*, &c. but we must content ourselves with referring our readers to the work itself, which well deserves their perusal: it does no small honour, indeed, to the archdeacon's abilities as a writer, and to his principles and spirit as a PROTESTANT DIVINE.

R.

An Essay on Fevers; more particularly those of the common continued and inflammatory kinds: wherein a new and successful Method is proposed for removing them speedily. To which is added, an Essay on the Crises of those Disorders. By Lionel Chalmers, M. D. of Charles-Town. 8vo. 2s. Dilly. 1768.

THE first chapter in this Essay contains an inquiry, ‘whether an abatement of the perspiration be indeed the cause of so many distempers as are imputed to it?’—It is certain that the discharge by perspiration is very considerable: it is likewise certain that there is a considerable addition of weight to the body, by the absorption from the surrounding atmosphere: and it is farther certain that these two processes of perspiration and absorption may both be freely carried on at the same time. Dr. Lining, who was very exact in his statical experiments for the space of one year, sometimes found himself heavier by several ounces, than he was a few hours before, though he perspired sensibly all the while from several parts of his body, as well as from the lungs. Hence it is evident that Sanctorius only ascertained the difference between these two, and not the exact quantity perspired.

Dr. Lining frequently abated the perspiration, and without any perceivable injury; what is thus retained therefore is either not so noxious in its qualities as has generally been supposed, or it must be discharged by some other out-let.

Our Author enlarges upon each of these points, and thus concludes the chapter:—‘Whether those things will be considered in the same light by others, I know not: but to me it seems, that whatever plethora may ensue, from a temporary and partial check of the perspiration (for partial it must be), cannot of

of itself so often bring on a fever, as already hath been said, if it can at all. For, according to Sanctorius himself, were the whole of it detained, it would only make an addition to the fluids of one pound in twenty-four hours from the autumnal equinox to the winter solstice; or of thirty-seven ounces in the space of one day and night in February, according to Dr. Lining; supposing still, which yet can scarcely be, that the whole of this were matter that ought to have perspired, without any addition being made to it by the moisture absorbed from the air. However, this is only mentioned in order to give the argument its full scope, but without admitting that an entire stop can possibly be put to the perspiration, so long as the humours circulate at all.

‘ If a dangerous overfulness cannot well arise from a detention of the perspiration, in the common course of things, as little is its supposed proneness to putrefaction likely to bring on a violent disease so suddenly as oftentimes happens to people who, but a few hours before, were healthy and strong; for surely it is difficult to conceive, how either the quantity or quality of that fluid, which might occasionally be intercepted, could excite such distressing and hazardous effects in so small a time. I would ask those who maintain the doctrine we have been censuring, Whether it can fairly be imputed to an abatement of the perspiration, that a person on going out of a warm room into the cool moist air, or that the man who drinks cold water, or sits down on the damp ground when he is much heated with exercise, shall immediately shiver, and have a fever, pleurisy, or quinsy? that one who plunges himself into the water whilst he is sweating freely shall instantly become rigid, insensible, and die in a few hours?—or that those who are exposed to rain in the summer, or sleep only for a little while out of doors at night during that season, shall presently be cramped all over, and have a tetanus, or some other dangerous disease? Many instances in all those ways have I known. And such effects ought undoubtedly to be ascribed to some other cause, than a diminution of the perspiration alone. We also know for certain, that this discharge undergoes remarkable checks, for many hours together, without much inconvenience, as almost every man can recollect to have happened to himself on various occasions.’

Dr. Chalmers having gone through the arguments which may be urged against an obstructed perspiration being the cause of so many distempers, proceeds in the second chapter to enquire into the *immediate cause* of fevers. This he resolves into a spasmodic constriction of the small vessels on the surface of the body. In consequence of this spasm there is an irregular and inverted circulation; the quantity of fluids circulating on the surface is di-

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minished,

minished, and an increased quantity is thrown upon the viscera and the several internal parts.—Those of our Readers who would see this particular doctrine of fevers, considered more at large and more fully defended, may consult the writings of Hoffman.

In the third chapter our Author treats of the cure of fevers : and this he says is chiefly to be effected by two means, purgatives and sweating. The first is necessary to unload the over-distended vessels of the internal parts, and the second he supposes to be absolutely necessary in order to remove the spasm which is the immediate cause of the disease.—‘ This hint for purging I borrowed from nature : for observing when inflammatory diseases were most common, that those patients who had loosenesses at the beginning of fevers, seldom were liable to complaints of the sides, breast or parts above ; and also, that the distempers were generally mild and short, even in the winter ; or, if a pleurisy, peripneumony or quinsy came on during the present illness, this did not happen till the purging ceased ; and likewise, that if the belly became freely loose, on the first days of pleurisy or peripneumonies, they commonly were abated thereby, it seemed reasonable to me that a diarrhoea, promoted by art, would have good effects in such cases ; which accordingly fell out, and with greater advantages than were expected.’

‘ It would be needless to give many instances of a method I have for many years used with success to remove common, continued, or inflammatory fevers, within the first or second day, when they were not attended with a purging, which happens but seldom in the latter sort. But, for an example, let us suppose a strong man to be attacked with a pleurisy ; though this be as dangerous and distressing a malady, as almost any we are liable to, it will be removed in a few hours by purging and sweating, if the discharges be but plentiful, and the patient be properly taken care of. Nor will the reason, why this management should have so good effects, be a secret to those, who recollect what hath been said on the constrictions of the external vessels, and the overfulness they occasion within : which, being only effects of the former, are more directly abated by purging, than any other evacuation that can be made ; and, therefore, whatever inflammation or obstruction might have ensued from the present distended condition of the internal vessels, will be prevented by those means. For great repeated revulsions being thus made, as it were immediately from those parts, they will be relieved, in proportion, of the overcharges they sustained, by every loose stool. And, as the like effects extend to all those vessels in which any degree of plethora took place, and even to the heart and lungs, each must then act with more

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power,

power, so as not only to clear themselves of whatever plenitude might still remain in them; but also, by communicating a brisker impulse to the blood itself, the small contracted arteries will thereby be dilated by degrees. Farther, to insure the patient's sweating, hot bricks ought to be laid at a convenient distance from the feet and legs, to assist in taking off the unnatural contractions, that we supposed were strongest thereabouts, by the kindly warmth they give those parts. The effect of this treatment is such, that, after the patient hath had some large stools, and sweated plentifully at the same time, the pulse, which began to soften and fill, on the secretions being freely promoted in the abdominal viscera, will soon become slow and natural, (a proof that the spasm is removed) and the blood be circulated regularly; which is all that was required for the cure.

As our Author's method of cure almost entirely depends upon purgatives and sweating, so we find, as might be expected, that in general he is much against bleeding.—‘In some countries, says he, bleeding may perhaps be more necessary in inflammatory fevers than I have generally found it in South-Carolina; yet, be this operation so needful or not here, it is no where more practised. They who are of opinion, that they ought not to depart from a rule which hath so long been as it were universally established, may order some blood to be taken away if they please, provided the patient be strong; but I seldom do, unless the disorder has been of some days continuance, or the pain in the side so acute as to obstruct breathing greatly, and thus occasion the fluids to accumulate in a high degree in the lungs; because, for the most part, much bleeding weakens the sick rather than gives lasting relief. For though the pain abates sometimes during the flow of blood from the vein, and may be easier for a small time after, it will surely return, if the spasm continues; when every thing remains still to be done as much as if no blood had been lost. I therefore depend on purging and sweating, being morally certain of success that way, provided the discharges be plentiful, and things are properly conducted in other respects.

‘By this method women have been cured of pleurifies and peripneumonies in every stage of pregnancy, though inflammatory diseases are known to be full of danger to such subjects. One, in particular, being seized with an acute pleurisy in the eighth month after conception, was effectually relieved in less than twelve hours: and she was as speedily recovered after a relapse, brought on by her going into a wet room on the third day after the first illness; though the latter attack was equally severe with the former: and seven weeks after she was delivered of a healthy child. Another, of a weak constitution, who re-

lapsed twice into the same distemper in the space of three weeks, was at each time so soon freed of it, that her strength was but little impaired after having been thrice seized with the pleurisy within so short a time. But, in truth, the patients seldom are more weakened by that distemper, when treated in the above manner at the beginning of it, than commonly happens from any other smart fever of equal continuance. May I be allowed to observe, that had those two women been managed in the most approved usual way, the chance to recover would have been much against them. I do not confine this practice to our natives alone, but apply it to the strongest Europeans, when attacked with those diseases on their first landing here in the winter: and the success is alike in both.'

Our Author's fears with respect to bleeding in inflammatory fevers, in pleurisy and peripneumonies, must have arisen either from false theory, or the inflammatory fevers in South Carolina, require a very different treatment from the inflammatory fevers in England.—Dr. Chalmers however says, that these diseases require the same management, or nearly so, in all places.

In the essay on the crisis of fevers, Dr. Chalmers says, the only critical evacuation to be depended upon is sweating; even purgatives without this will not be sufficient to carry off the disease. For a spasmodic affection of the small vessels on the surface of the body, is the immediate cause of the disease, a general sweat therefore must necessarily take place, before the patient can be freed from the fever.

From this account our medical Readers will easily form a judgment of the *Essay on Fevers*.—The chapter on perspiration, contains some useful observations.—The theory of the immediate cause of fevers, which is delivered in the second chapter, is the same as that of Hoffman.—The method of cure, conveys some useful hints: but we apprehend it to be deficient; and not to be adopted as a general method, without considerable reserve.

D.

The Works of Dr. Robert Whytt, M. D. late Physician to his Majesty; President of the Royal College of Physicians, Professor of Medicine in the University of Edinburgh, and Fellow of the Royal Society. Published by his Son. 4to. 11. 1s. Becket. 1768.

THE works of the learned and ingenious Dr. Whytt are well known to the medical world. They are here collected into one volume: and as the *observations on the dropsy in the brain* make the only part which has not already been published, we shall give our Readers a short account of it.—The dropsy

dropſy in the brain is divided into three ſtages; of each of which, Dr. Whytt has given an accurate hiſtory, drawn from the obſervations he made during his attendance upon twenty patients, who laboured under this diſeaſe.

As the diſtinguiſhing characters of the dropſy in the brain have hitherto been very imperfectly marked out, we ſhall tranſcribe them as deduced by our Author from the hiſtory of the diſeaſe.

‘ *The Diagnostic Signs of a Dropſy within the Brain.*

‘ Having given an account of all the various ſymptoms commonly attending a collection of water in the brain, I ſhall now recapitulate ſuch of them as are the ſureſt ſigns by which we may diſtinguiſh this diſorder from others which ſo much reſemble it as ſometimes to deceive an experienced phyſician: and this will be the more neceſſary, as the ancients were altogether ignorant of the diſeaſe, and as the few of the moderns who treat of it ſeem to have deſcribed it more from theory than obſervation.

‘ While moſt of the later writers have confounded the ſigns of a dropſy in the ventricles of the brain with thoſe of the *hydrocephalus externus*, a few have more reaſonably aſſigned to this ſpecies of dropſy ſuch ſymptoms as commonly attend a compreſſion of the brain, but without giving ſuch a diſtinct account of the firſt appearance and progreſs of this diſorder as could enable a phyſician to diſtinguiſh it from others of the head, from worms, from a foulneſs in the ſtomach and bowels, or from a ſlow fever ending in a *coma*.

‘ I have already obſerved, that in the firſt ſtage it is hard to diſcover this internal *hydrocephalus*. But when we meet with a patient under fifteen or ſixteen years of age, ſeized with a ſlow fever of no certain type, and irregular in its acceſſions and remiſſions; when in that fever the patients vomit once a day, or once in two or three days; when they ſhun the light, and complain of a pain in the crown of their head, or over their eyes, after the fever has continued for ſome time, or of a pain thereabouts, that in ſome days does not abate like the headach in ordinary fevers: when theſe complaints neither yield much to repeated vomits, gentle purges, nor bliſters, I ſay there is reaſon to ſuſpect water in the ventricles of the brain. But as worms, and other diſorders of the ſtomach and inteſtines, are ſometimes attended with moſt of theſe, as well as other ſymptoms that accompany the internal *hydrocephalus* in its firſt ſtage, we are often at a loſs to find out this diſeaſe, till it arrives at its ſecond period, when the pulse begins to grow nearly as ſlow, or even ſlower than natural, but irregular; for this change of the pulse added to the ſymptoms of the firſt ſtage, is, as I have obſerved, almoſt an infallible ſign of water in the brain, if at the

same time the patient is not relieved, and if the feverish heat does not abate with the quickness of the pulse.

‘ When the glands of the mesentery become scirrhus, the patients are liable to a slow fever; their pulse is quick and sometimes irregular, but is never so slow as in health. In the case of worms in the stomach and intestines, altho’ the pulse be generally quick, yet sometimes it is slower than natural, and irregular; but when this happens, the skin is cool, and there is no fever. But in the dropsy of the brain, when the pulse becomes slow and irregular, neither the heat of the skin, nor any other of the feverish symptoms are sensibly abated: for in this case the motion of the heart is not accelerated in proportion to the degree of heat and fever.

‘ We often find a slow irregular pulse, in persons of a delicate habit, when labouring under cramps of the stomach, spasmodic colics, and violent nervous headachs, (as they are commonly called); but it is observable, that in such cases this kind of pulse is always attended with a cool skin.

‘ When therefore, with a slow and irregular pulse we meet with thirst and a feverish heat, watching, a *strabismus*, or double sight, a *delirium*, and screaming, succeeding the symptoms mentioned in the first stage, we may strongly suspect water in the ventricles of the brain. But this is still more evident, when soon after the patient grows comatose, the pupil dilates and loses its motion, the pulse becomes quick, the cheeks are flushed, the tendons start, and convulsions follow.

‘ It is true indeed, that some of these very symptoms are observed towards the end of common fevers, in which, from the brain being much affected, the patient falls into a *coma* before his death. But a fever from water in the brain is easily distinguished from others, by attending to the whole course of the disease, and particularly to the pulse, which, after having been at first quick, becomes slow and irregular; and lastly acquires a greater frequency than ever. Besides, the screaming, squinting, and dilatation of the pupil rarely occur in other fevers.

‘ The symptoms of no distemper resemble these of water in the brain so much as those which arise from worms in the stomach; for with a slow fever there is a want of appetite, vomiting, pain in the head, raving, and convulsions; but when worms in the stomach or intestines occasion a slow and irregular pulse, the patients have not that feverish heat so observable in the internal *hydrocephalus*.

With respect to the cure of this disease, we are afraid it will long remain a *desideratum* in medicine.—‘ I freely own, says Dr. Whytt, that I have never been so lucky as to cure one patient who had those symptoms which with certainty denote this disease; and I suspect that those who imagine they have been
more

more successful have mistaken another distemper for this. I remember several years ago, that an able and experienced physician being called to a child of a year old, in a fever attended with convulsions and a *coma*, was of opinion that the disorder proceeded from water in the head; on which account, besides blisters, which had been applied before, he ordered a purge of jalap and calomel, which had a very good effect; for in two or three days the *coma* and convulsions ceased, and the patient soon recovered; which, I am persuaded, could not have been the case, had he laboured under a dropsy of the brain. Farther, this child was not only suddenly seized with the fever, (as commonly happens when it takes to the head), but at no time of his illness had he either an irregular or a slow pulse; or indeed any number of the other symptoms which I consider as essential for distinguishing the *hydrocephalus internus* from another disease.'

* * The Editor of this volume has added a good index: a circumstance to which both editors and authors are too often inattentive.

D.

Mr. William Shakespeare, his Comedies, Histories, and Tragedies, set out by himself in Quarto, or by the Players his Fellows in Folio, and now faithfully republished from those Editions, in Ten Volumes octavo; with an Introduction. Whereunto will be added, in some other Volumes, Notes critical and explanatory, and a Body of various Readings entire. 8vo. 10 Vols. 2l. 2s. Tonson.

ONE should speak with tenderness of a work which has cost the application of twenty years, and be cautious of advancing any thing by means of which such extraordinary labours might fail of their reward. Mr. Capel, the Editor of this work, shall, therefore, in the first place, be heard in his own favour: at least an account of his plan, and of the pains he has taken, is necessary in order to form a just idea of the merit of his edition.

So long ago as the year 1745, after Sir Thomas Hanmer's licentious edition of Shakespeare had been published at Oxford, the Editor 'considering the fatal consequences which must inevitably follow the imitation of so much licence, resolved to exert to the utmost such abilities as he was master of, to save from further ruin an edifice of this dignity, which England must for ever glory in. Hereupon he possessed himself of the other modern editions, the folios, and as many quartos as could presently be procured; and, within a few years after, fortune and industry helped him to all the rest, six only excepted; adding to them without twelve more, which the compilers of former tables had no knowledge of. Thus furnished, he fell immediately to collation,—which is the first step in works of this nature;

ture; and, without it, nothing is done to purpose,—first of moderns with moderns, then of moderns with ancients, and afterwards of ancients with others more ancient: 'till, at the last, a ray of light broke forth upon him, by which he hoped to find his way through the wilderness of these editions into that fair country the poet's real habitation. He had not proceeded far in his collation, before he saw cause to come to this resolution;—to stick invariably to the old editions, (that is, the best of them) which hold now the place of manuscripts, no scrap of the Author's writing having the luck to come down to us; and never to depart from them, but in cases where reason, and the uniform practice of men of the greatest note in this art, tell him—they may be quitted; nor yet in those, without notice. But it will be necessary, that the general method of this edition should now be laid open; that the publick may be put in a capacity not only of comparing it with those they already have, but of judging whether any thing remains to be done towards the fixing this Author's text in the manner himself gave it.

• It is said a little before,—that we have nothing of his in writing; that the printed copies are all that is left to guide us; and that those copies are subject to numberless imperfections, but not all in like degree: our first business then, was—to examine their merit, and see on which side the scale of goodness preponderated; which we have generally found, to be on that of the most ancient: it may be seen in the table, what editions are judged to have the preference among those plays that were printed singly in quarto; and for those plays, the text of those editions is chiefly adhered to: in all the rest, the first folio is followed; the text of which is by far the most faultless of the editions in that form; and has also the advantage in three quarto plays, in “2 Henry IV. Othello, and Richard III.” Had the editions thus followed been printed with carefulness, from correct copies, and copies not added to or otherwise altered after those impressions, there had been no occasion for going any further: but this was not at all the case, even in the best of them; and it therefore became proper and necessary to look into the other old editions, and to select from thence whatever improves the Author, or contributes to his advancement in perfectness; the point in view throughout all this performance: that they do improve him, was with the Editor an argument in their favour; and a presumption of genuineness for what is thus selected, whether additions, or differences of any other nature; and the causes of their appearing in some copies, and being wanting in others, cannot now be discovered, by reason of the time's distance, and defect of fit materials for making the discovery. Did the limits of his introduction allow of it, the Editor would gladly have dilated and treated more at large this article

of

of his plan; as that which is of greatest importance, and most likely to be contested of any thing in it: but this doubt, or this dissent, (if any be) must come from those persons only who are not yet possessed of the idea they ought to entertain of these ancient impressions; for of those who are, he fully persuades himself he shall have both the approof and the applause. But without entering further in this place into the reasonableness, or even necessity, of so doing, he does for the present acknowledge,—that he has every where made use of such materials as he met with in other old copies, which he thought improved the editions that are made the ground-work of the present text: and whether they do so, or no, the judicious part of the world may certainly know, by turning to a collection that will be published; where all discarded readings are entered, all additions noted, and variations of every kind; and the editions specified, to which they severally belong.

‘ But, when these helps were administered, there was yet behind a very great number of passages, labouring under various defects and those of various degree, that had their cure to seek from some other sources, that of copies affording it no more: for these he had recourse in the first place to the assistance of modern copies: and, where that was incompetent, or else absolutely deficient, which was very often the case, there he sought the remedy in himself, using judgment and conjecture; which, he is bold to say, he will not be found to have exercised wantonly, but to follow the established rules of critique with soberness and temperance. These emendations, (whether of his own, or other gentlemen) carrying in themselves a face of certainty, and coming in aid of places that were apparently corrupt, are admitted into the text, and the rejected reading is always put below; some others,—that have neither that certainty, nor are of that necessity; but are specious and plausible, and may be thought by some to mend the passage they belong to,—will have a place in the collection that is spoken of above. But where it is said that the rejected reading is always put below, this must be taken with some restriction: for some of the emendations, and of course the ancient readings upon which they are grounded, being of a complicated nature, the general method was there inconvenient; and, for these few, you are referred to a note which will be found among the rest: and another sort there are, that are simply insertions; these are effectually pointed out by being printed in the gothic or black character.

‘ Hitherto, the defects and errors of these old editions have been of such a nature, that we could lay them before the reader, and submit to his judgment the remedies that are applied to them; which is accordingly done, either in the page itself
where

where they occur, or in some note that is to follow : but there are some behind that would not be so managed ; either by reason of their frequency, or difficulty of subjecting them to the rules under which the others are brought : they have been spoken of before, at p. 4, where the corruptions are all enumerated, and are as follows ;—a want of proper exits and entrances, and of many scenical directions, throughout the work in general, and, in some of the plays, a want of division ; and the errors are those of measure, and punctuation : all these are mended, and supplied, without notice and silently ; but the reasons for so doing, and the method observed in doing it, shall be a little enlarged upon, that the fidelity of the Editor, and that which is chiefly to distinguish him from those who have gone before, may stand sacred and unimpeachable.

It is not necessary to enlarge upon the Editor's method here ; the Reader will easily perceive that the merit of this publication must chiefly depend on the superior pains that have been taken in the collation of the old editions—but what shall we do with an edition of Shakespeare without notes ? Those are reserved for another work, which may, possibly, be as large as the present publication.

‘ Another work, says Mr. Capel, is in great forwardness, having been wrought upon many years ; nearly indeed as long as the work which is now before them, for they have gone hand in hand almost from the first : this work, to which we have given for title “ *The School of Shakespeare*,” consists wholly of extracts, with observations upon some of them, interspersed occasionally) from books that may properly be called—his school ; as they are indeed the sources from which he drew the greater part of his knowledge in mythology and classical matters, his fable, his history, and even the seeming peculiarities of his language : to furnish out these materials, all the plays have been perused, within a very small number, that were in print in his time or some short time after ; the chronicles his contemporaries, or that a little preceded him ; many original poets of that age, and many translators ; with essayists, novelists, and story-mongers in great abundance : every book, in short, has been consulted that it was possible to procure, with which it could be thought he was acquainted, or that seemed likely to contribute any thing towards his illustration. To what degree they illustrate him, and in how new a light they set the character of this great Poet himself, can never be conceived as it should be till these extracts come forth to public view, in their just magnitude, and properly digested : for besides the various passages that he has either made use of or alluded to, many other matters have been selected and will be found in this work, tending all to the same end,—our better knowledge of him and his

his writings; and one class of them there is, for which we shall perhaps be censured as being too profuse in them, namely—the almost innumerable examples, drawn from these ancient writers, of words and modes of expression which many have thought peculiar to Shakespeare, and have been too apt to impute to him as a blemish: but the quotations of this class do effectually purge him from such a charge, which is one reason of their profusion; though another main inducement to it has been, the desire of shewing the true force and meaning of the aforesaid unusual words and expressions; which can no way be better ascertained, than by a proper variety of well-chosen examples. Now,—to bring this matter home to the subject for which it has been alledged, and upon whose account this affair is now laid before the public somewhat before its time,—who is so short-sighted as not to perceive upon first reflection, that, without manifest injustice, the notes upon this author could not precede the publication of the work we have been describing; whose choicest materials would unavoidably and certainly have found a place in those notes, and so been twice retail'd upon the world; a practice which the editor has often condemned in others, and could therefore not resolve to be guilty of in himself? By postponing these notes a while, things will be as they ought: they will then be confined to that which is their proper subject, explanation alone, intermixed with some little criticism; and instead of long quotations, which would otherwise have appeared in them, the “*School of Shakespeare*” will be referred to occasionally; and one of the many indexes with which this same “*School*” will be provided, will afford an ampler and truer glossary than can be made out of any other matter. In the mean while, and till such time as the whole can be got ready, and their way cleared for them by publication of the book above-mentioned, the reader will please to take in good part some few of these notes with which he will be presented by and by: they were written at least four years ago, with intention of placing them at the head of the several notes that are designed for each play; but are now detached from their fellows, and made parcel of the introduction, in compliance with some friends’ opinion; who having given them a perusal, will needs have it, that ’tis expedient the world should be made acquainted forthwith—in what sort of reading the poor poet himself, and his editor after him, have been unfortunately immersed.

What idea our Readers may entertain of this approaching work we know not; but from the materials mentioned, and from the language of this introduction, which is at once flat and affected, we have, on our own accounts, at least, much to apprehend. Mr. Capel has, however, the merit of improving Shakespeare’s text; and were his edition, accompanied with
Mr.

Mr. Warner's glossary, put into the hands of the public, both this Introduction and the School of Shakespeare might conveniently be dispensed with. To revive the rubbish-learning of his time seems utterly superfluous. Why cannot we have the ore without the dirt of the mine? If Shakespeare can be illustrated by a sentimental dictionary of his obscurer expressions, that, certainly, must be the most eligible, as it is the shortest way of explaining him.

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Letters of Baron Bielfeld, Secretary of Legation to the King of Prussia; Preceptor to Prince Ferdinand; Chancellor of the Universities in the Dominions of his Prussian Majesty, F. R. A. B. &c. Author of the Political Institutes. Containing Original Anecdotes of the Prussian Court for the last twenty Years.* Translated from the German, by Mr. Hooper. 12mo. 2 Vols. 6s. Robson, &c. 1768.

ANECDOTES of the court of so enterprising and ingenious a monarch as the king of Prussia, promised great variety of entertaining particulars, diversified with the events of peace and war, relating the hardships of campaigns, and the amusements of the palace.

Nor did the perusal of these letters disappoint our expectation; the baron, by his correspondence appearing to be a man of literature, possessed of a good understanding, and (of more worth than all other natural or acquired advantages) of an honest heart. His letters would read freely in their English dress, were it not that certain affected peculiarities of orthography, are by a kind of literary injustice ingrafted upon him, which the translator might with more propriety have reserved for compositions altogether his own. Mr. H. has an antipathy to the *e* final, writing *figur* for *figure*, *futur* for *future*, &c. his genitive cases are not marked with an apostrophe to distinguish them from the plural number, and nouns ending in *y* are formed in the plural with only a final *s*, as *lady's*, *city's*, &c. which tends the more to confound them together; add to this that his perfect verbs and passive participles are wrote without the *e* which forms the termination, as *distinguish'd*, *finish'd*, *learn'd*, *accompani'd*, *prepar'd*, *tag'd*, *fill'd*, *stop'd*, &c. which, more especially in some instances, give them an harsh look: and from whatever peculiar modes of construction the Translator may justify his diction, it will often remind his readers of some humourous specimens of English given by the satiric Swift, written conformably to vulgar pronunciation; by which the orthography is so debased as to be almost unintelligible, and to excite nothing but laughter.

* See Review, Vol. xxii. p. 537, seq.

Leaving

Leaving the Translator and his singularities, we now attend to the entertaining Baron Bielfeld, whose love of literary retirement was often disturbed by the martial activity of his royal master; of which he gives an entertaining account in a letter dated from Breslaw, and addressed to a friend at Hanover: but we shall not insert it here,—having letters of more importance to extract.

On his Prussian majesty's gaining possession of Silesia, the Baron gives the following account of the solemnities at the conqueror's receiving the allegiance of his new subjects:

‘ Since the king's arrival in this city, the concourse of nobility has been so great, that the rooms in the principal hotels were found too small to contain the assemblies. The king thought proper therefore to order that they should be held at a house where there is a room of an uncommon size; and his majesty honors them with his presence every evening; and by his direction there is constantly an open table, to which such ladies as are of distinction, are always invited.

‘ All the necessary preparations being made, the so ardently expected day of abjuration at length arrived. As soon as it was light all the garrison was under arms, and marched to different quarters of the town. The first battalion of foot guards was posted in the market-place, and about the state-house.

‘ The deputy of the cardinals, the cardinal von Sinzendorf, bishop of Breslaw, placed himself at the head of the prelates, the generals of the holy orders, and deputies of the Silesian churches. After the equipages of the clergy, came the deputies of the provinces; and the whole body of nobility. Then followed the burgomasters and senators of Breslaw; and the deputies of such other towns as do not belong to this bishopric. One would have thought there was no end to this procession. The principal of the nobility came in coaches and six, and their equipages were so brilliant that they dazzled the eye: the liveries were above all, grand and elegant. The concourse of people in the market-place was inconceivably great, and the windows of the houses afforded the most charming prospect in the world, for they were filled with ladies of the first rank; and the weather which was extremely fine, reflected a double lustre on the whole.

‘ When the procession had entered the hall, each one took the place appointed for him. Presently after, his excellency marshal count Schwerin; the cabinet minister count Podewils; count Munchow; many general officers, and all those that were of the king's train, entered the same hall, but by another door, and placed themselves on each side of the throne, in a line directly opposite to the Silesian deputies. I had the honor of being included with the Prussians.

‘ Towards noon they announced the arrival of our monarch. He sat in a phaeton, the same that he commonly used in the field, which was drawn by eight horses, but with a harness that was quite plain. His majesty was dressed in his uniform, which was far from being new: his hair was not remarkably frizzed; and in his own person there was not the least appearance of parade or expence. In this martial dress the king seated himself on his throne. The prince of Prussia, and the rest of the princes of the blood, placed themselves round him. The
marshal

mareschal von Schwerin stood on his right hand; and should have born the sword of state, but that was forgot: this omission however his majesty immediately supplyd, by drawing his own sword, that sword with which he had conquered Silesia, and putting it into the mareschal's hands.

Count Podewils who stood on the left of the king, opened the ceremony by a speech, in which he acquainted the presence with the motives that had induced his majesty to convoke that assembly, after having finish'd in so glorious a manner the conquest of Silesia. And he exhorted them that they should with their hearts, as well as with their lips, swear allegiance to their new lord and sovereign duke. And lastly, he assured them in the king's name, that his majesty would ever regard them with the affection of a father, that he would continually afford them all possible aid and protection; and that he should look on every day of his life as lost, in which he did not give them some fresh mark of his royal munificence. This speech pleas'd me greatly; there ran throughout it, a natural and manly eloquence, without foreign ornament, and with a noble simplicity,

M. Vockerodt then read the oath of allegiance, which the deputies and the whole nobility repeated with a loud voice. During this reading the king sat and was cover'd; but while the declaration was making in his name, he stood, and was uncover'd. The nobility all stood, but the deputies of the cardinals, the churches, and the cities, knelt.

When the oath was over, every one in his rank advanced to the throne, laid his hand upon the Bible, and kiss'd the hilt of the king's sword, in token of inviolable fidelity. When this procession, which last'd a considerable time, was over, count Podewils concluded this solemn ceremony, with a complement, which he made in the king's name, to the whole body of Silesians: acquainting them with the great satisfaction the king found, in the completion of this important business; assuring them again of his majesty's protection, and of the full enjoyment of all their antient rights and privileges. The whole assembly answer'd with a loud cry of joy, and with "Long live the king of Prussia, long live our sovereign lord." His majesty answer'd these acclamations with a bow, and descending from the throne, was attended by the whole assembly to the very door of his carriage.

The dinner given by his majesty the same day, was extremely grand and elegant; and all persons of rank were invited. The king's table consist'd of fifty covers: there were besides six other tables, each of which was superbly served. I was appointed to do the honors at one of these tables, and did my best to make every thing agreeable and pleasing. His majesty assist'd me in this business very essentially, for he sent me with the dessert, two dozen bottles of Hungarian wine, and a silver dish cover'd with a napkin; this dish was fill'd with gold and silver medals, which the king had order'd to be struck, in commemoration of this great day. I was order'd to present to each person of my company one gold and two silver medals. You cannot conceive, my dear friend, how their countenances brighten'd and their eyes sparkled at the serving up of this royal dish: no sooner was it uncover'd than their mouths all opened at once, as if they were ready each one to bite at it. I conceiv'd in haste, a short complement to make in the king's name, and ordering all the glasses to be charg'd, I distribut'd my medals;

dals; and my company drank with the greatest joy and affection, "To the health of that monarch, who knows as well how to coin medals as to conquer provinces." Our mirth at length became so loud, that his majesty who was in the next room heard it, and was not a little pleased with it.

As soon as it was night every one got into their coaches, and entertained themselves with observing the gay crowd that filled the streets; and the illuminations with which the citizens of Breslaw had adorned their houses. With much intreaty I prevailed on madam von C—to give me her company in my chariot. We found all Breslaw as light as at noon-day, by the many thousand lamps that were fixed to the houses, from the ground quite up to the roof. Various were the representations, by emblems, inscriptions, paintings and every other possible contrivance, which the inhabitants of Breslaw made use of, to express the ardor of their joy. Here you saw a dull, and there a facetious, here a mean trifling, and there an ingenious rich, design: altogether however they afforded a very pleasing prospect.

We were so highly entertained that we spent near two hours in traversing the city, and stopping at some of the most remarkable places. The Jesuits, the Carmelites, and Capuchins, were at no small expence in illuminating their monastries in a pompous manner, but altogether without taste or spirit; their emblems and inscriptions were mere Capuchin wit. On the contrary, the illuminations in the market-place, and before the state-house, made a noble appearance, and the designs were incomparably fine. Before the house that is directly opposite the state-house, was played off a very grand firework. Our friend Korn, the bookseller, had fixed at the front of his house in the market place, the map of Silesia, drawn on transparent paper, over which was seen the Prussian eagle in flight, with these words, "A well grounded right," which is precisely the title of that famous manifesto which the king published against the court of Vienna, and by which he proved the equity of his claim.

The throng of coaches was so great, that it was with no small difficulty we got back to the hotel, where his majesty gave a grand masquerade ball; and a very sumptuous entertainment was provided, at different tables. This ball put me to the expence of sending for a domino, with which I had lately paraded at Berlin. We danced till four the next morning, when I went home, completely satisfied with the entertainments of this memorable day.

All the following days were distinguished, either by some act of royal bounty which his majesty granted to his new subjects; or by some remarkable diversions: and I do assure you, my dear friend, that I found these rejoicings great as they were, by no means outré; considering that the conquest of Silesia, that extensive and rich province, of more worth than many kingdoms in Europe that I could name, has proved a mere diversion to our monarch: God grant that the preservation may not cost more than the acquisition.

Letter IX. contains a description of the magnificent ceremonial and festivity on occasion of the marriage of the prince of Prussia, with the princess of Brunswic; in which our noble author was distinguished by the appointment of presenting an usual

usual offering, made to brides in the German courts, of a crown of flowers, accompanied with a suitable oration.

Letter X^{II}. is wrote to the celebrated marquis D'Argens, and contains some sentiments of the Writer, which the English reader will not be displeased with, on the account mentioned by the Translator in a note he has annexed to it.

' It is impossible for me, my dear marquis, fully to express the pleasure your letter has given me. Nothing can be more diverting than the description of your journey from Berlin to Stuttgard, with the chief marshal count Gotter: but you two were certainly never intended for fellow travellers: he goes constantly to bed at ten at night, and you at three in the morning. He rises with the sun, and you at mid-day; so that he can bid you good morrow when you bid him good night. He dreads the heat, and you the cold; from whence it must necessarily follow, that when he lets down one coach window, you pull up the other. I am highly pleas'd with reflecting on the manner of adjusting your differences. His excellency must pay dear for a mouthful of fresh air, by giving you a bottle of tokay, for every hour that you consent to have the coach windows down. But without flattery, my dear friend, the pleasure of your company is above all price: and doubtless it was with the prospect of this enjoyment that he undertook the journey.

' I make no doubt but your common friend Horace is of your party. The marshal can repeat him memoriter, and you understand him perfectly well. And tho I am not so passionate an admirer of this poet as you and some others; yet I regard him as an excellent companion on a journey: his descriptions are natural and beautiful; we seem to see the objects before our eyes: with what energy, for example, does he describe the evils to which learned men are expos'd. And, alas! my worthy marquis, those evils have not decreased since his time. Far otherwise. The manners of modern times, and the maxims of modern princes, have still added evils of which Horace never dreamt.

' Could the philosophers and men of genius, of the enlightened age of Augustus, possibly imagin, that after eighteen hundred years, philosophy should have made so little progress, that in one of the most civilized states of Europe, her disciples should be deemed infamous, and their writings burned by the hands of the public executioner, because, at most, they contain'd some erroneous metaphysical principles? Had Cicero or Lucretius possess'd the spirit of prophecy, they would certainly have laugh'd immoderately at the stupidity of our times.

' The intention of these reflections is, my worthy friend, to prepare you, to receive with composure and unconcern, the news we have from Rome, which is, that the holy inquisition itself, has ordered your Jewish letters, and the greatest part of your other writings, to be torn and burnt. Tell me now, I beseech you, what tortures did you suffer at the moment your works were so cruelly thrown into the fire? Were your pains intolerable? Did you send forth loud lamentations? And are you become forlorn and emaciated? I fancy not. I much rather believe, that at the moment you was condemn'd to suffer as a martyr, you found yourself at the table of an illustrious and amiable princess; a catholic princess; who is much better qualify'd to judge of your merit than Messrs. of the inquisition. A princess who honors you with her confidence, and who perhaps

perhaps at that very moment was delighting in your gay and instructive conversation.

‘Jesting aside, my dear friend, this modern invention in Europe, of burning of books, shocks me extremely. That a book which militates against the government of any country; or the established religion; or the sound morals; or the known laws, on which the happiness of a state are founded; or that even strikes at the character of one worthy citizen, should be thrown into the fire, I readily consent: such severity is just, and must be attended with wholesome consequences. But that such severity should be exerted against a work of a philosophic nature, which has no view but the inquiry after truth; which was wrote in a far distant country, and whose author is not our subject; shows at once, the greatest folly and brutality: and for these reasons; when a book is burnt by the hands of the executioner, a brand of infamy is endeavoured to be fixed, at least in the eye of the public, on its author; who at the same time, is frequently a man of infinitely more merit than his judge. Now could such a punishment have a like effect, on the worthy and sensible part of mankind, it would be more bitter to the author, than death itself.

‘And say, what right has a Romish priest, or magistrate, or even a sovereign prince, over the person or character of him, who is subject to another potentate, that he should presume to inflict, so severe and scandalous a chastisement? And does not such rash conduct strike at the immutable laws of nations? Or if the sentence which condemns a book to the flames, can reflect no disgrace on the author, must not all the world regard it as a ridiculous illusion; as a piece of mere buffoonery? And what is more, may not the philosophic author, whose works are thus treated, say to his judge, as the saviour of the world said to the servant of the high priest; “*If I have spoken evil, prove it to be evil, and if well, why strikest thou me?*”

‘There are among the catholic clergy, an innumerable swarm of abbys, monks, lay brothers, and other pretenders to religion. Now why does not the Romish court make use of these, when a bad book appears, to show the weakness and evil tendency of its principles? Such arguments would operate with far greater force, on the thinking part of mankind, than such as proceed merely from the absolute will and power of a prince or magistrate, and which, let it come from where it will, mankind will ever conclude to be founded on other principles than those of reason and equity*.

‘Now it is well known, that the common people are not they who read philosophical works, and therefore cannot be misled by their systems, for they in fact, have scarce any system at all in these matters. But the readers are, men of reflection, who are capable of judging of the principles they contain. This being the case, when a book is thrown into the fire, at the command of a magistrate, because it contains

* ‘These sentiments are just and noble, and command our esteem and veneration wherever they are found; but certainly are most worthy of admiration when produced in the court of an absolute monarch. With us they are natural, there they are exotics, must be nourished with great art and care; and are in continual danger of being withered by the hard gripe of arbitrary power.’

Rev. Oct. 1769.

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tenets, that in his imagination, are prejudicial to religion, does he not himself, in fact, do a very great prejudice to religion? for will not every sensible man say; "This book must certainly contain unanswerable arguments, seeing that the teachers of our religion are not able to refute it, but that the power of the civil magistrate must be called in to suppress it."

'You see, Sir, how wide the laws and politics of our days, are from reason, in some of the most civilized states of Europe. And in order to show more fully the injustice of such proceeding, and the bad consequences that must necessarily attend it, permit me to add the following considerations. What philosopher is there, who treats of metaphysical principles, that is hardy enough to assert, that he has clearly and fully demonstrated the truth? I mean that truth, which all the philosophers from Aristotle to this day have been in pursuit of. If it is to be found, I shall be much obliged to our magistrates, if they will tell me where. They must therefore burn all metaphysical books, from Aristotle to Wolf, the last included: for there is none of them that does not contain some erroneous principle. In this abstruse science every one must be allowed to offer his doubts, his conjectures, his postulates; which altogether serve as a scaffold to the building he intends to raise, and which when finished, the other may be thrown down as of no further use.

'There is something shocking to common sense, in proscribing philosophy in its inquiry after truth. What man of sense and spirit will ever set about researches of this nature, if he be liable to be insulted by the police, whenever he shall chance to slip into an error? And to what does all this severity tend? To deter philosophers, that honorable rank of men, from giving themselves any concern about the understanding of mankind; but to suffer them to return to that stupidity and superstition, with which they were possessed, before the days of Luther and Calvin: to bring real learning and sound reason into contempt; and to make the clergy triumphant, at the expence of true religion.'

From the two specimens above exhibited, the Reader will have formed some judgment of the Baron's general method of treating the subjects of these letters; but as it will be impossible for us to give them a taste of every kind of entertainment his collection affords, we shall chiefly regard such parts as serve to characterise the illustrious monarch of Prussia.

In Letter XXIII. (dated at Berlin, Dec. 1, 1745, and addressed to the Writer's brother at Hamburg) the storms of war again disturb the interval of peace:

'After the renowned battles of Friedberg, and Sohr, the king had great reason to believe, that his enemies were sufficiently weakened, and the year so far spent, that he might put his army into winter quarters, retire himself to Berlin, and there after an immeasurable fatigue, enjoy some months repose. Several regiments of infantry therefore returned to garrison Berlin, among which, was that of his royal highness prince Ferdinand, my illustrious pupil. The king was attended by his body guards, who entered the city in a kind of triumph. They had in their train, the cannon taken from the enemy in the last campaign, And each of the horsemen, who marched two and two, bore an Austrian color, or standard: sixty-four of which were taken in the battle of Hohenfriedberg, and about twenty in that of Sohr. The procession was long;

long; and this terrible, and yet, relatively consider'd, agreeable sight, gave the inhabitants of Berlin inconceivable pleasur.

• I had placed my prince in a balcony, over the gate of the palace, from whence we beheld these triumphant soldiers, who bore the trophies to the military church, there to be offered to the God of hosts. As I stood in this balcony, by the prince, and partook of the public joy, the cabinet minister M. von Bork, clapt me on the shoulder, and whisperd in my ear; "*Ab! my dear friend, peace were better than all this.*" Anxiety was strongly markd in his countenance. Surprised, as well by his look as his speech, I asked him the meaning; "*You will know too soon,*" said he; and turning from me, left me in great perplexity.

• That evening there was open table at her majesty the queen mothers. The whole court was brilliant, gay and happy. The king appeared so too: but as I had already some suspitions, I observd his majesty with attention, and I thought I perceivd that his heart was not so gay as his countenance: and that his mind was busyd with a scene very different from that which was then before him. I went however quietly to bed; but did not remain long there; for at four in the morning, colonel von Quadt wak'd me, by knocking at my door. I jumped out of bed, threw my night gown over me, and open'd the door. He enterd with a perplex'd countenance; and as all the servants lay buryd in sleep, we made a fire with the help of the guard who stood at my door. As soon as we were alone, he said to me: "There is some important enterprize, Sir, now in agitation. I have receivd orders last night, to march with my regiment early in the morning, and to take my route by Crossen: the whole garrison of Berlin has receivd the same orders; and the king will follow in three days. I come to acquaint the prince with these orders: and as I have many affairs to regulate with his roial highness, I beg that you will wake him directly."

• I slid my cloaths hastily on, went to the prince, wak'd him as gently as possible, and told him the business in a few words. He came to us immediately; and after he had made the necessary dispositions for the regiment, with M. von Quadt, we breakfasted, dress'd, and went to the king.

• We found a great bustle in the anti-chamber; it was filld with ministers of state, generals, adjutants, engineers, and other officers; whose early appearance might make one think that Hannibal was at the gates. I took particular notice of the old prince of Anhalt Dessau; who with a gloomy and oft-times angry mien, always entertaind a kindness for me. I approachd the prince, and askd him, very softly, what was the cause of this great and sudden commotion? He told me, that the king had discovered a plan of operation, concerted by his enemys, by which they intended to attack him in the winter in five different places at the same time; and if it were possible, totally to overthrow him. The most considerable of these five armies was to enter the kings dominions by the way of Crossen, and to cut off his communication with Silesia; the second was to enter Upper Silesia; and the third the Niederlausitz; a fourth was to march thro Leipzig and Hall, and penetrate into Magdeburg; and lastly the fifth, consisting of about 20,000 men, were to cross the Erzgebirgischen circle; march directly to Berlin and possess themselves of this capital: and by these means they were determined to give a mortal blow to the kings powers.

‘ This project appeared to me, more contemptible than terrible; more vain than feasible; and far too operose to afford any apprehensions of great danger. I said therefore to the prince of Anhalt: “ Surely the enemy must have forgot, that they have to encounter with a wary and active prince; who will not fail to collect his forces instantly, and to form one, or two powerful armys, with which he will attack one of these five bodys, and in all probability defeat it; and when one of them is disperd, the rest will seek their safety in flight: and therefore this separation of their forces, must necessarily tend to our advantage. And if his majesty should be obliged to attack these divided bodys, one after the other, he will check them, now here, now there; and in the end, will check-mate them all, in his own dominions.” The old prince laughd, and said: “ Why this is the very opinion the king and I have of the matter, and that is the cause of all the movements you now see.”

‘ And in fact, the prince of Anhalt, set out the next day for Hall, where he assembled an army: and two days after, the king left Berlin and went to Crossen, where prince Henry lay ill of the small-pox. The night before his departur the king supd with the two queens and the rest of the roial family: there was no one else at table, except the lady of the high steward, and count Podewils. We other courtiers, supd with the ladys at another table; which was not quite so gay as it had sometimes been. As soon as their majestys rose from table, we went into the dining-hall; and there we were witnesses of that tender and affectionate farewell, which the king took of the queens, and of his sister and brother. As his majesty was going out of the hall, he saw count Podewils standing near the door, who offered to kiss his hand, but his majesty embraced him, and said, “ Adieu my dear count, take good care of yourself and if any misfortune should befall me, remember that you have lost a sincere friend.” These words pierced me to the heart, I approached, full of grief, to take my leave, and his majesty receivd the offering of my respectful wishes, very graciously. His roial highness the prince of Prussia and count Rothenburg, were named to attend the king in his coach. As his majesty went out, the prince said to me: “ It is late, and we are to set off at break of day; I must not go to bed, but will pass the night with my brother Ferdinand: let us have a good warm chamber and cards.”

‘ I hastend immediately to my princes chamber, and made all ready; and presently after came their highnesses, attended by count Rothenburg, and colonel Kreytzen. We sat down to play, but we playd like machines; for our attention was every moment taken off, sometimes by reflecting on the present critical situation of affairs, and sometimes on the approaching separation. But scarce was this gloomy night half over, before word was brought that the king was up. The princes prepared immediately to attend him, and we to follow them. As we were going out, the prince of Prussia said to Mr. Kreytzen and me, that he had still at the castle of Wusterhausen, a treasure of old Rhenish wine, that was a legacy from the king his father: and which he was very unwilling should be drank out by the Pandures; he orderd us therefore to write to the governor of the castle, that on the first appearance of danger, he should send it to us, at Berlin.

‘ We

‘ We found very few courtiers in the antichamber. A friend whispered in my ear, that his majesty had left orders for 500 horse, to hold themselves in readiness, to escort the court to Stettin, in case that general Grün, should advance into the neighbourhood of Berlin. The king soon appeared; and never did I see him more gay, with a more pleasing countenance, and higher spirits, than at that moment: full of pleasantries, he seated himself in the coach, with his brother and general Rothenburg; and attended by our most ardent wishes, set off full gallop.

‘ No sooner was the king gone than the court and the city of Berlin put on a gloomy, anxious, and dejected countenance; which however was soon turned into the face of war. We heard from every side reports of the enemy's approach: every day these reports grew louder, and increased our dangers and our fears. We had in the town, a garrison of four battalions; about 2000 recruits, which were already exercised, and of which two other battalions were formed; one of which was commanded by colonel Kreytzen, and the other by major Jarriges of the cadets. We had beside, a good battalion of militia, commanded by general Kratch: about four squadrons of cavalry and hunters, and lastly the cadet corps with some engineers: and in case of necessity, the king had given orders to draw from Potsdam, his first battalion of guards, and the unincorporated troops, which made part of that garrison. And to put matters in a still better posture of defence, our generals thought proper to supply 16,000 of the inhabitants with arms from the arsenal, and to divide them into companies, that were exercised every day: and these inhabitants of the capital of a warlike state, and which was born in the lap of war, so to speak, applied themselves to military operations, with a zeal and ability that surpassed all imagination. General count Haak was commander of the town. We had beside marshal von Schmettau, field general of the ordnance; his royal highness the margrave Henry; colonel von Reischwitz; and many other old and able officers. A plan of defence was drawn up; the town was divided into four quarters; a place of rendezvous was fixed, for the garrison to repair to on the first alarm; and proper orders given to the troops, for their conduct, in case of necessity.

‘ Berlin is, as you know, of a prodigious extent; half of it is encompassed with a brick wall, and half with a strong palisade. Before each gate was erected a kind of redoubt, which was planted with cannon: and a very respectable fort was constructed on an eminence near the town, which commanded the country round about: at different places behind the town wall, was erected a sort of scaffold, from whence the garrison might fire on the enemy: on the outside of the palisade, a wide trench was made, and by throwing the earth that came out of it, over the palisade, a good breast-work was formed. All these fortifications were planted in different parts with cannon: and they were conducted with so great alacrity, that in fourteen days the whole was completed. I often accompanied my prince, who found great pleasure in viewing these preparations. One day, about noon, we met the marquis of V* * the French minister, who saluted the prince, and asked him what they were going to do. To fortify the town, answered the prince, and you marquis, what are you going to do? To fortify also, but it will be my stomach, gracious prince, replied the marquis laughing, and took leave

of the prince. It was manifest he had no great opinion of our works : and to say the truth, their security appeared to me very doubtful. The town was too large, the fortifications too slender, and the garrison too weak, to make a defence against an attack, even tho it were not a regular one. All these precautions could at most, only serve to prevent a surprise, or to protect against the ravage of irregular troops ; and to keep up the spirits of the people. We were three whole weeks in perfect peace : our hunters and dragoons scoured the country all round and discovered nothing. But at the same time we could not hear the least news of the king, and that gave us the greatest uneasiness. But as I was returning one night to the palace, I observed an uncommon hurry in the streets ; and on entering my prince's chamber, he told me, there was bad news : that general Grhn was in full march, and that he would be in a very few days before Berlin. This news surprised me prodigiously : I pretended, however, to pay no regard to it, and we went unconcernedly to bed. But at four in the morning somebody knockd violently at my door : I jumpd out of bed in a great fright ; and which was still greater, when on opening the door, I receivd a letter from the governor of Wusterhausen, acquainting me that they were preparing quarters for the Austrian troops, and that he had sent me the wine. On going down stairs, my fears were again augmented by seeing a great number of waggons stand before the gate of the palace, in which they were packing the state archives, in order to convey them to a place of greater safety. But the old bookseller and gazetteer Haude, compleated my consternation, for he came running to me in his night gown, and told me that all was lost ; for the enemy was within one, or at the most, two marches of the town. I slipd on my cloaths and hastend to count Haak, who had just before receivd the news, and who appeard not to be quite so composed, as I could have wishd. I returnd from thence to the palace, waked my prince, and told him how matters stood : and we immediately set about the necessary preparations for our departure. This was a dreadful day ! The inhabitants of the suburbs came crowding into the city ; those of the city were bus'd in finding out places, where to conceal their most valuable effects. Some left the town, others would have followd them, but could find no carriages. Nothing was to be seen in the streets, but coaches, carts, waggons, horses, loaded with bales, boxes, trunks, &c. Dejection sat in every countenance ; amazement stared in every eye ; on every side was heard the cry of distraction, and every house afforded a scene of confusion and dismay.

• This lasted for three days together, which were the most disconsolate, that in my life I ever saw. The reports daily encreas'd, and our danger seemd to augment every moment. What added greatly to our mortification, was, to have in the midst of us, the ambassador of a neutral power, but who in himself was by no means neutral : and who in the midst of our greatest distress, appeard at court, at the theatre, and in every house, with an air of triumph and insultation : and took great pleasure in propagating and augmenting, every report that could add to our dread and dependency.

• Had our generals known the real strength of count Grhn's army, they would have certainly never had the least concern at his approach ; on the contrary, our garrison join'd by those of Potsdam and Spandau, would have gone out to meet him, and chusing some advantageous post, would

would have waited his coming, and no doubt, would easily have persuaded him to return the same way he came. For his whole army consisted but of 8 or 9,000 men, the greatest part of which too, were irregulars; and we had been made to believe that he had under his command, full 20,000 men.

' We remained in this dreadful anxiety, three days and nights, which appeared to us as so many years. Our concern for the king, was nothing less than that for ourselves. But I perceive, my dear brother, that my letter is already of an extravagant length; and the remembrance of this scene so much disconcerts me, that I find myself quite unable to proceed: by the next post however, I shall acquaint you with the principal circumstances of the lucky change of this scene of terror and confusion.'—

The short peace that soon followed affords an agreeable description of the king's triumphant return to Berlin. The Baron has given it, in a letter to a lady,—which is dated at Berlin, Jan. 1, 1746.

' It is with inexpressible pleasure that I perceive you approve of my way of thinking: for it was a sense of your amiable disposition, and many excellent endowments, which some years since, kindled that pure and ardent passion in my heart, of which I then gave you tokens. Our fate, by a separation that will most likely be eternal, has determined, that this passion shall no longer glow with its original fervor. For you it has decreed a worthy comfort, and me it has bound to the Prussian court. Absence has untied that band which made us one.

' That wonderful passion of love, which can burn when the object is at a vast distance, is only to be found in romance. The torch of Venus goes out on a long journey: but a sense of tender respect, and a sincere friendship, we can carry with us to the grave. It is with these sentiments, Madam, that I address you, and it is with these that I presume to wish that you would regard me. Our mutual peace requires that we should not soon, again see each other; and I wish nothing more, than that your whole happiness may center in your husband: but it would afford me the highest satisfaction, again to strengthen the band of our friendship by the correspondence you propose; and to give you the first proof of my zeal and my obedience, I here send the description you desire, of the public rejoicings on account of the peace, and of the king's return to Berlin.

' As soon as the day was known, on which his majesty was to make his public entrance into this city, every one set about the necessary preparations for his reception. All the inhabitants made the proper dispositions for illuminating their houses; and many zealous citizens determined to go forth to meet their sovereign, and to conduct him to his capital, crown'd with immortal laurels, gain'd in the combats, "For glory and for his country *."

' The first dawn of the day was proclaimed by a general peal of all the bells in the city. Towards noon, the several companies of militia assembled before the houses of their captains, from whence they marched to their appointed stations, which extended from the city gate, quite up to the entrance of the palace. All these citizens were gaily dress'd, and had uniform hats and arms; their officers' regimentals were blue,

* The king's motto.

and they marchd with drums beating and colors flying. Close to the palace was a volunteer company of young merchants, who had chose for their captain, the bookseller and merchant, Fromeri: their colors were white, on which was painted a flaming heart, with this motto,

"*Sic ardet pro rege.*"

These ranks of armed citizens afforded the most agreeable sight imaginable.

His royal highness prince Henry set off early in the morning, to meet the king where he was to dine; and there he had the pleasure to embrace this hero and worthy brother; this monarch so dear to his people; and to find him in perfect health, and full flow of spirits. They did not set long at table, for about three in the afternoon, his majesty got into his carriage, and came gently on towards Berlin. In the mean time the ladys and principal inhabitants repaired to those houses by which the king was to pass: and the streets were filld with the common people. Never in my life have I seen so vast a concourse. A'l the windows, from the ground to the roof, were throngd; nay, the very coverings of the roofs were taken off, and the tops of the houses filld with spectators; in the streets the people were wedged together.

When the king was yet six miles from Berlin he was met by a number of his faithful subjects, who were impatient for the pleasure of beholding their monarch. A little further he saw the different companys of horsemen who were come out to meet him, and to attend him to his palace. His majesty receivd this instance of their zeal, with marks of great pleasure and goodness. The king sat in an open phaeton, and was accompanyd by his two brothers, the prince of Prussia and prince Henry. The quantity of spectators that surrounded the carriage was so great, that the horses could advance only step by step, and the solemnity of their pace added to the pleasure and dignity of this triumphant entry.

The procession was in the following order. First, came the royal postmaster, followed by a hundred postillions, all dressd in blue, and blowing their horns, which were ornamented with orange colord ribbons, incessantly in full chorus. Next came all the butchers* of the city and its environs; these were formd into a squadron, and were dressd in a brown uniform, with laced hats and blue cockades: they were well mounted, and sat well upon their horses. Then came the great master of the forests, at the head of all the officers of the hunt, and of the hunters of the country round about Berlin all dressd in green: these were followed by a detachment of the regiment of royal hunters. Then came a grand squadron of volunteers, composd of the principal citizens of Berlin, dressd in the kings blue uniform, and all nobly mounted: these immediately surrounded his majestys carriage. Many pages of the king and the princes followd on horseback; and after them came a detachment of the guards. An inconceivable quantity of coaches, filld with nobility and gentry who came to attend on his majesty, closd the procession.

As soon as the king enterd the ranks of the militia, the citizens presented their arms, the officers saluted his majesty with their espontons and

* The company of *butchers* were not unhappily chosen to usher in this military procession.

their

their colors, the drums beat the march, and the whole people cryd out, "Long live the king; long live Frederic the Great." Women and young maidens strewed flowers before him, and every moment were seen garlands of flowers, thrown from the windows and the tops of the houses, by the ladies and citizens, on the king's carriage. Never have I seen so pleasing, and so affecting a sight. The pomp and splendor of a court, where dread majesty presides, oft-times dazzles and confounds: but here all was serene and harmonious; nothing was to be seen but the joyful admiration, the zeal and the love of faithful and affectionate subjects. Nature alone workd, and surely in such a manner as did honor to humanity. These reflections so strongly affected my mind, that I could not refrain from tears; but they were the tears of joy, and accomanyd with a homefelt pleasure.

' The king's behavior, in the midst of this superb and splendid popularity, which was so natural to raise lofty and fastidious thoughts in the mind of a monarch, was such as greatly increas'd the lively emotions of my heart. Complacency; goodness; a sense of real intrinsic merit; and a tender concern for his people, were strongly markd in his countenance. He saluted the spectators on the right and on the left, and said to those who eagerly crowded to see him, "Dont press each other, my children: take care of yourselves: dont let the horses trample upon you." On one he smiled graciously; to another he spoke with a noble mien: with a word, with a look, he made his people happy.

' I had placed my prince in the balcony of the palace, and as soon as I saw the king's carriage draw nigh, I conducted his highness to the entrance of the court: but had the utmost difficulty in getting down, for the great staircase was so crowded, that I thought more than once, we must have stuck by the way. As the king descended from his carriage, he tenderly embraced his brother, and made us together a very friendly compliment; and we had the pleasure to attend his majesty to his chamber. The citizens then gave three salutes, and drew up with drums beating, and colors flying, under the windows of the palace.

' It should seem as if, in the highest enjoyments of human life, there were still some mixture of bitterness: for on this day of supreme festivity, the king could not prevent anxiety and grief from stealing in upon him. His majesty was scarce seated when news was brought, that his old preceptor, M. Duhan von Jandun, lay at the point of death. As the king had an uncommon regard for this truly venerable person, founded on a long familiarity, and a sense of real obligation, the news affected him greatly; and his majesty express'd a strong desire to see him, and to give him the greatest comfort which it was possible, for a man who was on the threshold of life, to receive; and which the sight of his royal pupil, a prudent conqueror, and a philosophic hero, who brought back peace to his country, and was at that moment in the midst of a glorious triumph, must necessarily afford.

' By six in the evening the whole city was illuminated. The king went into his coach, attended by the prince of Prussia, and prince Henry: prince Ferdinand followed him. His majesty orderd the pages to conduct him to M. Duhans who livd in a sort of court, the houses of which were so crowded with lamps, that they were obligd to open the windows of the chamber where the sick lay, to prevent their being suffocated by the heat. It was a noble sight,

to see a dying man surrounded by princes, and by a triumphant monarch, who in the midst of the incessant clamor of exultation, sought only to alleviate the sick man's pangs; participating of his distress; and reflecting on the vanity of all human fame and grandeur. When his majesty had taken a tender adieu of M. Duhan, who lived but till next day, he went again into his coach, and completed the tour of the city.

‘ I shall not attempt a particular description of these magnificent illuminations, but here send you the printed account, by which you will see that there were many ingenious designs, and many significant inscriptions; in which the subtilty of modern wit was joined to the elegance and brevity of the ancient expression; and you will find that there was a plentiful mixture of good and bad in all these; as indeed how should it be otherwise, when the quantity was so great, and every one expressed himself after his own manner? What do you say, for example, to that honest citizen, who having doubtless the late consternation fresh in his memory, painted general Grün, and a number of Austrian hussars, riding upon crabs, with the city of Berlin in the back ground, and under it this inscription; “ The march of general Grün to Berlin ?” Or of another, who in a large painting, represented a number of coaches, some with pairs, and some with sets of horses; with waggons, carts, cars, and every other kind of carriage, driving furiously from the capital; and in the midst of them a great hare in full flight, with this motto; “ For companys sake.” For the rest, Madam, you will easily imagin how glorious a sight one of the largest cities of Europe must make, when every part of it blazed with illuminations: and where the streets run in straight lines, and are filled with palaces and other beautiful buildings; where the public place is of a vast extent, and regularly built; and where there are a great number of stately bridges and public walks. The infinit variety of those different decorations which every house afforded, filled the eye with inexpressible delight.

‘ The king and the court did not return to the palace before ten in the evening: about the same time I went to a house, where I knew several of my friends were invited. As I entered the hall, I met the lady of the house, who instead of calling me by my name, cry’d out, O! M. von Vivat, I rejoice to see you. So strong an impression had the Vivat Fredericus Magnus, which was heard in every house, made on the imagination; and so ready the tongue was to pronounce it. The whole night was one continued scene of diversions; which the citizens enjoyed, each one according to his own fancy: and the repeated discharges of the musquetry were heard till broad day.

‘ Three days after, the king gave a noble entertainment in the opera house, as the Feast of Peace. There was a grand masquerade ball, to which every one was invited: the court was seated at six large tables: and behind the scenes, and in the different apartments of the theatre, a cold collation, with a desert, and plenty of wine and warm water, were provided for the citizens. This spacious and beautiful building was illumined on the inside, every where with wax candles, and on the outside with lamps. Directly fronting the theatre, was erected a building, which represented the temple of Janus; the gates of which were fastened by a soldier in a Roman habit: and behind this temple there was exhibited a magnificent fire-work.—

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The letters that more immediately relate to peaceful subjects, contain many amusing and literary particulars,—as, a conversation on the characters of women, a history of the royal academy of Berlin, the plan of education pursued by our ingenious Author, for the instruction of his illustrious pupil, &c. all which will afford entertainment for many classes of readers.

N.

The Young Gentleman and Lady's Astronomy, familiarly explained in Ten Dialogues, between Neander and Eudisia. By James Ferguson, F.R.S. 8vo. 5s. 6d. Cadell. 1768.

THE Author, in a short advertisement, informs us, that the design of the treatise before us is to shew, 'that young gentlemen and ladies may acquire a competent knowledge of astronomy, without any previous knowledge of geometry or mathematics.' It will be very readily granted that Mr. Ferguson has written these dialogues in a plain, easy, and familiar manner: we will add, that they cannot fail of being extremely useful to those who are desirous of acquiring a general knowledge of astronomy; but we cannot think some of the dialogues can be fully understood without a previous knowledge of the elements of geometry. The projection of solar eclipses, for instance, which is the subject of the 10th dialogue, evidently requires some acquaintance with the elements of geometry, and even with the nature and principles of orthographic projection, before it can be thoroughly understood, notwithstanding the pains our Author has taken to explain it in the most easy and familiar manner.

We would not have this remark considered as meant to raise any objection against the usefulness of the work itself; for though we think the first elements of geometry necessary in order to acquire a competent knowledge of astronomy, especially that part of it which relates to the projection of solar eclipses, yet these elements are so easily acquired, that it can hardly be considered as an impediment to the study of useful science. And with a very small stock of geometry, we will venture to promise, that the reader will find no difficulty in following Mr. Ferguson through the whole work, provided he reads with that attention which is necessary in perusing every book of science.

This treatise consists of ten dialogues, the subjects of which are as follow:

1. On the motion, figure, and dimensions of the earth.
2. On the balance of nature and the solar system.
3. On gravity and light.
4. On the transit of Venus, June 6th, 1761; and how the distances of the planets from the sun were found thereby.

5. On the method of finding the latitude and longitude of places.

6. On the causes of the different lengths of the days and nights, the vicissitudes of seasons, and the various phases of the moon.

7. On the moon's motion round the earth and sun, and the eclipses of the sun and moon.

8. On the cause of the ebbing and flowing of the sea.

9. On the fixed stars, and solar and siderical time.

10. On the projection of solar eclipses : to which are sub-joined answers to some astronomical questions.

The above table of contents will make the reader sufficiently acquainted with the subjects treated by Mr. Ferguson in this work ;—and that he may also form some idea of the manner in which these subjects are explained, we shall add the two following short extracts as a specimen.

In explaining the motion of the earth round its axis, after Neander has convinced Eudofia, that though our globe turns round its axis in a very rapid manner, yet it is impossible to feel its motion, she asks the following question :

‘ If the earth turns round, how comes it to pass that a stone thrown directly upward, falls down again upon the very same place of the earth from which it was thrown up?—For, considering how large a globe the earth is, the parts of its surface must move very fast, to turn round once every twenty-four hours. And if it turns at all, its motion must be eastward ; because the sun, moon, and stars, appear to move from east to west. Now, I should imagine, that a stone or ball thrown directly upward from any place, would fall as far to the westward of that place, as the place itself was got to the eastward, whilst the stone was disengaged from the earth, and rising and falling in the same line.

‘ *N.* Your observation is very sensible.—But you ought to consider, that any body which is put into motion will persevere in that motion till some thing or other turns it aside, or stops its course. The stone partook of the earth's motion before it was disengaged therefrom : the person who took it up had the same motion, by which means it was still communicated to the stone ; and therefore, its motion was as quick eastward while it was rising and falling in the open air, as the earth's motion is : so that it could not miss falling down again upon the same part of the earth. And although it would have appeared to a spectator to ascend and descend in the same perpendicular line, yet its real motion was in a curve, and would manifestly have appeared so to an observer at rest in the open air, on whom the earth's motion had no effect.

‘ If a large boat was sailing along, near the shore, two persons opposite to one another in the boat might toss a ball to each other, over and over across the boat, to catch for their diversion : and they would imagine it to be only going to and fro, from one person to the opposite, always in the same line : whereas 'tis certain, that the progressive motion of the ball, going from one side to the other, would be equal to the progressive motion of the boat : for if it was not, the opposite person (who had a progressive motion) could not catch it. And although

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it would appear to all the people in the boat, to move forward and backward in the same line, yet, to an observer on the shore, who is no way affected by the motion of the boat, the ball would be seen to have a zigzag motion, never returning to either person in the same line in which he tossed it toward the other.

‘*E.* You have fully convinced me that there is nothing conclusive in my argument against the earth’s motion.—And, in confirmation of what you said about a body’s being put into motion, that it will naturally persevere therein, till some cause or other turns it aside, or stops its course, I had once the experience thereof; and very painful it was. For, crossing our river in the boat, I stood up when it was about half way over; and as its motion was uniform by the men pulling the rope, I was quite insensible both of its motion and my own. But when it stopt suddenly against the bank of the river, I fell forward on my face, and was much hurt by the fall. Whereas, if I had not, without knowing any thing of the matter, naturally persevered in the motion given me by the boat, I could not have fallen when it was stopt.’

After explaining, in the third dialogue, that the light of the sun or any other luminous body, decreases in proportion as the square of the distance of the luminous body increases, and consequently, that the Sun’s light is seven times as great on Mercury as on the Earth,—about twice as great at Venus,—at Mars not half so great,—at Jupiter only a twenty-eighth part, and at Saturn only a ninetieth part so strong as with us; Eudocia, persuaded that all the planets are inhabited, was almost induced to think the Deity partial, as she could not imagine the inhabitants of the earth better than those of the other planets.

‘It seemed to me, says she, that the inhabitants of the nearest planets to the sun must be blinded by too much light; and that those of the farthest planets from the sun must be punished all their lives, with so weak a light, as can be called little better than darkness.—We could not bear seven times as much light as we have from the sun; nor be able to do our work with only a ninetieth part of the light we have.’

‘*N.* Your reflection, sister, is very natural. But, after asking you two or three plain questions, I believe I shall be able to give you full satisfaction on that head.

‘*E.* Pray ask them, and I will answer them if I can.

‘*N.* After you have been a while out in the snowy street, can you see as well to work with your needle immediately on coming into your room, as you did before you went out?

‘*E.* No.

‘*N.* Can you bear the strong reflection of the sun’s light from the snow, just as well when you go out into the street, as when you have been walking half an hour in it?

‘*E.* No.

‘*N.* Can you give such a reason for this as would satisfy a philosopher? For you know that the snow reflects not less light for you having been a while walking in it; nor is your room a bit the darker for your having been out of it.

‘*E.* I wish I could, but indeed I cannot.

‘*N.* Then

' N. Then I will tell you.-- Our eyes are made so, that their pupils (which let in the light, whereby we see objects) dilate when the light is weak, that they may take in the more of it; and contract when the light is strong, that they may admit the fewer of its rays.—Whilst you are in your room, the pupils of your eyes are dilated; and for that reason, when you go out, they take in too much of the light reflected from the snow, which you find is hurtful. But they soon contract so as to admit no more of that strong light than you can easily bear.— And then, when you come into your room, with the pupils of your eyes contracted; the room, being not so light as the street, appears darker to you than it did before you went out: but, in a short time, the pupils dilate again; and then they let in a sufficient quantity of light for you to work by.

' Now, supposing all the other planets to be inhabited by such beings as we are, (though, for reasons I shall mention afterwards, we cannot believe they are), if the pupils of their eyes who live on the planet Mercury are seven times as small as ours are, the light will appear no stronger to them there than it does to us here. And if the pupils of their eyes who live on Saturn are ninety times as large as ours, (which they will be, if they are nine times and an half as large in diameter as ours; and which will appear to be no deformity where all are alike, and other sorts have never been seen) the light there will be of the same strength as it is to our eyes here—Pray, *Eudoxia*, how many full moons, do you think, would there need to be placed in a clear sky, to afford us moon-light equal to common day-light, when the sun doth not shine out, and all our light is by reflection from the clouds?

' E. Indeed I cannot tell:—but am apt to think, that sixty, or an hundred, at most, would do. For, when the full moon is not clouded, she shines so clear, that I can read by her light.

' N. Sixty, or an hundred:—I assure you, that you are greatly mistaken: for it would require ninety thousand; and *that* number would fill the whole of our visible sky.

' E. You amaze me! but I know you will not deceive me. Pray, how can you find any method of comparing moon-light with day-light, so as to ascertain the great difference between the quantities thereof?

' N. Have you never observed the moon pretty high up in the Morning, after the sun was risen, when the moon was about three quarters o.d?

' E. Yes, brother: and when I have seen her, as it were, among whitish clouds, she appeared much of the same colour as they did; very dim in comparison with what she appears in the night.

' N. And yet, she was just as bright then as she is in the night; only the superior light of the day made her seem so much otherwise. Like a candle, which appears very bright in the night time; but set it in the street in day-light, and it will seem very dim, although its real brightness is still the same.

' E. I think I could almost tell what you are to infer from all this; but will not speak, lest I should be mistaken again. And therefore I beg you will proceed.

' N. When the sun is hid by clouds, all the light we have is by reflection from them. The moon reflects the sun's light in the night-time, as the clouds do in the day: and as she can reflect no more light
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in the day than a small bit of a whitish cloud does, that covers as much of the sky as the moon covers; she can reflect no more in the night.— And as the full moon fills only a ninety thousandth part of the sky, her light is no more than equal to a ninety-thousandth part of common day-light. Now, as the light of the sun at Saturn is equal to a ninetieth part of his light at the earth, and common day-light at the earth is 90,000 times as great as moon-light; divide 90,000 by 90, and the quotient will be 1000; which shews, that the sun's light at Saturn is 1000 times as great as the light of the full moon is to us.

This work is illustrated by some suitable engravings; and, on the whole, we think it cannot fail of proving both useful and entertaining to young readers, in general.

B.

A Prospect of Futurity, in Four Dissertations on the Nature and Circumstances of the Life to come; with a preliminary Discourse on the natural and moral Evidences of a future State; and an Appendix, on the general Conflagration. By Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliffe in Bristol. 8vo. 6s. Cadell. 1768.

THE mind of man, busily employed upon itself and the objects around us, is naturally led to enquire what shall be its state when the short duration of its abode on earth shall end? *Revelation* affords us *certainty* of a future existence, with some *general* ideas of its nature; but there are many *particulars* concerning it, which are concealed from our present knowledge. Our part is submission and obedience, while we confide in the infinite goodness of the Creator: yet as the contemplative mind cannot avoid some enquiries of this kind, such enquiries, if they are conducted with suitable diffidence, and duly restrained by such degrees of evidence as are allotted us, seem not only to be innocent, but may also tend to some practical use,—without which indeed mere speculation is of little worth.

It is somewhat in this manner that our Author apologizes for and *recommends* the work now before us. ‘It may be said, we are too much in the dark, even with the light of *divine revelation*, to see so clearly into the things of the next life, as to form just and adequate notions of them. They are made known to us in figures and allegories, as things, in their own nature, above the comprehension of the human understanding: and therefore an attempt to correct our ideas of these things must be vain and fruitless.’—To which, he adds, ‘I reply, that, though we must not pretend to *as perfect* and complete a knowledge of *the things that are not seen*, as we have of *the things that are seen*; than

yet some knowledge of them God certainly intended we should have.—And that we have really *more* light into these things, than the objection supposes we can have, will appear in the course of the following dissertations; in which from a rational interpretation of the scripture language concerning them, and the knowledge we have of the *nature* and *qualities* of the *human soul*, we arrive at such conclusions, as not obscurely intimate to us the very *nature* and circumstances of that state of being we are designed for in the world to come.' He adds to this, that after our best endeavours, the evidence we build upon, must, in many particulars, be no greater than that of *high probability*, and our *knowledge* no better than that of *rational conjecture*; for which reason he farther tells us, that he has studiously avoided all *dogmatizing* on the subjects here treated of; and that he never pretends to *certainly*, where nothing more than *probability* is to be obtained. 'Nor will this, says he, be thought to derogate from the utility of the present undertaking, when it is considered, that in many things of the greatest importance to human life, an high degree of probability has always been admitted as sufficient to determine the judgment of reasonable and ingenuous minds; and that in the present case the *certainly* of a future state being established on the authority of holy *scripture*, it is sufficient that our ideas of the *nature* and *circumstances* of that state be such as are agreeable to reason and probability.'

Conjectures, it must still be acknowledged, though attended with some good degree of probability, seldom afford the mind any solid satisfaction. It is our happiness that those essential truths which affect the practice and the interest of man, are not left upon a basis so unsettled; while at the same time, there are several *particulars* relating to these subjects, the perfect knowledge of which is not necessary to us, that are not fully declared: and what judgment we form of them must be by inference and deduction. Such deductions, if carefully and fairly made, are worthy of our regard, and require the *greater* attention (since they only rise to probability) that they may be applied to some useful purpose.—But to the work before us.

After a preliminary discourse in which the natural and moral evidences of a future state are laid before us, we come to the first dissertation, in which Mr. Broughton considers 'the state of the *dead* between death and the resurrection.' Our Author's supposition is not a sleep of the soul, but, 'that the *soul*, upon its separation from the body, is not translated immediately to heaven or hell, but passes the interval between death and the resurrection, in some intermediate place, which is neither heaven nor hell.' He shews that this was the general doctrine of the ancient Christian church; and he farther endeavours to prove, that the

the commonly received opinion of the soul's *immediate* translation to heaven or hell, is inconsistent with the scripture accounts of the resurrection and judgment. Those scriptures which appear to be proofs of an intermediate state, are then considered and insisted on, and *others* which seem to exclude this doctrine are also laid before us, and explained in a manner favourable to it, and according to what this Writer supposes to be their true signification.

An enquiry into the *place* of departed souls, which employs a few pages of this work, is indeed an enquiry of very small importance, as the Author himself acknowledges. For the amusement of his readers, however, he lays before them some notions which have been entertained on this subject. An enquiry into their *state* with respect to knowledge, and to happiness or misery, is much more interesting; this, therefore, he considers a little farther; and supposes that the souls both of the righteous and wicked are in a state of expectancy: the former are exempted from all care and trouble, and enjoying actual happiness, which is greatly increased by the prospect of their final reward; the latter miserable, especially in the view of their final punishment. What is said upon this part of the subject appears sensible and judicious, and corresponding with what has been often advanced by others. Our Author, to fortify his opinion of the intermediate state, adds a postscript, to shew, that this doctrine has been maintained by writers of the first distinction in the *church of England*. He produces a few quotations from some considerable persons among them, and it is certain that the sentiments of eminent and worthy men, of *whatever class*, deserve our attention and respect, though on these subjects, the scriptures alone are to *determine* our conclusions.

The second dissertation regards the resurrection: a doctrine purely of *revelation*, by which it is expressly declared. After other observations on this point, the fourth section lays before us various hypotheses of learned men for solving the difficulties of the resurrection: these difficulties relate chiefly, if not solely, to the resurrection of the *same* body, which, like some other particular enquiries upon these subjects, does not appear to be a matter of very considerable moment. But Mr. Broughton, being persuaded that the solutions which have been given are insufficient to answer the purpose, proposes *his own*, in the fifth section, which is entitled, *a new hypothesis*: and which he offers with great submission to the dictates of divine revelation, and with due deference to the judgment of more learned and better informed Christians. This hypothesis, in his own words, stands upon the foundation of the three following *positions*:

First, that after all the *changes* undergone by the *dead body*, through the natural and necessary *circulation* of matter, it is rea-

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sonable to think, there will be found at the season of the *resurrection*, some *part* or *parts* thereof (either naturally or providentially) remaining in the grave, or spot of ground, wherein the *dead body* was deposited.

Secondly, that a *body* formed out of this *residue* of the *dead body*, without the admixture of any *foreign matter*, is to all intents and purposes, and in a very justifiable sense, the *same body*. And,

Thirdly, that it is in the power of God, out of any *given quantity* of *matter*, how small soever, to form a body of any *given size* and *dimensions*, and endued with any determinate *qualities* or *perfections*, for the reception of the returning soul. These *possibilities* he particularly illustrates, and adds, that they point out the way, in which the great work of the resurrection will, probably, be performed. Every grave, says he, or receptacle of the dead, will supply materials, at hand, and upon the spot; and the *plastic* power of the Almighty will fashion them into *bodies* for the reception of their respective souls. Thus there will be no necessity of reassembling *all* the scattered parts of the dead body, some of which, through the constant *circulation* of *matter*, may be separated from the rest at the distance of half the globe. And thus the *resurrection-body* will be at once *alterum et idem*, *another yet the same*, *another* with respect to the *quantity* and *density* of the matter of which it is composed; and the *same* with respect to the exclusion of all *foreign matter* from a share in its composition.

This hypothesis of our Author's is afterwards illustrated by considering and explaining the account which St. Paul gives of the *resurrection-body*: and this part of the work concludes with a short enquiry what, from reason and scripture, appear to be the wise ends and designs of Providence, in the appointment of the *resurrection*?

The principal answer to this question is, that the resurrection of the body is the only way in which to restore to fallen man that immortality for which he was created, and which was unhappily forfeited by our first parents. Mr. Broughton here supposes (as many have done before him, upon this subject) that the bodies of our first parents, as they came from the hands of the Creator, were *glorious* bodies, and must therefore have undergone a considerable change, through the introduction of sin and death, and from *spiritual* have degenerated into *natural* bodies.—It is here added, that as the nature of the Christian economy leads us to suppose, the happiness of the life to come is that very kind of happiness God intended for his creatures of the *human* race, had they never fallen, so we see, from hence, more than the *propriety*, we discover the *necessity* of a bodily resurrection. Thus St. Austin answers the question; Of what advantage

advantage is it to souls, to receive again their bodies at the resurrection, if they are capable of enjoying the supreme felicity of heaven even without their bodies? He replies, the reward of the righteous in heaven is of such a nature, as to require a conjunction of the *Soul* with *matter*, or a *body* of some kind or other.

The third dissertation is on the judgment of mankind by Jesus Christ. Passing by several other points which are here considered, we shall only give our Readers some brief account of the *second section*, which takes a view of the great events preceding the final judgment. The principal guide in this enquiry is the *revelation of St. John*: several events which he is supposed to have predicted are already passed, viz. from the destruction of the Jewish state by the Romans to the beginning and progress of the *reformation*. ‘Thus far, says this Writer, the Apocalypse, from being a *prophecy* of things to come, is grown into an history of the world, both civil and ecclesiastical, for upwards of fifteen hundred years.’ It must be allowed that some eminent persons who have applied themselves to elucidate these obscure prophecies, have made it appear with great *probability* that the former chapters of this book relate to some remarkable events which have arisen in the above-mentioned period, and have in them received their accomplishment. Our Author’s view is confined to that part of St. John’s visions which is prophetic of still further changes and revolutions in the world and in the church. It is not necessary, nor will our limits allow us, to attend him throughout his account of these particulars; nor do we find any thing material, but what has been advanced by other writers, who have endeavoured to elucidate this obscure and difficult subject.

The *downfal* of the Turkish or Ottoman empire is the first great event he leads us to expect. Concerning the rise of this empire he supposes, with many others before him, that it is emblematically represented by the *release of the four angels who were bound in the great river Euphrates**, and the description which follows in this chapter of the Revelations, seems to bear a great resemblance to the accounts given of that people: but should he be right in *this* conjecture, a reader, who has no further assistance, must think the evidence produced for the *overthrow* of this empire very precarious; since all the proof from this prophecy is confined to these few words, *the second woe is past*, which words too, it is observable, do not occur till after a different scene has been for some time represented †: recourse must therefore be had to other writers, if persons would be satisfied that this is probably intended by this part of the prediction.

* Rev. ix. 13. *ad fin.*

† Ch. xii. 14.

In regard to the second great event which this Author considers as preceding the final judgment, viz. the destruction of the papal power and religion, he brings greater evidence, and more particularly considers it, though what he advances here is little more than an abridgement of what others have more fully written upon the subject. He observes that a view of the past and present state of the *papal power* in Europe plainly shews that the prophecies of its destruction have been for some time, and are, at this day, remarkably fulfilling in the world: particularly he adds, the late expulsion of the Jesuits from the kingdoms of France, Spain, and Portugal, has greatly weakened the influence of the papacy in those countries, and seems to portend their total defection from the *see of Rome*.

The universal establishment of Christianity, together with the restoration of the Jews to their native land; the *millenium* or thousand years reign of Christ, with the Christian martyrs, are other events which he considers to precede the final judgment. This *last event* he regards, with other writers on these subjects, as expressly predicted in the Apocalypse, and plainly alluded to in several more ancient scripture prophecies. 'It is impossible, he observes, to assign, any where in the ages since the incarnation of the Son of God, a period of a thousand years (he might have added, or of a far shorter term) wherein *righteousness and peace* have *universally* prevailed. On the contrary, the church of Christ has all along abounded with *immoral and wicked* Christians, and its *peace* been broken in upon, from time to time, by *heresies, schisms and persecutions*:' he concludes therefore that this season is yet to come, and that the present world, without any change wrought in it by *fire*, is the proper scene of *Christ's millennial kingdom*. Dr. Thomas Burnet's hypothesis, that upon the ruins of the present world, a new one will arise, and be the seat of the *millenium*, he considers and endeavours to refute.—There is a farther dissertation concerning the final state of retribution, and an appendix on the general conflagration; of which we cannot take any particular notice.

Our Author tells us in his preface, that the helps he has had in composing the present work are very few. The principal, he adds, is Dr. Burnet's treatise *de statu mortuorum*. It is however no reproach to a person treating upon these subjects to have availed himself of the assistance of other learned men who have gone before him, if on proper occasions he acknowledges the aid he has received. Mr. Broughton accordingly pays great compliments to Dr. Newton, the present bishop of Bristol, (to whom his work is dedicated) whose dissertations on the prophecies have certainly great merit; but we are surprized that he should have taken no notice of a well-known *commentary* on the *Revelations*, published by Mr. Lowman, about twenty or thirty years

years ago, and justly celebrated as throwing considerable light on this series of prophecy : it is hardly probable that a person treating upon this subject should not have seen this book, and it seems hardly ingenuous not to mention it.

The style of Mr. Broughton's work is plain, but not elegant, nor we think so fully correct and agreeable as a little more attention in the Author might easily have rendered it.

H.

CONCLUSION of the Review of Dr. William Smith's *Dissertation on the Nerves* : see our last, p. 225.

IN the fourth chapter the Author treats of the *spiritual life* of man. ' Having now, says he, considered man as a vegetable, and likewise as an animal, composed of a body, and of a soul, or principle of animation, capable of influencing the body, and being influenced by it, *according to the mechanical laws of matter* *.' I shall now proceed to take a view of the *spiritual life* of man, or, to consider him as a creature capable of religion ; which is the only thing which distinguishes men from brutes.' This distinguishing principle he afterwards calls *the breath of life*, and makes it *wholly* to consist in the communion, influence, or, as he sometimes terms it, the *inhabitation* of the holy spirit, which was almost intirely withdrawn at the fall, but restored by Christ to those, and *those only*, who receive it in the Christian baptism of the spirit, and who must secure the continued *inhabitation* of it, ' by a constant participation in the *sacrifice* of the Eucharist.' According to this doctrine the Author nearly, if not altogether, *brutalises* a very great majority of the human race ; who, from their situation, and other circumstances, cannot, according to his system, and to use his own words, ' have any more title to the kingdom of blifs, than a horse or other animal.' What follows, with regard to those sacraments, and the efficacy which, according to him, they can only acquire from *certain hands* by which they are administered, is such a rant, as we should not have expected to have met with, in this enlightened age and country, from the pen of a man of science, and a physician —But the Reader shall judge for himself, from the following quotation : in which, as well as in our former and succeeding transcripts from this work, we have not taken, nor shall take any liberties, not even with the punctuation ; except that of marking certain words and passages with *Italics*, or *capitals*.

' If therefore (says the Author) we cannot have the spirit, nor any other benefits of the Christian covenant, without an

* Here the Doctor departs from his own system. No purely mechanical laws can possibly obtain between a material and imaterial substance.

external participation in these sacraments, by which the covenant is transacted and maintained, and which God has appointed as the only ordinary means of conveying them to us. For we cannot be sure of, nay, expect God's supplying the want of these ordinary means, which himself hath appointed, by extraordinary and uncovenanted favours, but upon a perfect impossibility either physical or legal, of obtaining them.

And if these sacraments derive their whole efficacy, not from their own nature, but from their consecration.

And if this power of consecrating them must be derived from God, who only has the disposal of these benefits, conferred by them; so that none can validly consecrate them, without an authority, derived from him for that effect.

And if none can lay any just claim to that authority, but they who received it from those, who had power to give it them, in a continued succession from the apostles, who at first received it from Christ.

This will necessarily oblige us, *as we value our eternal salvation*, to a *strict dependance* upon, and *submission to them*, who thus have *alone* this power of consecrating the sacraments.

For, without a commission from God, 'tis as impossible for a person validly to administer the sacraments, to the benefit of the receiver, *which is a NEW CREATION*, as to form a man out of dust, with all the qualifications and properties, with which he is endued. But none can act, as commissioned from God, who do not observe the conditions required of them; for the divine influence, which is the essence of a sacrament, can never be supposed to accompany these institutions, when performed contrary to the revealed will of God: for it is, in obedience to his divine precepts, that he promises his blessings. Hence we see the invalidity of *lay* and *schismatical* administrations; the one had never a commission; the other has forfeited it, by giving up the depositum committed to his trust: *he has broke his covenant with God*, and ENTERED INTO COVENANT WITH THE DEVIL.

Who those most abominable schismatics are, who have entered into this DIABOLICAL COMPACT, the Author does not specify, nor can we guess. For our own parts, we disclaim any share in this *infernal league*, and are under no apprehensions of suffering by the consequences of it: though as protestants, we are, of consequence, members likewise of some of the thirty-four *schisms*, which the Romanists have numbered in the church. But it is not our intention to enter into a dispute with the Doctor, on the validity or invalidity of clerical or lay administrations: a question, which does not come properly before a Reviewer of a *Dissertation on the Nerves*: as little can it be expected of him to discuss, whether the distinction of bishops and presbyters be of divine

divine or human right; and whether the imposition of certain hands confers, and gives an exclusive faculty of conferring, spiritual graces, not otherwise attainable; or only a temporal power of exercising certain spiritual functions, merely expressive of duty to the supreme Being, and highly beneficial to the community. We shall only observe that the Doctor's nerves (to use some of his own language) must have been most miserably *askew*, and out of all *parallelism*, when he penned that terrific and denunciative part of the above passage, inculcating a most unlimited *spiritual, passive obedience*, under the highest and most lasting of all penalties; as well as the still more exceptionable, outrageous, and unchristian conclusion of it. Nor, can we think that, with regard to the latter, the Doctor has at all consulted, as a physician, the peace of mind of his nervous, or more hypochondriacal readers: [and your nervous patient is a great reader of physical books] many of whom, who may actually fall, or think they fall, under his denomination of schismatics—(a vague term, which he nowhere defines) may be apt, under those inquietudes to which they are often subject, on the state of their soul, to despond, on reading this alarming account of the *incapacitating* nature of schism, and of the horrible *connections* formed by its ministers; and may think, on this representation of their spiritual state, that they have been baptised and have hitherto communicated, to no manner of purpose; or even to a bad one; as having received those sacraments from hands not qualified to impart the proper graces; or which may perhaps have dealt out perdition to them, in their stead. We should indeed suspect that the Doctor (though, we own, we are not acquainted with his creed) meant to drive them into the clutches of the old gentleman at Rome, and to hold him forth to them, as being in the right, undisputed, lineal succession of spiritual graces and influences; from whom alone, and his *legitimate* delegates, these genuine, ghostly emanations or *effluvia*, might, on this system, be supposed by the timorous hypochondriac to proceed. On the whole, we would recommend to our Author, on this occasion, the sober, though, we must own, un-authoritative saying (if indeed common sense is not one of the best of all authorities) of an ungifted heathen philosopher, handed down to us by old *Gellius*,

Religentem esse oportet, *Religiosum nefas*. Lib. 4. Cap. 9.

Such *reveries* indeed as those of our Author, and the pious crafts of that church whose high authority he appears to us to defend, deform the native beauty of Christianity, and in the eyes of the undistinguishing, tend to involve it, and its genuine, rational, and unassuming ministers, in that contempt, which is

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only due to their own artificial systems, and absurd and exorbitant pretensions.

We are at last arrived at the medical part of this work, contained in the third and fourth sections; the first of which begins with a large enumeration of the symptoms of nervous diseases:—and a most horrible and distressing catalogue undoubtedly it is!—*You cannot imagine*, said a very thoughtful man once to his friend, *what a burthen this soul of mine is to me!*—*you cannot conceive*, may the poor nervous or hypochondriac sufferer exclaim, *what an intolerable load these forty pair of nerves are, which I am obliged to carry about me!*—Let us see, in what way the Doctor attempts to lighten it. But first, as a fair specimen of his manner of investigating the causes of nervous symptoms, we shall give the Reader the two first divisions, as they occur, into which he has classed them:

‘ I. *A dull, heavy uneasiness, debility, faintness, yawning, gaping, and stretching of the arms, &c.*

‘ These symptoms are occasioned by a lax state of the solids, and a deficiency of the animal æther; which is hardly able to communicate an idea of sensation to the soul. The relaxation of the fibres of the muscles is the occasion of the heaviness and weariness of the limbs, and unwillingness to move; the gaping, yawning, and slight twitching of the nerves, and sneezing, is a mechanical effort to throw off the offending matter.

‘ II. *The eyes appear dull and faded; motes, clouds, or mists, float backwards and forwards before the eyes, and the taste is vitiated, &c.*

‘ The nervous fibres, that compose the membranes of the eyes, being relaxed, do not secrete so fine humours, nor make them *move so quickly* as before; therefore the patient's eyes appear heavy, and not so lively. Whence we see, why bilious and lustful people have that sparkling and glance in their eyes; as also why, in anger, fire seems to proceed and dart from the eyes. When the elasticity of the fibres of the eye are much relaxed, then the secretions are interrupted; and the *chrysaline humours*, being grossly secreted, attract each other, in certain points, before the *retina*, in too large and gross particles, to allow of vision. These points darken some parts of the *retina*, which appear to the patient real motes. Sometimes a dimness of sight, and a thick smoke, or mist, before the eyes, proceed from a disorder of the stomach. Again, when the numberless nervous *papillæ*, that make up the organs of taste, are too lax, or too tense; then hot and spicy meats appear tasteless and cold, while the tasteless and insipid food appears as hot as fire.’

Passing over the first of these explanations and symptoms, which is neither good nor bad enough for praise or censure, we shall observe, with regard to that part of the second, in which the

the Author endeavours to account for the appearance of motes, clouds, &c. passing before the eyes, that it seems to us to be greatly out of the reach of criticism. We shall not mis-spend our own, or our Reader's time, by enquiring what the Doctor means by his *chryselline humours*, and, in another part of this work, by 'the humours of the eye being viscid and languid,' and the '*languid refraction* of the rays,' in consequence of that viscosity. Pag. 56, 57. Can the Doctor be ignorant that real motes, or opaque particles, floating in the aqueous humour, cannot possibly form any picture on the *retina*, except in a very myopical or presbytical eye; and that, though spots in the back part of the vitreous humour will indeed intercept a sensible portion of rays, and accordingly obscure certain correspondent points of the *retina*, yet, from the greater density of that humour, they cannot be supposed to float backwards and forwards, and appear and disappear so suddenly, as the *phenomena* in question are often known to do. Doubtless, a disorder in the *sentient* part of the organ, or a paralytic affection or insensibility of the *retina*, or expansion of the optic nerve, produced either immediately, or by sympathy, is both an adequate and probable cause of these appearances; supposing the refracting *media* ever so transparent, and the image formed by them ever so luminous and well defined.—But we beg the Author's pardon for going so far into this subject; as perhaps we are not criticising an opinion of his all this time: honestly confessing that we do not certainly know what fibres, humours and motions he means in the above passage. The whole, however, is before the Reader, whom we must leave to guess for himself.

The enumeration of symptoms, and of their causes, is followed by the method of cure; of which the Author treats in the second chapter, with a confidence which, though not quite satisfactory to an intelligent reader, who may not perhaps always think it very well founded, must, in the Doctor's private practice, be highly grateful and indeed useful to his patients in this very credulous distemper. 'In vain (says he) have we found out the causes of nervous diseases! In vain have we enumerated their symptoms! if we can find no method of curing them. The poor, harrassed, tortured, and distracted patient, will give us little thanks, for all we have done, if we cannot say Do so and so, and be cured: 'tis when the captive victim is set at liberty, that he rejoices. We shall now lay down the rules of practice, that the suffering patient may have cause to thank us for our trouble.'—And again: 'Now I come to the method of restoring a constitution, labouring under any of the foregoing symptoms; and the *certainty* of doing this depends upon the *certainty* of the theory; but the *certainty* of the theory depends upon *intuition*, which is the most *certain* and infallible evidence,
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any matter is capable of.'—'Having therefore seen,' he afterwards adds, 'that the physician is inabled to act upon the *most steady, certain, and undoubted principles*; we shall now consider what is to be done to obtain a cure in nervous diseases.'—This is, *certainly*, fine talking; and one would imagine the Doctor came fraught with arms of sufficient proof to make the whole morbid *genus nervosum* fly before him. We must own, however, we distrust these gaudy promises and high pretensions; though founded on a *theory* established on *intuition*: but we are again somewhat reassured, when he tells us, 'Thus we accomplish a cure, which would *always* be the case, if we properly discharged our *duty*.' That is, if nervous disorders are not cured, the failure must happen through the fault of the physician: for that cannot properly be called a duty, which we have not in our power to perform. But the Doctor soon prepares us for a disappointment, and throws us back into scepticism and dejection, by the following qualifying and damping paragraph: '*Indeed*,' says he, '*if* the disease is so fast rivited on the habit, and the *constitution* so weak or impaired, as not to be able to bear the force, that is necessary to remove the offending matter; then the disease is incurable, and *death* comes on sooner or later, in proportion to the quantity of offending matter, and weakness of the *constitution*.'

Give me a place to stand upon, said Archimedes, *and I will move the earth*.—*Give me a good constitution to work upon*, says our medical Engineer, *and I will move the whole nervous system, at will!*—But no wonder that the Doctor should be disappointed, when the *constitution*—the very *stage* on which he is to plant and work his *pharmaceutic engines*, gives way and fails him: *Death*, that indefatigable and practised pioneer, always undermining the posts and pillars of the crazy scaffolding, on which they are erected.—But after all, are these engines, *indeed*, so very powerful; even when the platform is tolerably firm? We fear not.

Every member of the faculty must, we think, envy the Hottentot physician, for the excellent *salvo* he has for all his miscarriages, which is greatly superior to this Doctor's, as being founded in that thorough persuasion every Hottentot entertains, that every disorder which baffles the doctor's applications, is the evil work of an invisible and superior spirit, whom they call Touquôa, or the Devil of the Hottentots. The mode of medical practice of these southern sages, as given us by Kolben, is curious, and, so far as it relates to this observation, worthy of being abridged. When a Hottentot is seized with any disorder [suppose it for once a nervous case, brought on by drinking Dutch brandy at the Cape town] the physician of the *kraal*, or community, who is sent for on the occasion, most judiciously orders, on his first arrival, and before he utters a syllable

lable to the patient, a sound fat sheep to be killed. He curiously examines the caul, twists it, and hangs it round the patient's neck; all the time cheering him with these comfortable words; 'You will soon be better. The witchcraft is not strong upon you.' The rancid neckcloth must be worn by the expecting patient, till the last putrid morsel drops off.—By the bye, the *ars curandi morbos* EXPECTATIONE, as somebody has called it, so successfully practised at your water-drinking places, and elsewhere, has, we see, been carried to a very notable height by these somewhat inelegant operators at the Cape. If nature does nothing for the doctor or his patient in all this time, the former has still another resource. He thinks no more of amulets, but, inverting the order observed by our European practitioners, he now, and not before, gives physick. If the patient, nevertheless, dies, the doctor affirms that the diabolical charm was too strong for him, or any man else, to break. 'I know but one instance,' says Kolben, 'and I am apt to think there never was another, of a Hottentot's departing from his faith in this affirmation of the physician.'—Thrice happy, and most enviable wight!—Not, like European leeches, obliged to defend the *intuitive* certainty of thy *theory* against captious gain-sayers, or to support the credit of thy baffled drugs, by throwing the fault on the patient, or the *constitution*! The whole sagacious kraal—all Hottentotland intuitively, and without any reasoning upon the matter, perceive that thou hast done all that *man* can do; and that, if thou art defeated in the confessedly unequal contest, not the disease, but the spirit, Touquoa,—in short, the Devil himself, has been too strong for thee, and has eluded thy well-concerted plan of attack!

Notwithstanding these magnificent promises of our Author, we find no great encouragement to extend this article, by an account of his method of cure; in which we can perceive nothing but what we have often met with before: no instructive cases whatever; no new remedies proposed, nor any new methods of administering the old. Those indeed who delight in *formulae* will here meet with abundant gratification. We would particularly recommend to their view those with which the Author presents us, under his second intention of cure, in the prosecution of which he proposes 'to open the obstructions, and give vent to the putrid and stagnant juices; whereby the circulation becomes full and free; the perspiration current; and the secretions in their proper proportions.' They cannot but be comforted, and the apothecary too, in his turn, must certainly chuckle and bless himself at the glorious sight of a long and goodly train of four and twenty prescriptions. In this pharmaceutical cavalcade we perceive indeed some of the *primates* of
the

the medical tribe; mercury, antimony, steel, hemlock, &c. but mixed, as usual, with subordinates and non-effectives:

Alcandrumque, Haliumque, Noëmonaque, Prytanimque;

Castor and saffron, contrayerva and scurvey-grass, which fill the page, and swell the bolus that is generally large enough, and compound enough, in all conscience, without them. We must observe, however, to the Doctor's credit, that he is not remarkably faulty in this respect; as his two dozen of prescriptions do not quite fill three pages. We have known the time when half a dozen, after all the proper abbreviations and contractions, would have found themselves horribly crowded for room, in the same space. The simplicity, which is, at length, taking place in the art of prescribing, cannot but tend to the improvement of medicine, by removing one source, at least, of obscurity, in the practice of it.

In the third chapter of this section our Author treats of a nervous fever, and in the fourth, of convulsions, spasms, nervous and hysteric fits. 'When,' says the Author, 'convulsive motions attend the nervous system in women, they are called *hysteric*, or nervous fits; and in men, epilepsy.' Now, we have always thought that this last disease has been considered as of both genders; and so the Doctor considers it in the next chapter, in which he professedly treats of that disorder, and in which he says, 'it is evident that an epilepsy differs very little, if at all, from nervous and hysteric fits.' In the cure, which occupies only a page, we meet with very little, and no new information. We may justly say the same of the two following short and unsatisfactory chapters on the palsy and apoplexy, which terminate this third section, or grand division of the work.

In the first chapter of the fourth and last section, the Author treats of hypochondriacal melancholy: and here the Doctor is most abundantly, and very laudably facetious. Speaking of the symptoms of this disease, in which the organs, by which the soul displays her faculties, are more immediately affected, 'Some' [of these hypochondriacs] says he, 'fancy themselves turned into glass, hen's eggs, tea cups, &c. and act as if the metamorphosis was really made. Some think they are dead, and must be laid out; others that they are damned; some again fancy that they are elected, and therefore cannot sin; while others think they have swallowed, and have in their bellies, toads, cats, serpents, hares, cobblers, &c.'

'As for the religious elects, or methodist saints, if any female amongst them fancies that she has got a cobbler in her belly, I should neither deny the enthusiastic vision, nor the reality of the fact; for I sincerely believe there are many methodists, more for the sake of those visions, *new births*, and *holy*
overshadowings,

overshadowings, than from a desire of serving and worshipping God acceptably. Many of them, I am sure, have a greater inclination to get, than to be begotten; to generate, than to be regenerated.—All this is very well: but we cannot help observing that, by mentioning these *holy overshadowings*, and *new births* of the *methodistical jugglers*, which he so justly ridicules, the Doctor, rather injudiciously, and somewhat *mal à propos*, reminds us of the *infusions of the breath of life*, and the *new creations*, noticed above, as performed by some *peculiarly gifted* administrators. The two sets of ghostly influences seem indeed most suspiciously near a-kin to each other. After all, none, we believe, but the *saint of the tabernacle*, and the Romish high priest, pretend, at this time of day, to dispense them: and we cannot help considering the first as the superior workman of the two; as he does his business by mere power of face, and strength of lungs: whereas the latter can do nothing without a long bea-roll of *ceremonial trumpery*. The sober and rational teachers of Christianity disclaim all such extraordinary powers.

After a very short chapter on melancholy madness, the Author treats, in the third and last chapter of this work, of lunacy, or raging madness, and very sensibly supposes, with several preceding writers, that the demoniacal diseases, recorded in the New Testament, were disorders of the nervous class: but the Doctor is too fond of ghostly influences of all kinds, to lose so fair an occasion of adopting them here. He accordingly soon relapses into the vulgar opinion on this subject, somewhat modified; and thinks that the Devil, who, he says, ‘understands the power of the elements’ [how comes the Doctor so well acquainted with the Devil’s understanding?] ‘might bring on these diseases, by operating upon the atmosphere, and the [external] ‘bodily organs;’ but does not imagine that he can work his way *within* the bodies of men. There is some comfort, however, in this. He may, it seems, annoy our *outworks*, and poison the *wells* and *fountains* of the *human citadel*; but can scarce get *bodily* into the *heart of the place*. But, dear Doctor, may he not *slide* in, if we communicate with one of his COVENANTED MINISTERS, a SCHISMATICAL PARSON?—He may, you think. We feared as much.

But it is time to draw towards a conclusion of this article: before we finish, however, our account of this work, we cannot, in justice to the publick, avoid taking notice of the exorbitant *plagiarisms* with which it abounds. We think we may, with the greatest justice, give them that appellation; as there is nothing said in any part of this dissertation, to induce a reader to look upon the whole of it, in any other light, than that of an original production; except in a very few places, where the Doctor professedly gives observations and quotations from cer-

tain authors, which appear evidently to be held forth as blinds; to conceal his numerous and unacknowledged liberties, or rather licences of this kind. The art of medicine, we confess, would be in a low state, if the writers upon it were not to avail themselves of the lights furnished by their predecessors: but certainly this very allowable, and indeed necessary liberty ought not to be extended so far as to justify a writer in making a large use of their very expressions, without any acknowledgment; as the Doctor frequently does. The authors, with whom we have found him most frequently taking this liberty, are indeed well chosen; the late Dr. Whytt*, and (it renews our concern to be obliged to repeat the epithet) the late Dr. Huxham†. We applaud Dr. Smith's choice of such excellent guides: but, at the same time, we think it highly disingenuous, and unworthy a physician of character, (as we are willing to suppose the Author to be) to weave whole paragraphs, sometimes literally copied from their works, into the body of his own, without acknowledging, in the most distant manner, the obligation: many of them, at the same time, so artfully enveloped in, and mixed with his own observations, (if these others are indeed his own) that few, perhaps, except a professed and attentive reviewer of his work, might be able to discover them, otherwise than by observing the heterogeneous and dissimilar nature of the constituent parts of the literary compound. We shall not undertake the task of justifying this remark, as we have it in our power to do, by numerous references to the doctor's book, and the works from which he has borrowed: and we declare, that, not the difficulty, but the ungratefulness of the undertaking, to ourselves, and the unimportance of it, to our Readers, induce us to decline it. On the whole, we cannot imagine what kind of fame the Doctor could possibly propose to himself, in passing off upon the publick, for an original work, a servile and not very judicious compilation.

Since the preceding account was drawn up, we have found that the Author makes as much use of Dr. Cheyne, as of either of the two above-mentioned writers. We have already taken an opportunity of marking, in a note‡, one instance, in its place, and could now point out innumerable others. But after all, we would not part absolutely in ill humour with the Author, if possible. We shall therefore endeavour to atone for any past unkindnesses, which may have fallen from us, by forming the best system in our power, to account, in the most favourable manner, for the mode of production of the preceding

* *Observations on the Nerves*.

† *Essay on Fevers*. Chap. 7. Of the Slow Nervous Fever.

‡ See the last Review, page 222.

work.

work. Accordingly, though we are not acquainted with the *size* of the Doctor's *cerebellum*, or *seat of recollection**, nor with the capacity of its boney case; we shall kindly suppose that they are both very *large*, so as to have contained not only the *opinions* of the three writers above alluded to, but even the *identical words*, at length, by which they have expressed them. With the same conciliatory spirit of tenderness, we are inclined to believe that, if our reading, in strange books, were sufficiently extensive—and large enough it is, to our very great sorrow!—we should be enabled to find that all the obscurities, queerneesses, and absurdities, which we have observed in his work, belong to other people, and were contained in the same back-apartment of the brain; where unluckily, together with the preceding, they lay, not properly labelled, or ticketed, so as to be distinguished, at the time of drawing them forth, from the *mental furniture*, properly his own, contained in the same chamber. We would compare, on this occasion, our Author's *cerebellum* to the back-parlour of a pawn-broker, where, among a few moveables of his own, we find a load of heterogeneous vessels and utensils belonging to others; or,—to be honest—why not to the head of a reviewer, crammed with a variety of stuff, good and bad, of other people's, with a little, of *both sorts*, of his own? We would further suppose that, during the hurry and confusion attending the removal of all these literary, unassorted wares, in order to bring them before the publick, INTUITION stood by, during the whole time, with *all her eyes* half shut, and JUDGMENT sat dozing in her seat; (for her's is a very fatiguing and heavy kind of business) while MEMORY was *delivering out* all this intellectual furniture, to be *shipped off* upon the *medulla oblongata*, and sent down from thence in full *tides* of *nervous ÆTHER*, by the *canals*, called the brachial nerve, and its branches, to the final place of *delivery*, at the thumb and *index* of the right hand.—And this, gentle Reader! is the most favourable, exact, and plausible account, which we are enabled to give thee, from our deep researches in *cerebrotomy* and *neurology*, of the origin and present appearance of the *Dissertation on the Nerves*. Far be it from us, however, to arrogate to ourselves the whole merit of this deep disquisition; for the first and leading hint of which (after carefully rummaging our own *cerebellum*, and examining all the ticketed wares and lumber therein contained; to avoid falling into our Author's mistake) we honestly and humbly confess ourselves indebted to that choice pair of wits, the acute BENIVENIUS, *de abditis*, and his profound interpreter and commentator, that excellent microscopographer, DR. JOHN BULWER.

B-Y.

* See the last Review, page 220.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1768.

RELIGIOUS and CONTROVERSIAL.

Art. 10. *A serious important Letter to the Right Rev. Learned Bishops and Clergy of the Church of England; with dutiful Submissiſt offered to their ſerious Conſideration: humbly requeſting, devoutly imploring, their unanimous Endeavours to procure a Reviſal of our Liturgy; in order to correct and amend ſome Parts thereof, which appear contrary to the true Senſe of the Goſpel; and therefore ſeem to require their Concurrence, to accompliſh ſuch truly pious and conſiderable improvements as may be made.* By Samuel Roe, Clerk, A. M. Vicar of Stotfold in Bedfordſhire. 4to. 6 d. Cambridge printed; for the Anthor, and ſold by Crowder, &c. in London.

IN this Letter Mr. Roe confines his obſervations to the curſes appointed to be read on Aſh-Wedneſday. The Jewiſh manner, ſays he, of anſwering to the curſes pronounced unto them by the Levites, required a general aſſent of the people, declaring, wiſhing, and imprecating the maledictions upon all perſons, who would not confirm the words of this law, to do them. See Deut. xxvii. 26. Now the manner in which our people are enjoined to anſwer Amen to the like curſes, is exactly the ſame; not only affirming, but declaring, wiſhing, and imprecating a curſe upon themſelves and others, who come under the guilt of thoſe curſes appointed to be read unto them, ſaying, “Curſed is he, &c. So be it.” Now if any thing will move you, reverend fathers, to an holy indignation againſt ceremonies altogether inconſiſtent with the goſpel, let it be your care, that theſe curſes, this Jewiſh rite, be for ever aboliſhed from making this part in our divine ſervice, being ſo contradictory to the meek and merciful temper, which the goſpel every where expreſſly requires: for, as they are now appointed to be uſed, they confirm others in an opinion, that we proteſtant Chriſtians are indeed of a diabolical nature, cruel, and malicious; and ſo long as we ſhew our fondneſs for retaining the uſe of thoſe curſes in the liturgy, our truly proteſtant church and reputation muſt greatly ſink in the eſteem of the beſt, the moſt candid, and conſiderate part of Chriſtian men.’

Undoubtedly, as Mr. R. juſtly remarks, this ſolemn act of imprecating curſes on one another ſeems very inconſiſtent with, and contradictory to, the deſign of the goſpel of Chriſt, which, as he well expreſſes it, ‘is of ſo ſublime and delicate a compoſition, as to forbid all injurious, opprobrious words, and reproachful uſage.’ On the contrary, ‘it ſets before us the moſt noble examples and precepts; it expreſſly enjoins peace and good will; it indifcriminately commands univerſal charity and love to all mankind; and therefore, this form of imprecation cannot be admitted under the Chriſtian diſpenſation, without a perſonal diſſimulation from the example of Chriſt, who curſed no one.’

Art. 11.

Art. 11. *Another pertinent and curious Letter, humbly offered to the Public, in Favour of a Revision, &c.* By Sam. Roe, A. M. 4to. 6d. Crowder, &c.

Mr. Roe, in this second letter, objects to a variety of passages which he apprehends require amendment, particularly in the *absolution*, the *litany*, the *prayer for all conditions of men*, the *collect for Good Friday*, the *office of baptism*, and the *communion-office*; in all which he has pointed out some terms and expressions which, we think, must appear very exceptionable in the eyes of all who are not so bigotted to the Book of Common Prayer as to suppose it absolutely perfect, and incapable of amendment.—Mr. Roe concludes with some seasonable reflections on the encouragement given to *enthusiasts, methodists, &c.* by such parts of our liturgy as seem to favour their pretensions to inward communications and aids of the holy spirit, conversions, motions, experiences, &c. &c.—In brief, though there is some appearance of a certain oddity in Mr. R.'s manner, yet we think he writes like an honest man, sincerely concerned for the honour and welfare of our religious establishment, and who also ardently wishes to see all impious tenets and fanatical forms utterly banished from every Christian community.

Art. 12. *A Defence of the Doctrines of sovereign Grace: being a full Answer to a Letter lately addressed* to the Author of Pietas Oxoniensis.* By the Author of that Book. 8vo. 6d. Keith.

The late expulsion of the six young methodistical students from one of our universities, seems to have revived a controversy, the nature and spirit of which remind us of the enthusiastic squabbles alluded to by the humorous Butler:

When *hard words*, jealousies, and fears,
Set folks together by the ears.

So it is with regard to all these sticklers for the justly exploded doctrines of *absolute predestination*, *final perseverance*, &c. &c. The very terms they make use of to express the nature of their tenets, compose such a mystical, and unscriptural jargon †, as may well suffice to confound the understandings of plain honest men, and *set them together by the ears*, as they often do: but it is to be hoped that, in these times of sentimental liberality, the efforts of mistaken zealots, to revive the dying cause of MYSTERY and SUPERSTITION, will meet with the contempt which they ought to meet with, from all who have any pretensions to common sense, and a due regard for genuine CHRISTIANITY, as a RATIONAL scheme of religion.

* See Review for Sept. 1768. p. 230.

† For the introduction of these into the English tongue, we are chiefly obliged to the fanatics of Oliver's days, when, as the Spectator observes, 'those swarms of sectaries that over-ran the nation, converted our whole language into a jargon of enthusiasm.' N°. 458. ADDISON.

Art. 13. *The melancholy Doctrine of Predestination exposed, and the delightful Truth of Universal Redemption represented.* By Edward Harwood, D. D. 12mo. 1s. 6d. Becket.

The predeterminarian scheme is now, a few blind bigots of the Calvinistic stamp excepted, so universally exploded, that to take up arms against it, seems almost unnecessary. But as in the conquest of a country the victor is seldom satisfied till he has cleared every corner, of every enemy,—so, in the progress of rational religion against fanaticism, Dr. Harwood is desirous to advance still further, and to extirpate its last gloomy remains, by refuting the melancholy doctrine of predestination. The arguments he uses against it, however, are so obvious, that it is unnecessary to mention them, and they have been so often made use of, that it would be superfluous to repeat them. The principal thing that this little tract has to recommend it, is the animated manner in which the Author has treated his subject.

* Suppose, says he, an angel of God was dispatched from the mansions of the blest, to inform a good Christian that he and his family were in the happy number of the few elect, that his and their particular salvation was secure, though a great number of his relations and friends in the village, town, or city in which he lived, were eternally fated to be everlastingly miserable: favoured with this intelligence, could he rejoice? Couldst thou, O Reader, in such circumstances, though honoured with such a message, rejoice?—Impossible! Humanity forbids it! Thou couldst not rejoice in a Being who distributed his favours with so partial and envious a hand; in a Being whose justice was cruelty, and whose mercy was weakness.

It is astonishing that such conceptions of the Deity should ever be cojured out of the benevolent system of Christianity! It is certain that the Pagans in general treated their gods more honourably than many Christians have done in particular. Though they turned Jupiter into a bull, and Apollo into an herdsman, these metamorphoses were comparatively respectable,—they were, at worst, but ridiculous; but there is no savage, in the creation, of ferocity sufficient to represent emblematically the God of Christians, *as they themselves have represented him.* L.

Art. 14. *A Defence of the Doubts* concerning the Authenticity of the last Publication of The Confessional. In answer to Occasional Remarks †, &c.* 8vo. 6d. Rivington.

These critical detectors of little inaccuracies in that noble work *The Confessional*, these sagacious discerners of spots in the sun, will greatly help the learned writer (if we are not much mistaken in our opinion of his good sense and candor) to render his performance more and more correct, in every succeeding edition: and, as his vivacity may, in a few instances, have got the better of his accuracy, he is certainly obliged to his opponents, for their animadversions, whatever may have been their motives for making them public.

* See Rev. for Jan. 1768, p. 79.

† Rev. for April, p. 321.

Art. 15. *The real Antiquity and Authority of the Church of Rome vindicated and proved, from the Scriptures of Truth, &c.* 8vo. 1s. 6d. Johnson, &c.

The design of this pamphlet is very different from what the reader might

might conclude from the title: it is indeed intended to prove the real antiquity and authority of the *Romish church*, but at the same time to shew that this authority and antiquity of which it boasts, is derived from *Satan* the great deceiver. The author considers *Rome* *papal* as *pagan* *Rome* continued, each of which, he says, are represented by the *beast*, in the book of *Revelations*, which received its power from the *dragon*, the *old serpent which deceiveth the whole world*. And whereas it is said that the *beast* was wounded and afterwards healed, we are here told; that this signified, the *setting aside* of *pagan* worship for a time; (when Christianity prevailed) and *its revival* in the superstitions and errors of popery.

Though the Author seems to have had a very good design in the present performance, yet we cannot compliment him on the excellency of his writing, either as to style or argument. He freely censures some persons; who, he says, take upon them to teach, saying, God's word is a dead letter, and introducing their own expositions; yet we suppose this gentleman has himself some method of interpreting scripture, and we would ask, how is he certain that *his own* is more agreeable to truth than that of those whom he so authoritatively condemns? We find here and there interspersed in the book, some reflections on the *Reviewers*; concerning which we do not think it necessary to make any remarks. **H.**

Art. 16. *Remarks upon the Reverend Mr. Whitefield's Letter to the Vice-chancellor of Oxford; in a Letter to Mr. Whitefield.* By a late Member of the University of Oxford. 8vo. 2s. **H.**
Wetcher.

In this pamphlet some of the principles of methodism seem to be properly exploded; but the Writer discovers a degree of indignation and rancour, which appear rather to proceed from the spirit of party; than a real concern for the cause of truth and virtue. **H.**

Art. 17. *The Invalidity of Schismatical and Heretical Baptism; proved from Reason, Scripture, Councils, and Fathers.* By Orthodoxus. 8vo. 6d. Steare.

We did not expect, at this time of day, to have seen a publication in the strain of this now before us: concerning which we shall only add, that it is written with some art, and has a fallacious shew of reasoning; but he who adheres firmly and consistently to *protestant* principles, will hardly be misled by it. **H.**

M E D I C A L.

Art. 18. *A New System of Physic; founded on the Principles of Nature, and not on the Materia Medica.* By J. Cordwell. 8vo. 1s. Evans, &c.

There is no treatise in physic, says Mr. J. Cordwell, nor even recipe to be found in any author now extant, which is founded either on reason, or the established laws or principles of Nature. The principles of Nature are few; there are but two acting agents, which are the cause of life and death.—Ignorance in the knowledge hereof, makes men run to many hundred remedies. The various dispensatories are evidences herein; and 'tis as difficult to cure a disease by one regular course, without turnings and windings, by the *materia medica*, as for a man to go to Constantinople with his eyes shut.

'The principles of Nature being two, a third is the medium, in which those principles act. The origin of diseases is fermentation, the action of principles. The intention of fermentation is, that the active and thin penetrate the thick and passive, and endeavour to subdivide them: the passive and thick want to incorporate the thin and active, and to fix them: this action continues, until the thin hath involved itself into the thick, and the thick hath subjoined itself into the thin, and make such an impaction and equality, that there remains between them but one matter, which is neither the thick nor thin, but a consistence of one only substance—the arrival to which end, terminates the action of fermentation.

'The final end of fermentations in diseases, frequently terminates in too thick, or too thin a consistence in the blood, for the support of animal life,—either extremes border on death.'

Our Author talks much of the '*silent effects of true physic, which operates not, but resolves itself into the vital principles of Nature, being itself the stamina of animals, and capable of making blood out of the body.*'

How wonderful are the silent effects of true physic!—As Mr. Cordwell however feels himself a little in the clouds now and then, he desires the serious and studious reader not to be discouraged; and concludes with the following P. S. 'If any serious and studious person shall find the foregoing treatise obscure, and is desirous to have its principles further explained, may apply to the Author, at Mr. Becket's near the turnpike Pinblice, who doubts not to convince the learned of the truth of his principles, and the sick of the efficacy of his medicines.'

D.

POETICAL.

Art. 19. *A Pindaric Ode on Painting.* Addressed to Joshua Reynolds, Esq; 4to. 1s. 6d. Griffin.

There is great variety in the numbers of this ode; but, in our opinion, they are not combined in such a manner as to produce a natural or agreeable harmony. There is sometimes, too, a falling off, not far removed from the Bathos. Thus, when the Author says his poetical ideas

Resistless on the rous'd imagination pour,

And paint themselves as lively as before;

we cannot help feeling the weakness of the latter verse. Yet there is poetry, there is enthusiasm, there is energy in this piece, on the whole, though it is not without many particular defects.

Art. 20. *Liberty, a Poem.* Inscribed to John Wilkes, Esq; 4to. 1s. Flexney.

There is nothing more ridiculous than the sight of Impotence straining at something great: yet it is really pitiable to hear this poor Poet calling upon his muse to assist him through two whole pages, while the ungracious goddess, like Baal, is either asleep or on a journey:

Assist my Muse! invigorate every line!

————— O aid my song!

And as my thoughts be my expression strong.

To the gentlemen, clergy, and freeholders of the county of Middlesex,

————— Exert yourselves once more,

And chuse a Glyn, as you chose Wilkes before.

Art. 21.

Art. 21. *The River Dove; a Lyric Pastoral.* By Samuel Bentley.

4to. 1s. Stevens.

Dovedale is a very beautiful and romantic part of Derbyshire, so called from the river Dove that runs through it. The course of the river is the subject of this pastoral; in which the Author, among other anecdotes, mentions the misfortune of Dean Langton. 'The reverend Dean Langton, says Mr. Bentley (in a note) and Miss La Roache, were on a visit at Wenman Coke's Esq; at Longford, and went to entertain themselves with a sight of Dovedale; where the Dean was unfortunately killed with attempting to reach the top of one of the rocks, with the lady on the same horse. The lady was saved by the hair of her head being entangled in some bushes.' Now to put this into poetry—

The pathetic.

Yet here, tho' amuting the sight,
With tears the poor Dean I will mourn;

The sublime.

Who climb'd up this steep dizzy height,

The moral.

By ways he could never return.

The expostulation.

Ah, why did you ride up so high?

The miraculous.

From whence all unheard sing the birds!

The polite.

Conduct a fair lady, ah why!

The rustic.

Where scarce was a path for the herds.

The inimitable.

How shriek'd the hoarse ravens a knell!

When vain, and quite useless the rein.

All headlong together down fell,

The horse, the poor lady, and dean!

The lady, by lace-braided hair

Entangled in brambles was found,

Suspended unhurt in mid air,—

The dean met his death on the ground.

We can assure the Reader that he will meet with nothing else equally entertaining in this poem!

Art. 22. *Verses, English, French, and Latin, presented to the King of Denmark and Norway, at St. James's.* By James Elphinstone. Folio. 6d. Noteman.

In this threefold compliment to his Danish majesty, the poet gives the young monarch to understand, that the real motive of his journey to England is not unknown to him the said Poet; for that he, the said monarch,

Roams each region, WISDOM to explore.

From this intelligence, however, may not a sorrowful conclusion be drawn by us Englishmen? for, behold! though the royal traveller said

so long with us, and seemed to lose no time in the pursuit of what he sought, yet we find he still continues the search.—Better luck betide him in France! But we are afraid, that if he should not, after all, on his return, find the venerable OLD LADY at Copenhagen, he may despair of meeting with her at any other court in Europe.

N. B. His Danish majesty, while in this country, did not visit Scotland.

Art. 23. *Mormo: the British Hero; or, the Mansion-house in Labour.* By John English, repugnant to all Confusion, Folio. 1s. Evans.

We never review the charcoal scrawls on the cells of Bedlam,

M I S C E L L A N E O U S.

Art. 24. *A short Treatise on the Origin of Masquerades, &c. &c.* 8vo. 6d. Dixwell.

The Author seems to know nothing at all about masquerades; and it is probable he never was present at one.

Art. 25. *The Speeches and Judgment of the Right Hon. the Lords of Council and Session in Scotland, upon the important Cause, his Grace George-James Duke of Hamilton, and others, Pursuers; against Archibald Douglas, Esq; Defender.* Accurately taken down and published by William Anderfson, Writer in Edinburgh. 8vo. 6s. Printed at Edinburgh by Balfour and Co. and sold by Becket and De Hondt in London. 1768.

This edition of the speeches, &c. in the celebrated cause to which they relate, is, as far as we can judge, the most to be depended upon, for correctness and authenticity, of any hitherto published.

Art. 26. *Observations on the Douglas Cause, in general; but chiefly with a View to the Characters of the Parties principally concerned on the Part of the Defendant.* In a Letter to a noble Lord, from a Gentleman in Scotland. 8vo. 1s. Dilly.

A judicious, though warm and spirited defence of the characters and conduct of Sir John Stuart and his lady, in regard to the legitimacy of their children, and the consequent legality of Mr. Douglas's pretensions to the estate and honours of his mother's family. It contains a very affecting representation and state of the case, on the defendant's behalf,—but “Hear the other side.”

A t. 27. *Memoirs of Corsica. Containing the natural and political History of that important Island; the principal Events, Revolutions, &c. from the remotest Period, to the present Time. Illustrated with a new Map of Corsica.* By Frederic, Son of Theodore late King of Corsica. 12mo. 3s. Hooper, &c. 1768.

This Writer's history of Corsica terminates at the death of his father, the famous Baron Neuhoﬀ; who died in England, in 1755, after a seven years confinement, for debt, in the Fleet and Marshalsea prisons. The book, indeed, seems to have been written, by the son, chiefly for the sake of celebrating his unfortunate parent; or, rather, perhaps, for the more necessary purpose of earning a little sum, in the way of his vocation, as an author: which, from the account he has given of himself,

we

we suppose to be Mr. Frederic's profession. We do not mention this circumstance through any disrespect towards a brother scribbler; who seems to have been more rationally and usefully employed as a writer, and teacher of modern languages, than his romantic father was in seeking to erect a kingdom on a little distracted island in the Mediterranean. His book is written in a sprightly and sensible manner; and might have been deemed a seasonable present to his English readers, had not Mr. Boswell's more considerable and more complete performance appeared before. It was originally written and published in French; and whether this translation is the work of the Author, or of some other hand, is not said: nor, as we have not the original before us, do we know with certainty where to fix the blame of some mistakes, which we have observed in the present performance. We do not mean merely inaccuracies of expression, which must belong to the English pen, but such blemishes as *seem* to be chargeable on the Author: for instance, he tells us that Corsica is computed to be one hundred and fifty miles in length, fifty in breadth, and *twenty two* in circumference. Possibly the printer has drop'd a word or two here, and should have said *three hundred and twenty-two*. Again, p. 7, 'There are no wolves nor rabbits, but, on the *other hand*, there are a number of foxes.' What does the Writer mean by the foxes on the *other hand*? and what occasion was there for the parenthesis? A similar redundancy we find in p. 9. 'Mulberry trees abound in Corsica, where they make much silk, &c.—*In like manner* there are mines of iron, lead, copper, and silver, quarries of marble, and beds of flint-petre.' What! do the *mines* and *quarries* grow like mulberry-trees? or do the Corsicans work *them* in the *manner* in which they make their silk?—These inadvertencies are evident marks of hurry; but they are inexcusable, because a corrector of the press might have been employed.

Art. 28. *The Narrative of the Hon. John Byron, containing an Account of the great Distresses suffered by himself and his Companions, on the Coast of Patagonia, from the Year 1740, till their Arrival in England, 1746. With a Description of St. Fago de Chili, and the Manners and Customs of the Inhabitants. Also a Relation of the Loss of the Wager Man of War, one of Commodore Anson's Squadron. Written by himself, and now first published.* 8vo. 5s. Baker, &c. 1768.

Although the world have been made fully acquainted with the memorable story of the loss of the Wager store-ship, and the consequent distresses, and extraordinary adventures of the crew, yet, as so affecting a tale will very well bear a repetition, especially when farther interesting particulars are communicated, so we doubt not but this Narrative, delivered by one of the principal sufferers, will meet with a welcome reception from the public.

The first authentic relation which we had of the Wager's unhappy fate, exclusive of imperfect accounts in the news-papers, was published by Messrs. Bulkley and Cummins, the gunner and carpenter of the ship, in 1743. A sequel to their narrative, written by Alexander Campbell, a midshipman of the Wager, appeared in 1747; and a third account was given in 1751, by Isaac Morris: which may be considered as a supplement to both the preceding pieces. Mr. Byron's narration is a

valuable appendix to all the foregoing relations, including also Mr. Walter's larger and highly esteemed account of Commodore Anson's voyage. It contains some particulars which are partially mentioned in Bulkeley and Cummins's book, and others which are totally omitted both in theirs and in Campbell's publication. Indeed none of the other narratives, except the midshipman's, relate at all to the most material part of Mr. Byron's story; viz. his voyage to the South Sea and adventures in Chili, after the loss of the *Wager*.—It is, on the whole, a very entertaining performance; and we should be glad to see, from the same hand, an account of his subsequent voyage round the world, in the *Dolphin*: with an authentic description of the so much talked of gigantic inhabitants of Patagonia.

* In which Mr. Byron went as commodore. The other ship was the *Tamer*.

Art. 29. *A View of the Customs, Manners, Drama, &c. of Italy, as they are described in the Frustra Letteraria; and in the Account of Italy in English, written by Mr. Baretti: compared with the Letters from Italy, written by Mr. Sharp.* By Samuel Sharp, Esq; 8vo. 1s. 6d. Nicoll.

In the years 1763, 64, and 65, a periodical work was carried on at Venice, principally, by Mr. Baretti, under the title of *Frustra Letteraria*, or *Literary Scourge*, containing not only an account of books published in Italy, but exhibiting, occasionally, a picture of Italian manners.—As Mr. Baretti is an Italian by birth, says Mr. Sharp, and lived at that juncture, in the midst of his countrymen, we must suppose him labouring under all the honest prejudices, in favour of his native country, to which the wisest men are subject; so that possibly some allowance should be made for the flattery of his pencil; but of this the reader will judge by and bye.

Mr. Baretti in the English account has thrown out several animadversions on Mr. Sharp's Letters from Italy; and indeed they seem to have given birth to that work. My principal design therefore in this pamphlet, is to examine the opinions advanced in those letters, of which the *Frustra Letteraria* will be no improper criterion, as it will be imagined that Mr. Baretti, when he gave the publick his thoughts on the learning, drama, poetry, and manners of his native country, spoke the dictates of his heart, and to the best of his judgment, the truth, without fallacy or disguise.

How far this method of answering Mr. Baretti is satisfactory, the Reader will be enabled to judge by what is said of the nature and design of the *Frustra Letteraria* in the following article:

Art. 30. *An Appendix to the Account of Italy, in Answer to Samuel Sharp, Esq;* By Joseph Baretti. 8vo. 1s. 6d. Davies.

As Mr. Sharp, says Mr. Baretti, has thought proper to give an answer to my *Account of Italy*, I beg leave to make a few remarks on the method he has followed in attacking me and defending himself.

To invalidate several of my objections to his *Letters from Italy*, he has quoted various passages out of a periodical paper, which not many years ago was published in Venice, under the title of *Frustra Letteraria*: and as I have had the chief hand in that paper, he begins his defence of those Letters with setting it down as an uncontroversible truth, that every

entry thing in it is mine; though the contrary is expressly affirmed in different parts of that work.

‘ However, let every word in it be mine, still Mr. Sharp ought to have had candour enough to inform his readers, that the *Literary Scourge* was not written in my own, but in an assumed character. It was written in the name and character of an old, ill-natured, and ferocious soldier, who is supposed to have quitted his native country when scarcely fifteen years old, and to have returned home no less than fifty years after his departure.

‘ This soldier is called *Aristarco Scannabus*; that is, *Aristarchus the Dance-Killer*. By the Introduction, and still more by many passages in the work itself, it appears that this personage is drawn as hating almost every thing done in Italy, and approving almost of nothing but what is done abroad, especially in England and France. Of his arrogance and farliness there is never an end; and he can scarcely hearken to the kindest remonstrances of an honest clergyman, who often attempts to argue with him on several subjects; and, by way of contrast, is represented as a plain man, who never would trouble his head about what is transacted abroad, perfectly satisfied with whatever is done at home.

‘ This clergyman, who is the only friend *Aristarchus* has in Italy, often endeavours to temper the constant rage of his overbearing friend, and often represents to him the excellence of many Italian usages and performances. But his reasons make little impression: *Aristarchus* is positive: and as the homebred clergyman is far from having the wit and the learning attributed to the soldier, on the whole he suffers in the combat.

‘ The old fellow thus little controled, goes on in his imperious and passionate manner; cannot abide modern writers, and abuses them all when he speaks collectively: yet contradicting himself at every step (as hasty and hot-headed people are apt to do) he praises with great warmth many of them, when their works come individually under his eye.

‘ He has owned in his first setting out, that he lost sight of his countrymen when very young, and never stirred from the little village where he retired after his long peregrinations. His peevishness goes even so far as to declare that his style is formed upon the best French and English writers, and that he is not obliged for it to any Italian ancient or modern.

‘ He detests all sorts of oddities and singularities, and declares for a submissive compliance with established forms of whatever kind they may be. Yet he disdains even the common dress of his country; and screening himself under a frivolous pretence of gratitude to a visir whom he knew in Persia, wears a long robe, a turban, and a sabre after the Persian manner; and even his cats and dogs he will have of the Angola and Newfoundland breed.

‘ From this little sketch of the *Literary Scourge*, the English reader must perceive that Mr. Sharp did not act quite fair in making much use of it; as it is a work of the satirical and dramatic kind; and that many of the reflections are put into the mouth of a singular and misanthropic character, in order to give propriety to that species of exaggeration, without which satire would be defective in spirit and poignancy.

‘ Mr. Sharp might with equal justice have attributed to me the opinions and sentiments of the honest clergyman; since both characters were
the

the creatures of my own brain. The clergyman admires, and the soldier hates, almost every thing in Italy. Which of the two characters approaches most that of the man, who wrote the *Account of Italy*? However, I would have disclaimed that of the clergyman too; because my account of Italy was not intended either as a panegyric or a satire; but as a simple narrative of facts, occasionally interpersed with political, moral, and philosophical discussions.

What would Mr. Sharp have said of me, for instance, if in an Italian account of England, I had treated his countrymen in the ill-natured manner he has done mine, and if called afterwards to task for it, I should collect the many sarcasms thrown upon their countrymen by numberless English writers?

What is here said of the *Frusca Letteraria*, together with the accounts which we have already given of Mr. Baretti's work and Mr. Sharp's Letters, renders it unnecessary for us to enter any farther into the controversy between them.—It may not be improper, however, to take some notice of what Mr. Baretti says of us Reviewers.

Instead of offering some reasonable, or at least plausible arguments, says he, against what I have urged in support of my assertions as to the notions generally received in Italy about love, the Monthly Reviewers have only made themselves merry with my account of those notions, and they apprehend that my countrymen will scarce be able to forbear smiling at my ideas. Without stopping to argue with these modern Plato's about their apprehensions, I will only tell them in the style of the French author quoted in my 8th chapter, that "*Les hommes dépravés ne peuvent pas croire que l'amour puisse jamais être un commerce pur de galanterie et de tendresse.*"

These same Reviewers stand likewise up in favour of Voltaire, and are of opinion that he understood all the English, Italian, Spanish, and Portuguese writers of whom he has severally spoken in his works. It is not worth the while to set seriously about convincing these anonymous folks of their ignorance in these points. But, if any of them understands French, let him come forth from his concealed recess, and try to prove, that Voltaire's translation of Shakespeare's Hamlet shows Voltaire's skill in the English language. They may find that translation (as I said in my account of Italy) in a book intitled *Oeuvres Posthumes de Guillaume Vadé.*

Mr. Baretti tells his readers that we upbraid him *horribly* for his incivility to Mr. Sharp, but that he is not to be frightened by our *ferocious answers*.—Now, really, we imagined, and we know that it is the opinion of many who are well acquainted with Mr. Baretti and his works, that we treated him with as little *fiercity*, and with as much respect as he had any kind of title to. As to his account of *cicisbeism*, we shall not stop to give him our reasons for thinking it ridiculous, but only answer him in the words of the French author whom he quotes with so much applause in his 8th chapter—"*Il en est de l'amour céleste de Pétrarque, comme de l'amour pur de Mr. Cambrai. Je ne nie pas que des âmes avancées dans la haute spiritualité, ne puissent en former quelques actes; mais un état fixe et permanent où l'on aime sans intérêt, sans espérance et sans desir me paraît une vrai chimère.*"

Mr. Baretti says that we stand up in favour of Voltaire, and are of opinion that he understood all the English, Italian, Spanish, and Portuguese writers

writers of whom he has severally spoken in his works.—Now what are we to think of a writer, who, when censured for treating Voltaire in the most outrageous, stupid, and absurd manner, instead of taking shame to himself, and candidly acknowledging that he was in the wrong, aggravates his guilt by a wilful misrepresentation, and charges his censurers with what they never said? Any one who takes the trouble of reading the account of Mr. Baretti's work, in our Review for July last, will clearly see that we have declared no such opinion as Mr. Baretti charges us with, nor said any thing from which such an opinion can be inferred.

Mr. Baretti alledges that Voltaire *never knew English enough to construe a page of simple prose*. Every reader, we observed, and we repeat the observation, who is conversant with Voltaire's character and writings, knows this to be false. What says Mr. Baretti to this? Why, with all the ferocious illiberality of a bully, he challenges us to *come forth from our concealed recess*, and, if we understand French, try to prove, that Voltaire's translation of Shakespeare's Hamlet shews his skill in the English language. Now, in the name of common sense, may not a foreigner *know English enough to construe a page of simple prose**, and yet not succeed in a translation of Shakespeare's Hamlet?—But it is time, surely, to have done with this Baretti; we therefore readily consign him into the hands of Mr. Sharp, or any other person who has a mind to *dissect* him.

* In order to shew that Voltaire *once* knew a great deal more of English than was necessary to *construe a page of simple prose*, we may refer, as a specimen of his English style, to his essay upon the Epic poetry of the European nations, from Homer down to Milton, published at London near forty years ago.

R.

POLITICAL and COMMERCIAL.

Art. 31. *The Administration of the Colonies. The Fourth Edition. Wherein their Rights and Constitution, are discussed and stated, by Thomas Pownall, late Governor and Commander in Chief of his Majesty's Provinces, Massachusetts Bay and South Carolina, and Lieutenant Governor of New Jersey.* 8vo. 5s. in Boards, Walter.

An account of the first publication of this work may be seen in the 30th vol. of our Review, p. 441, as also of the Appendix to it, published separately, in vol. 34, p. 65. Many additions are made to this new publication of the treatise, suited to the present disputes concerning the extent of American rights, and parliamentary power. It is neither needful to compute the precise quantity of these additions, nor to point out every passage enlarged or altered; it may suffice to give Mr. Pownall's general view of them in his own words, extracted from his dedication to George Grenville, Esq.

'I have in this present edition, gone into the discussion of this matter, as it lies in fact, and as it hath, at the first settlement of the colonies, and in the different periods of their progress, *existed in right*, established on such fact. I have stated the fact, and the right, in hopes to point out what is the true and constitutional relation between Great Britain and the American colonies, ~~what~~ is the precise ground on which this dangerous

gerous question ought to be settled: how far they are to be governed by the vigour of external principles, by the supreme superintending power of the mother country: how far, by the vigour of the internal principles of their own peculiar body politic: and what ought to be the mode of administration, by which they are to be governed in their legislative, executive, judicial and commercial departments, in the conduct of their money and revenues in their power of making peace or war.

‘Analysing by the experience of fact, this inquiry,—I mark the false policy which derives by necessary consequence from stating the colonies, as subject only to the king in his seignoral capacity. I show also that no precedents can be drawn from that period, when the two houses of parliament assumed the exercise of the sovereignty, and considered the colonies as *their subjects*.—I show how the colonies ought to be considered as part of the realm, and by showing the perplexities in reasoning, and the dangerous consequences in practice, which attend the stating of the colonies as without, and no part of the realm, at the same time that they are stated as subjects of the king, lords and commons collectively taken as sovereign, I mark the false ground and superstructure of that position.

‘In the course of this reasoning, while I state the rights of the colonists, as those of Englishmen, to all intents and purposes; while I state *how* the colonies have been administered, as distinct, free communities, and *how* they ought still to be administered, if they are not united to the realm.—I show that the colonies, although without the limits of the realm, are yet in fact, of the realm; are *united*, if not yet *united* parts of the realm; are precisely in the predicament of the counties Palatine of Durham and Chester; and therefore ought, in the same manner, to be *united* to the realm, in a full and absolute communication and communion of all rights, franchises and liberties, which any other part of the realm hath, or doth enjoy, or ought to have and to enjoy: in communication of the same burthens, offices, and emoluments, in communion of the same feodoral and commercial rights, in the same exercise of judicial and executive powers,—in the same participation of council.—And that therefore, in the course and procedure of our government with the colonies, there must arise a duty in government to give, a right in the colonies to claim, a share in the legislature of Great Britain, by having knights and burgesses of their own election, representing them in parliament.

‘It makes no difference in the matter of the truth, whether the government of England should be averse to the extending of this privilege to the colonies, or whether the colonies should be averse to the receiving of it:—whether we, from pride and jealousy, or they, from fears and doubts, should be repugnant to this union. For, whether we reason from *experience* and the authority of *example*: or whether we consider the policy, justice, and necessity of the measure, the conclusion is unavoidably the same; the proposition invariably true, That the *British isles, with our possessions in the Atlantic and in America, are in fact, UNITED INTO A ONE GRAND MARINE DOMINION: and ought therefore, by policy, to be united into a one imperium, in a one center, where the seat of government is.* And ought to be governed from thence, by an administration founded on the basis of the whole, and adequate and efficient to the whole.

‘I have

‘ I have not stated the necessity of this measure, for reasons which cannot but be obvious to any prudent man ; but I have ventured to affirm, that such is the actual state of the system of the British dominions, that neither the power of government, over these various parts, can long continue under the present mode of administration ; nor the great interest of commerce, extended throughout the whole, long subsist under the present system of the laws of trade.

‘ As I do, from my best judgment, sincerely believe, that a general and entire union of the British dominions, is the only measure by which Great Britain can be continued in its political liberty, and commercial prosperity, perhaps in its existence : so I make no scruple to aver, that if this measure be not adopted in *policy*, as it really exists in *fact*, it will soon become the duty of the several disunited parts, to look narrowly to, and stand firm in, the maintenance of their undoubted rights in that state and relation, in which the administration of government shall hold them. As I have pointed out the mode, how government may pursue its duty, consistent with the fundamentals of the constitution ; so have I suggested, through every step, how the American may fortify himself in these rights, consistent with his alliance.

‘ When I had first an opportunity of conversing with, and knowing the sentiments of, the commissioners of the several provinces in North America, convened at Albany ; of learning from their experience and judgment, the actual state of the American business and interest ; of hearing amongst them, the grounds and reasons of that *American union* which they then had under deliberation, and transmitted the plan of to England : I then first conceived the idea, and saw the necessity of a general *British union*. I then first mentioned my sentiments on this subject to several of those commissioners,—and at that time, first proposed my considerations on a general plan of union,—I had the satisfaction to find many of the measures, which I did then propose, adopted ; and the much greater satisfaction of seeing the good effect of them : but this particular measure was at that time, I dare say, considered as theory and vision, and perhaps may, at this time, be thought so still : but every event that hath since arisen, every measure which hath since been taken, through every period of business in which I have been concerned, or of which I have been cognisant, hath confirmed me in my idea of the state of things, and of the truth of the measure : at this period, every man of business in Britain, as well as in America, sees the effect of this state of things, and may, in future, see the necessity of this measure. The whole train of events, the whole course of business, must perpetually bring forward into practice, and necessarily in the end, into establishment—*either an American or a British union*.—There is no other alternative, the only consideration which remains to every good man, who loves the peace and liberty of mankind, is whether the one or the other shall be forced into existence, by the violence of parties, and at the hazard of events ; or whether by the deliberate legislative advice of the representative of all who are concerned.—’

In acting this friendly mediatorial part, that which seems now to be the most wanted, and the most patriotic, Mr. Pownall is aware that he will be censured by both parties ; ‘ I may be thought, says he, neither by the ministry nor the colobists to understand this subject, the one may call this work the vision of a theorist, the other will represent the doctrine

trine which it contains, as the prejudices of power and ambition: The one may think me an advocate for the politicks of the colonies, the other will imagine me to be an evil counsellor against the colonies to the ministry.' And if this should really happen, it may prove the best recommendation of any that can be given to his propositions. ★.

Art. 32. *The Caricatura; or Battle of the Butts: as it was fought at Brentford, March 28, 1768, &c. &c.* By E. Whirlpool, Citizen and Haberdasher. 8vo. 2s. Kearsly.

Nonsense and ribaldry, about Wilkes's election for the county of Middlesex.

Art. 33. *The American Gazette; being a Collection of all the authentic Addresses, Memorials, Letters, &c. which relate to the present Disputes between Great Britain and her Colonies. Containing also many original Papers, never before published. Numb. I.* 8vo. 1s. 6d. Kearsly.

The Editor's view is to collect every material paper relative to the present unhappy differences between this country and her colonies, from the date of the circular letter in February last; to open a communication for the parties interested; and to submit the whole to the tribunal of the public. In the future numbers of this pamphlet-collection, he also proposes to admit every paper that shall be sent to him, wherein the dignity of the British legislature, and the respect due to the provincial assemblies of America, shall be observed.

Art. 34. *The important Advantages to the Power, Trade, and Navigation of Great Britain, that would result from our Protection of Corsica; and the no less fatal and unavoidable Consequences of our permitting France to keep Possession of that Island; set forth in Five Letters addressed to the Right Honourable the Earl of Ch—m. Wherein the Situation, Commodiousness of the Ports, natural Productions of Corsica, together with the Means of improving them to the Advantage and Extension of the Trade of England, and the Number and military Prowess of the Inhabitants, are particularly taken Notice of.* By a Nephew to the late John Trenchard, Esq; Author of Cato's Letters. 8vo. 1s. Brown in Shoe-Lane.

Things are in a melancholy situation to the view of individuals, when political interests, and those of humanity, interfere: and if ever we are to run the hazard of disobliging our neighbours; it is more honourable for Britain to be justified by the latter, than by the former. To reason merely from human considerations, it is a cruel circumstance, that when a set of brave men are struggling for freedom, the only question among their neighbours is, Who shall avail themselves of their laudable efforts against one power, by transferring their servitude to another? If however, by lending a generous assistance without any such base view, commercial advantages can be gained, the motives to it are certainly strengthened. But if while reasons are weighing on one side, effectual vigorous measures are taken for decision on the other, determination may come too late.

It may be doubted indeed whether true policy and humanity clash at all in this instance: for the peace of Europe appears to be more secure by

by the breaking large sovereignties into smaller, and multiplying independent states; than by adding to the weight and influence of any one,—always excepting our own.

The Writer of these letters states the commercial advantages we may derive from assisting the Corsicans in asserting their independency on Genoa; and lest his allegations should be disputed, he would have the ministry send two or more persons to Corsica, attended by one or two of his own nomination, to establish the truth of what he affirms: but Mr. Trenchard's Nephew should have considered that the French troops are there before him, and are doing what will not now be easily undone, in consequence of his proposed deputation. What he says is in some instances, sufficiently obvious, and would have appeared more cogent, had his letters been less seasoned with reflections on the ministry, —one of whom he addresses. As to the consequence he endeavours to arrogate from his affirmed collateral consanguinity to Mr. Trenchard, he could not have built upon a weaker foundation; as it would not be easily established that a *real* nephew of Mr. Trenchard should be more equal to the discussion of this or any other subject, than a nephew of Mr. Tindal, Mr. Toland, or Mr. Topham, the strong man of Il-
lington.

Art. 35. *A Letter to William Beckford, Esq; Member of Parliament for the City of London.* 8vo. 6d. Bingley.

Complaints of the grievous hardships which those laborious people, the coal-heavers, are said to endure, through the impositions and tyranny of their cruel task-masters the *undertakers*", &c. and conjures Mr. Beckford, as member for the city, and, especially, as alderman for Billingsgate ward, to exert himself for their relief, at the next meeting of parliament.

• This sort of *undertaker*, is not the *manager* of a funeral, but the *authorised regulator* of the business of coal-heaving;— a business which, by the way, is said to be totally unnecessary, as an exclusive calling; the sailors who navigate the coal-ships being sufficient for the purpose of unloading them; and would be glad to be so employed, instead of being obliged to remain idle spectators of what the others are doing.

D R A M A T I C.

Art. 36. *The Royal Garland, an occasional Interlude, in Honour of his Danish Majesty.* Set to Music by Mr. Arnold, and performed at the Theatre-Royal, Covent-Garden. 8vo. 6d. Becket.

This *went off* (as the phrase is) prettily enough, on the stage. It is *nothing*, in the perusal.

ART. 37. *The Padlock: a Comic Opera.* As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. Griffin.

Founded on one of the novels of Cervantes, in which the passion of jealousy is finely ridiculed, and to which the circumstance of the padlock is here not unnaturally added. As for the songs, the Author, as usual in compositions of this kind, has observed Swift's rule,

"Smit your words to your music well."

S E R-

S E R M O N S.

I. *Zion's Ministers clothed with Salvation, and her Saints shouting for joy*;—preached to the Ministers and Messengers of the several Churches met in Association at Bromsgrove, in the Co. of Worcester, May 25, 1768. By J. Poynting. Keith.

II. *The Doctrine of Justification by Faith* explained,—before the University of Oxford, at St. Mary's, July 3d, 1768. By Tho. Randolph, D. D. Archdeacon of Oxford, and Lady Margaret's Professor of Divinity. Fletcher.

III. Preached in the Cathedral Church of Sarum, before the Governors of the General Infirmary, on the 2d Anniversary, Sept. 23, 1768. By Will. Dodwell, D. D. Archdeacon of Berks, and Canon Residentiary of Sarum. Fletcher.

W

C O R R E S P O N D E N C E.

W. B.'s kind remonstrance is entitled to our grateful acknowledgment; but we are not conscious of having, in any instance, improperly used the word which is the subject of his obliging letter.—It is, however, sufficiently apparent, from what our Correspondent has urged, that *his* ideas of *fanaticism* are not, in all respects, consonant with *ours*.—We honestly declare, that we scruple not to apply the term to any persons, of whatever denomination, who, in *this part of the world*, and in *these times*, affect to talk in the style of, or presume to place themselves in similar circumstances with, our blessed Saviour and his apostles.

•• We should gladly comply with the earnest request of A. B. by recommending the case of the good people, the poor protestants of Piedmont, to the compassion of our countrymen, at this time, when there is a collection on foot for their relief; but we are with-held by a consideration which hath more weight with us than the apprehension of its being possibly deemed impertinent, and out of our way: viz. that we are not *personally* acquainted with the *present, real* circumstances of the Vaudois; and, consequently, are not duly authorised to address the public, on so important an occasion. Should any *publication*, on this subject, come before us, our Correspondent may depend on its being duly noticed.

✠ We have read, with pleasure, the ingenious letter of EUDOXUS,—although there are some parts of it which we do not, perhaps, rightly and fully apprehend; but if the Writer will unmask, and come forth from his *cell*, we shall be glad to take a chearful glass with him *above-ground*.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1768.



Commentaries on the Laws of England. Book the Third. By William Blackstone, Esq; Solicitor-general to her Majesty. Printed at the Clarendon Press. 4to. 1 l. 1 s. Bathurst. 1768.

WHEN we have the good fortune to meet with a work, in which knowledge, elegance, and spirit, are happily united with method and perspicuity, we then follow the Author with pleasure; and, even after a long separation, we rejoin him with ease. Thus, though we have been prevented, by unavoidable interruptions, from a due attendance on this excellent Writer, yet we find no difficulty in measuring back the lengths he has passed, and in pursuing the clue which guides him through the intricate labyrinths of law.

The third book, now under consideration, treats of PRIVATE WRONGS; and that the reader may keep in view the general analysis of the subject, our Author very properly introduces this division, by a reference to the foregoing part of the work.

At the opening, says he, of these commentaries municipal law * was in general defined to be, “ a rule of civil conduct, prescribed

* It is observable, that in the 2d sect. of the Introduction referred to, our Author has apologized for the expression *municipal law*. ‘ I call it *municipal law*, says he, in compliance with common speech; for though strictly that expression denotes the *particular customs* of one single *municipium* or *free town*, yet it may with sufficient propriety be applied to any one state or nation, which is governed by the same laws and customs.’ This apology suggests to us some observations which did not occur when the passage was before under consideration.

It is true, the distinction which was among the Romans between the *ingenii* and the *municipes*, and which is very accurately marked by *Cicero de Leg.* now no longer subsists: yet, nevertheless, it was, in our opinion, unnecessary to apologize for this expression: for though

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scribed by the supreme power in a state, commanding what is right, and prohibiting what is wrong." From hence therefore it followed, that the primary objects of the law are the establishment of rights, and the prohibition of wrongs. And this occasioned the distribution of these collections into two general heads; under the former of which we have already considered the *rights* that were defined and established, and under the latter are now to consider the *wrongs* that are forbidden and redressed, by the laws of England.

As *rights* were distinguished into two sorts, namely the *rights of persons* and the *rights of things*, so likewise *wrongs* are divided into two species, *private wrongs* and *public wrongs*. The first of these species of wrongs, constitutes the subject of the volume before us; the other species is reserved for the concluding volume.

The redress of private wrongs is distributed into three several species; first, that which is obtained by mere act of the parties themselves; secondly, that which is effected by mere act and operation of law; and thirdly, that which arises from suit or action in courts.

As the consideration of the first two, regards mere technical learning, we shall therefore pass them over, and confine our observation to the third, which, so far as it treats of courts of justice, is of a more general and historical nature.

We the rather decline entering into any particular account of the two former modes of redress, as the general scope and substance of them is contained in the following passage, which may be considered as a kind of recapitulation of those subjects.

it was originally confined to denote the right to the civil laws of Rome, which was conferred on the *municipia* or *dependent* states, yet it came by degrees to signify all civil laws without distinction: and the expressions *municipal law* and *civil law* have, time out of mind, been used synonymously.

We doubt, however, whether the learned Writer has expressed himself with his usual accuracy, in saying that the *municipal law* denotes the *particular customs* of one single *municipium* or *free town*.

This passage appears liable to two objections. First, it seems improper to render *municipium* a *free town*: for *municipium* properly signifies a city or town on which the Romans conferred the same privileges which the citizens of Rome enjoyed; and as these privileges were conferred by way of gift or favour, the *municipia* may rather be considered as *dependent* than as *free* states. Secondly, as these *municipia*, notwithstanding they were entitled to the privileges of Roman citizens, did nevertheless continue to be governed by *their own laws and customs*, it may be thought inaccurate to say that *municipal law* denotes the *particular customs* of a *municipium*.

Our

Our Author, in the third chapter, treating of courts in general, says, ' And here it will not be improper to observe *, that although, in the several cases of redress by the act of the parties mentioned in a former chapter, the law allows an extrajudicial remedy, yet that does not exclude the ordinary course of justice: but it is only an additional weapon put into the hands of certain persons in particular instances, where natural equity or the peculiar circumstances of their situation required a more expeditious remedy, than the formal process of any court of judicature can furnish. Therefore, though I may defend myself, or relations, from external violence, I yet am afterwards entitled to an action of assault and battery: though I may retake my goods if I have a fair and peaceable opportunity, this power of recaption does not debar me from my action of trover or detinue: I may either enter on the lands, on which I have a right of entry, or may demand possession by a real action: I may either abate a nuisance by my own authority, or call upon the law to do it for me: I may distrain for rent, or have an action of debt at my own option: if I do not distrain my neighbours

* These two cases are 1. If a person indebted to another makes his creditor or debtee his executor, or if such creditor obtains letters of administration to his debtor; in these cases the law gives him a remedy for his debt, by allowing him to retain so much as will pay himself, before any other creditors whose debts are of equal degree. This is a remedy by the mere act of law, and grounded upon this reason; that the executor cannot, without an apparent absurdity, commence a suit against himself as representative of the deceased, to recover that which is due to him in his own private capacity: but, having the whole personal estate in his hands, so much as is sufficient to answer his own demand, is, by operation of law, applied to that particular purpose.

2. REMITTER is where he, who hath the true property or *jus proprietatis* in lands, but is out of possession thereof, and hath no right to enter without recovering possession in an action, hath afterwards the freehold cast upon him by some subsequent, and, of course, defective, title: in this case he is remitted, or sent back, by operation of law, to his antient and more certain title. The right of entry, which he hath gained by a bad title, shall be *ipso facto* annexed to his own inherent good one; and his defeasible estate shall be utterly defeated and annulled, by the instantaneous act of law, without his participation or consent. As if A. disseises B. that is, turns him out of possession, and dies leaving a son C. hereby the estate descends to C. the son of A. and B. is barred from entering thereon till he proves his right in an action: now if afterwards C, the heir of the disseisor, makes a lease for life to D, with remainder to B the disseisee for life, and D dies; hereby the remainder accrues to B, the disseisee: who thus gaining a new freehold by virtue of the remainder, which is a bad title, is by act of law remitted, or in of his former and surer estate. For he hath hereby gained a new right of possession, to which the law immediately annexes his antient right of propriety.

cattle damage-*feasant*, I may compel him by action of trespass to make me a fair satisfaction: if a heriot, or a deodand, be withheld from me by fraud or force, I may recover it though I never seized it. And with regard to accords and arbitrations, these, in their nature being merely an agreement or compromise, most indisputably suppose a previous right of obtaining redress some other way, which is given up by such agreement. But as to remedies by the mere operation of law, those are indeed given, because no remedy *can* be ministered by suit or action, without running into the palpable absurdity of a man's bringing an action against himself: the two cases wherein they happen being such, wherein the only possible legal remedy would be directed against the very person himself who seeks relief.

Having taken notice of the general distinction of courts, into *courts of record*, and *courts not of record*, he proceeds in the fourth chapter to consider the several species of courts of justice; which are either such as are of public or general jurisdiction throughout the whole realm, or such as are only of private and special jurisdiction in some particular parts of it. Before he treats of the public courts of common law and equity, Mr. Blackstone makes the following general and ingenious reflections.

‘The policy of our antient constitution, as regulated and established by the great Alfred, was to bring justice home to every man's door, by constituting as many courts of judicature as there are manors and townships in the kingdom; wherein injuries were redressed in an easy and expeditious manner, by the suffrage of neighbours and friends. These little courts however communicated with others of a larger jurisdiction, and those with others of a still greater power; ascending gradually from the lowest to the supreme courts, which were respectively constituted to correct the errors of the inferior ones, and to determine such causes as by reason of their weight and difficulty demanded a more solemn discussion. The course of justice flowing in large streams from the king, as the fountain, to his superior courts of record; and being then subdivided into smaller channels, till the whole and every part of the kingdom were plentifully watered and refreshed. An institution that seems highly agreeable to the dictates of natural reason; as well as of more enlightened policy; being equally similar to that which prevailed in Mexico and Peru before they were discovered by the Spaniards; and that which was established in the Jewish republic by Moses. In Mexico each town and province had its proper judges, who heard and decided causes, except when the point in litigation was too intricate for their determination; and then it was remitted to the supreme court of the empire, established in the capital, and consisting of *twelve* judges. Peru, according

according to Garcilasso de Vega (an historian descended from the ancient Incas of that country) was divided into small districts containing *ten* families each, all registred, and under one magistrate; who had authority to decide little differences and punish petty crimes. Five of these composed a higher class or *fifty* families; and two of these last composed another called a *hundred*. Ten hundreds constituted the largest division, consisting of a thousand families; and each division had its separate judge or magistrate, with a proper degree of subordination. In like manner we read of Moses; that, finding the sole administration of justice too heavy for him, he "chose able men out of all Israel, such as feared God, men of truth, hating covetousness; and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves." These inferior courts, at least the name and form of them, still continue in our legal constitution: but as the superior courts of record have in practice obtained a concurrent original jurisdiction with these; and as there is besides a power of removing complaints or actions thither from all the inferior jurisdictions; upon these accounts (among others) it has happened that these petty tribunals have fallen into decay, and almost into oblivion: whether for the better or the worse, may be matter of some speculation; when we consider on the one hand the encroachment of expence and delay, and on the other the more upright and impartial decision, that follow from this change of jurisdiction.

This is indeed a question very open to debate, concerning which we shall hereafter, in the course of our review of the volume, have occasion to express our sentiments.

Mr. Blackstone then proceeds to enumerate the several courts, beginning with the lowest. "The lowest, and at the same time the most expeditious court of justice known to the law of England is the court of *Pied oude curia pedis pulverizati*; so called from the dusty feet of the suitors. It is a court of record, incident to every fair and market; of which the steward of him, who owns or has the toll of the market, is the judge. It was instituted to administer justice for all injuries done in that very fair or market, and not in any preceeding one. So that the injury must be done, complained of, heard, and determined, within the compass of one and the same day. The court hath cognizance of all matters that can possibly arise within the precinct of that fair or market; and the plaintiff must make oath that the cause of an action arose there. From this court a writ of error lies, in the nature of an appeal, to the courts of Westminster."

Mr. Blackstone then gives an account of the court *Baron*; which is of two natures: the one is a customary court, which he spoke of in the preceding volume, the other, which is now under consideration, is a court of common law, and it is the court of the barons, by which name the freeholders were sometimes antiently called; for that it is held before the freeholders who owe suit and service to the manor, the steward being rather the register than the judge. 'This was formerly held every three weeks; and its most important business is to determine, by writ of right, all controversies relating to the right of lands within the manor. It may also hold plea of any personal actions, of debt, trespass on the case, or the like, where the debt or damages do not amount to forty shillings. Which is the same sum, or three marks, that bounded the jurisdiction of the antient Gothic courts in their lowest instance, or *stierding-courts*, so called because four were instituted within every superior district or hundred.' 'After judgment given a writ of *false judgment* lies to the courts at Westminster to rehear and review the cause, and not a writ of error, for this is not a court of record.'

This is a very clear and succinct account of this antient court, which, we may add, was formerly in such estimation, that it had cognizance of all pleas of land within the manor, so that no one within the manor could apply to any other jurisdiction without a *remissit curiam* from the lord.

An account of the *hundred-court* follows next. This is only a larger court baron, being held for all the inhabitants of a particular hundred instead of a manor. The free suitors are here the judges, and the steward the register, as in the case of a court baron. It is likewise no court of record: resembling the former in all points, except that in point of territory it is of greater jurisdiction. Our Author apprehends, and with good reason, that the institution of this court was coeval with that of hundreds themselves, which were formerly introduced, though not invented by Alfred, being derived from the polity of the antient Germans. But this court, as causes are equally liable to removal from hence, as from the common court baron, and by the same writs, and may also be reviewed by writ of *false judgment*, is therefore fallen into equal disuse with regard to the trial of actions.

We could wish that the learned Author had been somewhat more full and particular in his account of this antient court. We concur with him in opinion that Alfred first introduced the division of hundreds, and it may be worth while observing that at their first institution, the government of them was assigned to the king's relations, who were therefore stiled *consanguinei*, as lords lieutenants, earls, &c. are stiled to this day. It may be added,

added, that the jurisdiction of these hundred courts is transferred to the county courts, except some few, which have been annexed to the crown, or granted to some considerable subject, with whom they remain in the nature of a *franchise*, in which the sheriff has no ordinary authority.

The county court stands next in order in Mr. Blackstone's arrangement, and this is a court incident to the jurisdiction of the sheriff. It is not a court of record, but may hold pleas of debt or damages under the value of 40 s. 'The county court may also hold plea of many real actions, and of all personal actions to any amount, by virtue of a special writ called a *justitias*; which is a writ empowering the sheriff for the sake of dispatch to do the same justice in his county court, as might otherwise be had at Westminster. The freeholders of the county are the real judges in this court, and the sheriff is the ministerial officer. The great conflux of freeholders, which are supposed always to attend at the county court (which Spelman calls *forum plebeiarum justitiarum et theatrum comitivae potestatis*) is the reason why all acts of parliament at the end of every session were wont to be there published by the sheriff; why all outlawries of absconding offenders are there proclaimed; and why all popular elections which the freeholders are to make, as formerly of sheriffs and conservators of the peace, and still of coroners, verderers, and knights of the shire, must ever be made *in pleno comitatu*, or, in full county court. By the statute 2 Edw. VI. c. 25. no county court shall be adjourned longer than for one month, consisting of twenty eight days. And this was also the ancient usage, as appears from the laws of King Edward the elder: "*praepositus* (that is, the sheriff) *ad quartam circiter septimanam frequentem populi concionem celebrato; cuique jus dicito; litesque singulis dirimit.*" In those times the county court was a court of great dignity and splendor, the bishop and the ealdorman (or earl) with the principal men of the shire sitting therein to administer justice both in lay and ecclesiastical causes. But it's dignity was much impaired, when the bishop was prohibited and the earl neglected to attend it. And, in modern times, as proceedings are removeable from hence into the king's superior courts; by writ of *pone* or *recordare*, in the same manner as from hundred-courts, and courts-baron; and as the same writ of false judgment may be had, in nature of a writ of error; this has occasioned the same disuse of bringing actions therein.

It might have been added, that before the erection of the courts at Westminster, the county courts were the chief courts of the kingdom, and, as we learn from *Glarville*, *Bracton*, *Britton*, and *Fleta*, they had cognizance of very considerable concerns. The concurring power which the bishop and alderman [or earl] had in these courts, was derived from a law of king

Edgar's, but these powers were separated by William the Conqueror.

Mr. Blackstone then proceeds to the consideration of those courts which were calculated for the administration of redress throughout the whole kingdom at large. Of these, the first taken notice of is the court of common pleas.

By the antient Saxon constitution there was only one superior court of justice in the kingdom: and that had cognizance both of civil and spiritual causes; viz. the *witena-gemote*, or general council, which assembled annually or oftener, wherever the king kept his Easter, Christmas, or Whitsontide, as well to do private justice as to consult upon public business. At the conquest the ecclesiastical jurisdiction was diverted into another channel; and the conqueror, fearing danger from these annual parliaments, contrived also to separate their ministerial power, as judges, from their deliberative, as counsellors to the crown. He therefore established a constant court in his own hall, thence called by Bracton and other antient authors *aula regia* or *aula regis*. This court was composed of the king's great officers of state resident in his palace, and usually attendant on his person; such as the lord high constable and lord marshal, who chiefly presided in matters of honour and of arms; determining according to the law military and the law of nations. Besides these there were the lord high steward, and lord great chamberlain; the steward of the household; the lord chancellor, whose peculiar business it was to keep the king's seal and examine all such writs, grants, and letters, as were to pass under that authority; and the lord high treasurer, who was the principal adviser in all matters relating to the revenue. These high officers were assisted by certain persons learned in the laws, who were called the king's justiciars or justices; and by the greater barons of parliament, all of whom had a seat in the *aula regia*, and formed a kind of court of appeal, or rather of advice, in matters of great moment and difficulty. All these in their several departments transacted all secular business both criminal and civil, and likewise the matters of the revenue: and over all presided one special magistrate, called the chief justiciar or *capitalis iusticiarius totius Angliæ*; who was also the principal minister of state, the second man in the kingdom, and by virtue of his office guardian of the realm in the king's absence. And this officer it was who principally determined all the vast variety of causes that arose in this extensive jurisdiction; and from the plenitude of his power grew at length both obnoxious to the people and dangerous to the government which employed him.

This great universal court being bound to follow the king's household in all his progresses and expeditions, the trial of com-
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mon causes therein was found very burthensome to the subject. Wherefore king John, who dreaded also the power of the justiciar, very readily consented to that article which now forms the eleventh chapter of *magna carta*, and enacts "that *communia placita non sequantur curiam regis, sed teneantur in aliquo loco certo*." This certain place was established in Westminster-hall, the place where the *aula regis* originally sat, when the king resided in that city; and there it hath ever since continued. And the court being thus rendered fixed and stationary, the judges became so too, and a chief with other justices of the common pleas was thereupon appointed; with jurisdiction to hear and determine all pleas of land, and injuries merely civil between subject and subject. Which critical establishment of this principal court of common law, at that particular juncture and that particular place, gave rise to the inns of court in its neighbourhood; and thereby collecting together the whole body of the common lawyers, enabled the law itself to withstand the attacks of the canonists and civilians, who laboured to extirpate and destroy it.

'The *aula regia* being thus stripped of so considerable a branch of its jurisdiction, and the power of the chief justiciar being also considerably curbed by many articles in the great charter, the authority of both began to decline apace under the long and troublesome reign of king Henry III. And, in farther pursuance of this example, the other several officers of the chief justiciar were, under Edward the first (who new-modelled the whole frame of our judicial polity) subdivided and broken into distinct courts of judicature. A court of chivalry was erected, over which the constable and marshal presided; as did the steward of the household over another, constituted to regulate the king's domestic servants. The high steward, with the barons of parliament, formed an august tribunal for the trial of delinquent peers; and the barons reserved to themselves in parliament the right of reviewing the sentences of other courts in the last resort. The distribution of common justice between man and man was thrown into so provident an order, that the great judicial officers were made to form a check upon each other: the court of chancery issuing all original writs under the great seal to the other courts; the common pleas being allowed to determine all causes between private subjects; the exchequer managing the king's revenue; and the court of king's bench retaining all the jurisdiction which was not cantoned out to other courts, and particularly the superintendence of all the rest by way of appeal; and the sole cognizance of pleas of the crown or criminal causes.'

Our Author does not seem to be quite explicit as to the precise time of erecting this court. If we may trust the authority of

of the most antient writers, particularly of *Bracton*, if we remember right, it was first erected in the reign of Henry the third, and at length settled at Westminster: and then it was that the stile of the writs was altered: for before it was made stationary, they ran *quod sit coram me vel iudiciariis meis*, whereas they afterwards ran *coram iudiciariis nostris apud Westmonasterium*.

' The court of *King's Bench* (so called because the king used formerly to sit there in person, the stile of the court still being *coram ipso rege*) is the supreme court of common law in the kingdom; consisting of a chief justice and three *puisne* justices, who are by their office the sovereign conservators of the peace and supreme coroners of the land. Yet, though the king himself used to sit in this court, and still is supposed so to do; he did not, neither by law is he empowered to, determine any cause or motion, but by the mouth of his judges, to whom he hath committed his whole judicial authority.' 'James the first, as our author observes in a note, is said to have sate in this court in person, but was informed by his judges that he could not deliver an opinion.'

' This court, which is the remnant of the *aula regia*, is not, nor can be, from the very nature and constitution of it, fixed to any certain place, but may follow the king's court wherever it goes; for which reason all process issuing out of this court in the king's name is returnable "*ubicunque fuerimus in Anglia*." It hath indeed, for some centuries past, usually sate at Westminster, being an antient palace of the crown; but might remove with the king to York or Exeter, if he thought proper to command it. And we find that, after Edward I. had conquered Scotland, it actually sate at Roxburgh.'

' The jurisdiction of this court is very high and transcendent. It keeps all inferior jurisdictions within the bounds of their authority, and may either remove their proceedings to be determined here, or prohibit their progress below. It superintends all civil corporations in the kingdom. It commands magistrates and others to do what their duty requires, in every case where there is no other specific remedy. It protects the liberty of the subject, by speedy and summary interposition. It takes cognizance both of criminal and civil causes; the former in what is called the crown-side or crown-office; the latter in the plea-side of the court.'

' This court is likewise a court of appeal, into which may be removed by writ of error all determinations of the court of common pleas, and of all inferior courts of record in England: and to which a writ of error lies also from the court of king's bench in Ireland. Yet even this so high and honourable court is not the *dernier resort* of the subject; for if he be not satisfied with any determination here, he may remove it by writ of error into

into the house of lords, or the court of exchequer chamber, as the case may happen, according to the nature of the suit, and the manner in which it has been prosecuted.'

Mr. Blackstone next treats of the *court of exchequer*, which, as he observes, is inferior in rank, not only to the court of king's bench, but to the court of common pleas; but he chose to consider it in this order, on account of its double capacity, as a court of law, and a court of equity also. This is a very antient court of record, set up by William the Conqueror, as a part of the *aula regia*; though regulated and reduced to its present order by Edward the First, and intended principally to order the revenues of the crown, and to recover the king's debts and duties. It consists of two divisions: the receipt of the exchequer, which manages the royal revenue; and the court or judicial part of it, which is again subdivided as above mentioned.

The court of exchequer is held in the Exchequer-chamber before the lord treasurer, the chancellor of the exchequer, the chief baron, and the three *puisne* ones. The primary and original business of this court is to call the king's debtors to account by bill filed by the attorney general; and to recover any lands, tenements or hereditaments, any goods, chattels, or other profits or benefits belonging to the crown. But, by a fiction of law, all kinds of personal suits may be prosecuted in the court of exchequer. 'For as all the officers and ministers of this court have, like those of other superior courts, the privilege of suing and being sued only in their own court; so also the king's debtors, and farmers, and all accomptants of the exchequer, are privileged to sue and implead all manner of persons in the same court of equity, that they themselves are called into. They have likewise privilege to sue and implead one another, or any stranger, in the same kind of common law actions (where the personality only is concerned) as are prosecuted in the court of common pleas.

'This gives original to the common law part of their jurisdiction, which was established merely for the benefit of the king's accomptants, and is exercised by the barons only of the exchequer, and not the treasurer or chancellor. The writ upon which all proceedings here are grounded is called a *quo minus*: in which the plaintiff suggests that he is the king's farmer or debtor, and that the defendant hath done him the injury or damage complained of; *quo minus sufficiens existit*, by which he is the less able, to pay the king his debt or rent.' 'The surmise of being debtor to the king, is therefore become matter of form and mere words of course, and the court is open to all the nation equally. The same holds with regard to the equity side of the court: for there any person may file a bill against another upon a bare sug-

suggestion that he is the king's accomprant; but whether he is so, or not, is never controverted. In this court, on the equity side, the clergy have long used to exhibit their bills for the non-payment of tithes; in which case the surmise of being the king's debtor is no fiction, they being bound to pay him their first fruits, and annual tenths. But the chancery has of late years obtained a large share in this business.

'An appeal from the equity side of this court lies immediately to the house of peers; but from the common law side, in pursuance of the statute 31 Edw. III. c. 12. a writ of error must be first brought into the court of exchequer chamber. And from their determination there lies, in the *dernier resort*, a writ of error to the house of lords.'

To this account of the court of exchequer, and of its *general division*, it may not be improper to subjoin, that some have enumerated seven distinct courts in the exchequer, namely, 1. The court of pleas. 2. The court of accounts. 3. The court of receipt. 4. The court of exchequer chamber, wherein all the judges of England are assembled. 5. The court of exchequer chamber, for errors in the court of exchequer. 6. The court of exchequer chamber, for errors in the king's bench. 7. The court of equity in the exchequer chamber.

The high court of chancery is the next and last of the king's superior and original courts of justice which fall under consideration. 'The office and name of chancellor, Mr. Blackstone observes, was certainly known to the courts of the Roman Emperors; where originally it seems to have signified a chief scribe or secretary, who was afterwards invested with several judicial powers, and a general superintendency over the rest of the officers of the prince. From the Roman empire it passed to the Roman church, ever emulous of imperial state; and hence every bishop has to this day his chancellor, the principal judge of his consistory. And when the modern kingdoms of Europe were established upon the ruins of the empire, almost every state preserved its chancellor, with different jurisdictions and dignities, according to their different constitutions. But in all of them he seems to have had the supervision of all charters, letters, and such other public instruments of the crown, as were authenticated in the most solemn manner; and therefore, when seals came in use, he had always the custody of the king's great seal. So that the office of chancellor, or lord keeper, (whose authority by statute 5 Eliz. c. 18. is declared to be exactly the same) is with us at this day created by the mere delivery of the king's great seal into his custody: whereby he becomes, without writ or patent, an officer of the greatest weight and power of any now subsisting in the kingdom; and superior in point of precedence to every temporal lord. He is a privy councillor by

by his office, and, according to lord chancellor Ellesmere, prolocutor of the house of lords by prescription. To him belongs the appointment of all justices of the peace throughout the kingdom. Being formerly usually an ecclesiastic, (for none else were then capable of an office so conversant in writings) and presiding over the royal chapel, he became keeper of the king's conscience; visitor, in right of the king, of all hospitals and colleges of the king's foundation; and patron of all the king's livings under the value of 20 *l. per annum* in the king's books. He is the general guardian of all infants, idiots, and lunatics; and has the general superintendence of all charitable uses in the kingdom. And all this, over and above the vast and extensive jurisdiction which he exercises in his judicial capacity in the court of chancery: wherein, as in the exchequer, there are two distinct tribunals; the one ordinary, being a court of common law; the other extraordinary, being a court of equity.

The ordinary legal court, Mr. Blackstone premises, is much more antient than the court of equity. 'Its jurisdiction is to hold plea upon a *scire facias* to repeal and cancel the king's letters patent, when made against law, or upon untrue suggestions; and to hold plea of petitions, *monstrans de droit*, traverses of offices, and the like; when the king hath been advised to do any act, or is put in possession of any lands or goods, in prejudice of a subject's right. On proof of which, as the king can never be supposed intentionally to do any wrong, the law questions not but he will immediately redress the injury; and refers that conscientious task to the chancellor, the keeper of his conscience. It also appertains to this court to hold plea of all personal actions, where any officer or minister of the court is a party. It might likewise hold plea (by *scire facias*) of partitions of lands in coparcenary, and of dower, where any ward of the crown was concerned in interest, so long as the military tenures subsisted: as it now may also do of the tithes of forest land, where granted by the king and claimed by a stranger against the grantee of the crown; and of executions on statutes, or recognizances in nature thereof by the statute 23 Hen. VIII. c. 6. But if any cause comes to issue in this court, that is, if any fact be disputed between the parties, the chancellor, cannot try it, having no power to summon a jury; but must deliver the record *propria manu* into the court of king's bench, where it shall be tried by the country, and judgment shall be there given thereon. And, when judgment is given in chancery, upon demurrer or the like, a writ of error, in nature of an appeal, lies out of this ordinary court into the court of king's bench: though so little is usually done on the common law side of the court, that I have met with no traces of any writ

of error being actually brought, since the fourteenth year of Queen Elizabeth, *A. D.* 1572.

‘ In this ordinary, or legal, court, is also kept the *officina justitiæ*: out of which all original writs that pass under the great seal, all commissions of charitable uses, sewers, bankruptcy, idiocy, lunacy, and the like, do issue; and for which it is always open to the subject, who may there at any time demand and have, *ex debito justitiæ*, any writ that his occasions may call for. These writs (relating to the business of the subject) and the returns to them were, according to the simplicity of antient times, originally kept in a hamper, *in banaperio*; and the others (relating to such matters wherein the crown is immediately or mediately concerned) were preserved in a little sack or bag, *in parva бага*; and thence hath arisen the distinction of the *banaper* office, and *petty bag* office, which both belong to the common law court in chancery.’

But the extraordinary court, or court of equity, as our Author remarks, is now become the court of the greatest judicial consequence; and he enters very largely into its origin and jurisdiction. He thinks it probable, ‘ that when the courts of law, proceeding merely upon the ground of the king’s original writs and confining themselves strictly to that bottom, gave a harsh or imperfect judgment, the application for redress used to be to the king in person assisted by his privy council, (from whence also arose the jurisdiction of the court of requests, which was virtually abolished by the statute 16 Car. I. c. 10.) and they were wont to refer the matter either to the chancellor and a select committee, or by degrees to the chancellor only, who mitigated the severity or supplied the defects of the judgments pronounced in the courts of law, upon weighing the circumstances of the case. This was the custom not only among our Saxon ancestors, before the institution of the *aula regia*, but also after it’s dissolution, in the reign of king Edward I, if not that of Henry II.

‘ In these early times the chief juridical employment of the chancellor must have been in devising new writs, directed to the courts of common law, to give remedy in cases where none was before administered. And to quicken the diligence of the clerks in the chancery, who were too much attached to antient precedents, it is provided by statute Westm. 2. 13 Edw. I. c. 24. that “ whensoever from thenceforth in one case a writ shall be found in the chancery, and in a like case falling under the same right and requiring like remedy no precedent of a writ can be produced, the clerks in chancery shall agree in forming a new one; and, if they cannot agree, it shall be adjourned to the next parliament, where a writ shall be framed by consent of the learned in the law, lest it happen for the future that the

court

court of our lord the king be deficient in doing justice to the suitors." And this accounts for the very great variety of writs of trespass on the case, to be met with in the register, whereby the suitor had ready relief according to the exigency of his business, and adapted to the speciality, reason, and equity of his very case. Which provision (with a little accuracy in the clerks of the chancery, and a little liberality in the judges, by extending rather than narrowing the remedial effects of the writ) might have effectually answered all the purposes of a court of equity; except that of obtaining a discovery by the oath of the defendant.

This, which, as our Author candidly confesses, was the opinion of a learned judge in the time of Edward the 4th, is an opinion founded on reason, and dictated by a regard to the rights of mankind. A due attention to those rights requires that justice be administered, not only uprightly, but expeditiously, and at as little expence as may be. Now nothing can be more shocking to common sense, or more repugnant to the true principles of justice, than that four judges, who must in many cases be conscious that the determination they are bound to make is contrary to good conscience, and injurious to some of the parties before them, should nevertheless have no power to moderate the rigour of the law, but that the party aggrieved should be obliged, at an intolerable expence and delay, to move his suit in a court but a few feet distant, where one man alone has power to unlock the fetters which bound the other four; which, after all, are frequently set loose in vain: and the miserable suitor, after having suffered deeply by the restriction which occasioned the miscarriage in one court, has the misfortune to reap no benefit from the liberality of the other: but on the contrary often finds his ruin compleated by his success in, what is called, *equity*. In our judgment, the practice among the Romans, as also in the court of session in Scotland, and many other parts in Europe, where law and equity are administered by the same tribunal, is much more consonant to reason, and conducive to the ends of substantial justice. The multiplying of courts and officers, only contributes to the impoverishment of the subject, and tends, though imperceptibly, to the prejudice of public liberty.

Mr. Blackstone very justly attributes the establishment of the separate jurisdiction of the chancery as a court of equity, to the introduction of uses of land: and he briefly touches on that notable dispute between Lord Ellesmere and Sir Edward Coke, whether a court of equity could give relief after or against a judgment at the common law, concluding very properly, that Sir Edward Coke, who maintained the negative, was clearly in the wrong.

Mr.

Mr. Blackstone next proceeds to treat of courts that have no original jurisdiction, but are only courts of appeal; and concludes the chapter with an account of the courts of assize and *nisi prius*.

The ensuing chapter includes the consideration of the ecclesiastical, military, and maritime courts: but our notice of these must be referred to the ensuing month.

[To be continued.]

R...a.

An Essay on Diseases incidental to Europeans in hot Climates. With the Method of preventing their fatal Consequences. By James Lind, Physician to his Majesty's Royal Hospital at Haslar near Portsmouth, and Fellow of the Royal College of Physicians in Edinburgh. To which is added, an Appendix concerning intermittent Fevers. To the whole is annexed, a simple and easy Way to render salt Water fresh, and to prevent a Scarcity of Provisions in long voyages at Sea. 8vo. 6s. Becket. 1768.

THIS essay is divided into three parts.—In the first, Dr. Lind considers the diseases incidental to strangers in different parts of the world.—The second, comprehends his advice for the preservation of Europeans, whether they reside near the sea in hot climates, or in the inland countries.—The third, includes his directions for the cure of those diseases which attack strangers in warm climates; and likewise directions for the benefit of those, whose constitutions have been impaired abroad.

Our Author in considering the diseases incidental to strangers in different parts of the world, begins with Europe and North America, then he proceeds to Africa, the East Indies and the West Indies.—In prosecuting this plan, he treats of the respective climates; the unhealthy seasons; and the consequent diseases.—The following is his account

‘*Of the four English Presidencies in India. Their comparative degrees of health. Diseases.*

‘The English have in this part of the world four presidencies or governments, to which all their other factories are subordinate, and upon which they depend, Madras, Bengal, Bombay, and Bencoolen. Of these the climate of Bencoolen has proved the most sickly and fatal, not only to the English, but to all who have been accustomed to live in a pure air.

‘In the year 1763, upon the cession of Manilla to the Spaniards, by the last treaty of peace, many Chinese merchants, with their families, quitted that place, in order to settle under the English government at Bencoolen: but the air of this country proved so fatal, that most of those Chinese and their families

lies died soon after their arrival. Many English have also fallen a sacrifice to the intemperature of this climate; and indeed very few of them survived, until they built a fort on a dry elevated situation, at the distance of about three miles from the town. It is called Fort Marlborough; where, during the rage of sickness at Bencoolen, the garrison is sometimes very healthy.

‘ Next to Bencoolen, of all the English factories, the climate of Bengal proves the most fatal to Europeans. The rainy season commences at Bengal in June, and continues till October: the remainder of the year is healthy and pleasant. During the rains, this rich and fertile country is quite covered by the Ganges, and converted as it were into a large pool of water. In the month of October, when the stagnated water begins to be exhaled by the heat of the sun, the air is then greatly polluted by the vapours from the slime and mud left by the Ganges, and by the corruption of dead fish and other animals. Diseases then rage, attacking chiefly such as are lately arrived. Here, as in all other places, sickness is more frequent and fatal in some years than others. The distempers are fevers, of the remitting or intermitting kind; for though sometimes they may continue several days, without any perceptible remission, yet they have in general a great tendency to it, and are commonly accompanied with violent fits of rigours or shiverings, and with discharges of bile upwards and downwards. If the season be very sickly, some are seized with a malignant fever, of which they soon die. The body is covered with blotches of a livid colour, and the corpse in a few hours turns quite black and corrupted. At this time fluxes prevail, which may be called bilious or putrid, the better to distinguish them from others which are accompanied with an inflammation of the bowels. In all those diseases at Bengal, the lancet is cautiously to be used.

‘ It is a common observation, both at Bengal and Bencoolen, that the moon or tides have a remarkable influence on intermitting fevers; and I have been informed by a gentleman of undoubted veracity, and of great knowledge in medicine, that at Bengal he could foretel the precise time when the patient would expire, it being generally about the hour of low water.

‘ Thus much is certain, that in the year 1762, after a great sickness, of which it was computed 30,000 blacks and 800 Europeans died, in the province of Bengal, upon an eclipse of the moon, the English merchants and others, who had left off taking the bark, suffered a relapse. The attack of this fever was so general on the day of the eclipse, that there was not the least reason to doubt of the moon's influence. These observations furnish an useful hint, which is, to take doses of bark

at the full and change of the moon, as being the seasons most dangerous for an attack or relapse into those intermitting fevers.

‘ But, to quit Bengal, let us proceed to observe,—That though the air in the English presidency of Bombay is not so pure as at Madras; yet it is much more wholesome than at Bengal; the coast of Malabar being pretty healthy, though inferior in this respect to the coast of Coromandel.

‘ The island of Bombay has of late been rendered much more healthy than it was formerly, by a wall which is now built, to prevent the incroachment of the sea, where it formed a salt-march, and by an order that none of the natives should manure their cocoa-nut trees with putrid fish.

‘ At Surat and Tellicherry, on the same coast, Europeans generally enjoy a good state of health.

‘ Madras is esteemed the most healthy government belonging to the English: and indeed the air of the whole coast of Coromandel is in general pure and temperate, in respect of many other parts of India, not only at Madras, but at St. David's, Cudalore, and at Negapatnam the Dutch presidency on this coast.’

Dr. Lind then proceeds to the account of the settlements of other European nations in India.—‘ Manila, says he, in the island of Lucania, on account of the purity and healthy temperature of its air, may justly be reckoned the Montpellier of all the settlements established by other European nations in that quarter of the globe.

‘ The Danish settlement at Tranquebar is extremely healthy, as evidently appears from the florid countenances of the Danes in that place.

‘ Pondicherry, the capital of the French in India, is far from being unheathful. The same may be said of Goa, the residence of the Portuguese viceroy in that part of the world: whereas Batavia, the capital of the Dutch dominions, is annually subject to a fatal and consuming sickness.

‘ Upon this occasion we cannot help remarking, that a daily and familiar observation of the fatal errors and mistakes committed by the young, thoughtless and ignorant, does not much excite our wonder; but we are apt to be struck with astonishment, when we find that the founders of great towns, and the governors of extensive provinces, through ignorance or mistakes, have exposed populous and magnificent cities to an annual and pestilential destruction. This seems to be the case at Batavia; where the Dutch, in endeavouring to make this their capital in India, to resemble their cities in Europe, have adorned it with canals or ditches intersecting each other, and running through every

every part of it. Those canals, replete with water, may perhaps serve for some use, or rather for ornament; but notwithstanding the utmost care to keep them clean, in the hot and unwholesome climate of Java, during and after the rainy season, they become extremely noxious to the inhabitants, but more particularly to strangers. The unwholesome air of that place alone has cut off more Europeans than have fallen by the sword, in all the bloody wars carried on by the Dutch in that part of the world.

‘ It is remarkable, that excepting a very fatal scurvy which raged in our fleet at sea in the last war, the English ships of war which then touched at Batavia, suffered more by the malignant and fatal diseases of that climate, than they did in any other part of India. The *Panther*, a ship of 60 guns, was there in the years 1762 and 1764, but both times unhappily during the rainy season. In the former of those years she buried 70 of her men; and 92 of them were very ill when she left that place. In the year 1764, during a short stay there, 25 of her men died. The *Medway*, which was in company with her, lost also a great number of men. And it was particularly observed, that the sickness raged with the greatest violence when the rains abated, and the sun had evaporated the water in the ditches, so that the mud began to appear. The stench from the mud was then intolerable.

‘ The fever at that time was of the remitting kind. Some were seized suddenly with a delirium, and died in the first fit; but none survived the attack of a third. The surgeon of the *Panther* imputes his preservation to the taking as much of the bark every hour, in claret wine, as his stomach would bear, beginning the use of this remedy immediately upon the first remission of the fever. We may form some idea of the Dutch practice in this part of the world, when we find that, by the advice of four of their physicians, the bark was administered to Captain Mathieson of the *Panther*, notwithstanding a remission of his fever could not be procured: such was their opinion and confidence in that medicine. But this gentleman, with many of his men, fell a sacrifice to the intemperature of that climate. Nor was the sickness at that time confined to the ships: the whole city afforded a scene of disease and death; streets crowded with funerals, bells tolling from morning to night, and horses jaded with dragging the dead in hersees to their graves.

‘ At that time a slight cut of the skin, the least scratch of a nail, or the most inconsiderable wound, turned quickly into a putrid spreading ulcer, which in twenty-four hours consumed the flesh even to the bone. This fact is so extraordinary, that upon a single testimony credit would hardly be given to it; yet

on board the *Medway* and *Panther* they had the most fatal experience of it, and suffered much from it.

‘ Besides these malignant and remitting fevers, which rage during the wet season, and sometime after it, in the unhealthy parts of the East Indies, Europeans, especially such as live intemperately, are also subject to fluxes, and to an inflammation or disease of the liver; which last is almost peculiar to India, and particularly to the Coromandel coast.

‘ Fluxes are seldom here accompanied with inflammatory symptoms, the discharges being chiefly of a putrid or bilious nature: they are removed by administering first a vomit, then rhubarb, and lastly ipecacanha, in small doses. After the bile and other putrescent humours have been thus sufficiently evacuated, opiates, with a diet of rice, and such food as is antiseptic, must be prescribed.

‘ The disease of the liver is generally preceded by a high fever, a difficulty of breathing, and a violent pain fixed in the right-side upon the seat of the liver, to which the sick person often applies his hand, seeking for relief. On its first attack, the patient should lose blood, and the part ought to be bathed with a warm, relaxing and discutient fomentation; or a blister may be applied to it. When, by bleeding, the fever is somewhat abated, a gentle purge or clyster being previously administered, immediate recourse must be had to mercury, as a specific for this disease. A gentle salivation, of 15 or 20 days continuance, must be raised by means of the mercurial ointment rubbed upon or near the affected part, together with the use of mercurial pills or calomel taken occasionally.

‘ The livers of those who died of this disease were found in a putrid state, resembling an honey-comb. I gave mercurials with good effect to a number of patients under my care, who came from the East Indies, and who suffered from a return of this disease when in England. In three cases, where mercury was not administered, the liver came to a suppuration, of which two of the patients died. The use of mercury in such cases may appear empirical; but by the experience of all who have practised physic in India, it has been approved as a most safe and excellent method of cure. Sailors, who do not eat green vegetables, are apt to be likewise afflicted in India with the scurvy, accompanied with large and spreading ulcers, as also with scorbutic fluxes: for the cure of which, see my treatise on the scurvy.’

The signs of an unhealthy country are thus described by Dr. Lind.—

‘ The first proof, says he, of an unhealthy country which I shall mention, is a sudden and great alteration in the air, from intolerable heat to a chilling cold. This is perceived as soon

as the sun is set, and for the most part is accompanied with a very heavy dew, and shows an unhealthy, swampy soil; the nature of which is such, that no sooner the sun-beams are withdrawn, than the vapour emitted from it renders the air raw, damp and chilling, in the most sultry climates; so that even under the equator, in some unhealthy places, the night air is very cold, to an European constitution.

‘ The second is, thick noisome fogs, arising chiefly after sun-set, from the vallies, and more particularly from the mud, slime, or other impurities. In hot countries, the scent of these fogs may be compared to that of a new cleaned ditch.—Diseases therefore arising from these causes, do generally take place in the night, or before sun-rising.

‘ The third is, numerous swarms of flies, gnats, and other insects, which attend putrid air, and unhealthy places covered with wood.

‘ The fourth is, when all butchers meat is soon corrupted, and in a few hours becomes tainted, and full of maggots: when metals are quickly corroded, on being exposed to the open air: and where a corpse becomes intolerably offensive, in less than six hours,—these are all proofs of a close, hot, unwholesome and unventilated spot. And in such places, during excessive heats, and great calms, it is not altogether uncommon, especially for such Europeans as are of a gross habit of body, to be seized at once with the most alarming and fatal symptoms of what is called the yellow fever, without even a previous complaint of sickness, or other symptoms of the disease. There has first been perceived an uneasy itching sensation commonly in the legs, and upon pulling down the stocking, streams of thin corrupted blood followed, a ghastly yellow colour quickly diffused itself over the whole body, and the patient has been carried off in less than 48 hours.

‘ The fifth is, a sort of sandy soil, such as that at Pensacola, Whydah, and the island of Bonavista, (commonly a small, loose, white sand) which is found by experience to be injurious to health. The pestiferous vapour arising during the summer months, and in the heat of the day, from such sandy deserts, in South America, in Asia, and in Africa, can only be characterized by its effects. This blast, which is called the Samiel wind, proves instantly fatal both to man and beast, in the hot sandy deserts; but when it passes over a soil covered with grass and vegetables, its effects are mitigated.

‘ Thus the southerly winds, while they blow from the deserts of Lybia, during the summer, at Algiers, Tunis and Tripoli, produce an unhealthy season. This happens also at Madras, where the winds, in the months of April and May,

passing over a large tract of sand, are always hot and disagreeable.

Sudden gusts also of a hot and suffocating wind are then often observed to come from those sands, once or twice, or even more frequently a-day. These gusts pass very quickly, and affect persons who happen to be standing with their faces towards them, in the same manner as the hot air which issues from a burning furnace, or from a heated oven, and obliges them immediately to turn from it, in order to recover breath. The effects of this hot suffocating blast or vapour on the human body, even when mitigated by passing through a moist atmosphere, is the same as that of intense cold; it shuts up every pore of the skin, and entirely stops the perspiration of such as are exposed to it.

These gusts come only in the day-time, and always from the same quarter, that is, from the deserts. Water is the only known antidote or corrector of this vapour: hence coarse thick cloths, kept constantly wet, and hung up at the windows or doors, mitigate its violence, and lessen its effects; and a house so built as to have no doors or windows fronting the deserts, affords also an excellent protection to those who live in it.

Our Author concludes this first part, with an account of such employments as generally prove fatal to Europeans in hot and unwholesome climates.

[To be continued.]

D.

The Doctrine of Inflammations founded upon Reason and Experience; and entirely cleared from the contradictory Systems of Boerhaave, Van Swieten, and others. By Daniel Magenise, M. D. 8vo. 3s. sewed. Owen, &c. 1768.

THE aphorisms of Boerhaave are at once concise and comprehensive, and afford a specimen of a most complete systematic work; perhaps the most complete that has appeared in any art or science. In some instances, however, the theories of this great man have been thought faulty: and particularly his theory of inflammation, as deduced from an *error loci*, has been the subject of much argumentation in the schools of medicine.

Boerhaave's theory of inflammation is briefly this.—He supposes the circulating fluids to be composed of globules of different magnitudes; the red globules forming the largest, the serous the next, and the lymphatic the third order. The vessels, through which these fluids are to move, are likewise supposed of different diameters, fitted only to transmit globules of a certain magnitude, and at the same time of a form somewhat conical and converging.—When the globules, therefore, which are fitted only to pass through one order of vessels, are by any cause forced

forced into a smaller order, an *error loci* takes place, and obstruction and inflammation are the consequence.

The objections which are made to this theory, and we think with great appearance of truth, are the following.—1. That the conical or converging form of the arteries, is not anatomically true.—2. That an *error loci* is frequently observed to take place without any inconvenience.—3. That when it does take place, it is easily remedied by the retrograde motion of the vessels themselves.—For Leuwenhoek observed the red globules enter those vessels which naturally only transmit serous or transparent globules without any inconvenience; as they were returned by this retrograde motion to the part at which they entered, and then moved laterally into vessels of a larger order.—4. That the *error loci*, as it occurs in a true inflammation, is the *effect*, and not the *cause*, of the disease.

We shall now proceed to what Dr. Magenise advances on the subject in question.

Boerhaave thus defines an inflammation.—*Estque sanguinis rubri arteriosi in minimis canalibus stagnantis pressio et attritus a motu reliqui sanguinis moti, et per febrem fortius acti.*—On this definition Dr. Magenise makes the following observations.

‘ Several incoherencies occur in this definition of our celebrated author; for he supposes a stagnation, an obstruction, a pressure, and an attrition of the same red arterial blood violently moved and agitated in an inflamed part; these are indeed opposites which can never subsist together in the same place; for the inflamed vessels are obstructed, or they are not; if they are obstructed, the blood must stagnate in them, and remain without motion; on the contrary, if they are not obstructed, an obstruction should not be accounted one of the causes of an inflammation, as it is asserted in the foregoing aphorism. Moreover, an obstruction excludes all motion; for it is a stoppage of one or many vessels, which hinders the distribution of the fluids in the part so affected; so that it is a gangrene in miniature, with this difference, that the obstructed matter does not destroy the vessels, so soon as the former; but every one believes, that a gangrene excludes the distribution of the fluids in the affected part; therefore it follows very plain, from the true notion we have here given of an obstruction, that the same must happen wherever it takes place.

‘ 2. It cannot be understood how the fluids can stagnate in the capillary vessels of the human body. Water is said to stagnate in a pool, because it is confined there in a certain space, from whence it cannot move backward, forward, or laterally; it has no other motion, but that of fluidity, that is, a facility which its particles have of slipping easily one over another; but if there were only a few drops of water in the pool, certainly

they could have no motion of fluidity; they would remain immoveable in its bottom; therefore, in order they should have their natural motion of fluidity, it is necessary there should be a certain quantity of water placed under them, over them, before them, behind them, and laterally. Besides the particles of water having little or no cohesion together, must certainly be more fluid than those of the blood, especially in a state of stagnation.

‘ From the nature of fluidity now explained, we can easily judge, that it is impossible a few particles of blood impacted and stopped in vessels, whose diameters, according to Van Swieten, are not equal to the tenth part of that of a hair, could preserve their fluidity. It will appear still more impossible, if we consider the cohesion and glutinous tenacity of the blood globules, which, joined with the heat excited in the capillaries by an inflammation, would soon render their stagnating fluids as hard as an extract. Hence we see, that a stagnation of the humours in the capillary vessels, no less excludes motion than an obstruction.

‘ 3. Our author supposes the obstructed or stagnated blood to be violently moved by attrition. Indeed, he might as well say, that the blood was at rest, and violently moved at the same time, which are two contradictory.

‘ Hence it is evident, that the doctrine of inflammations, which may be reckoned the basis of physic and surgery, has been founded hitherto upon a contradiction, and received as a truth by most of the physicians and surgeons in Europe. This, among others, may be the reason, why some were not ashamed to own that their art was founded upon uncertainties sufficient of themselves to discourage any one from inquiring into its principles.

‘ For the future, it is to be hoped, that both physic and surgery will be freed from this aspersions, by the rational and experimental principles, whereby, I am to account for the various effects of an inflammation.’

These crude and superficial observations accompanied with so much parade, will probably give our Readers no very favourable idea of Dr. Magenise as a writer.—But hear his own definition of an inflammation.—It may be defined, says he, from the immediate causes, *an erethism of the vessels, with the velocity of the fluids preternaturally increased.* The whole paragraph runs thus :

‘ The external causes of an inflammation are fractures, luxations, compressions, aromatic aliments, abounding with oil and sulphur, passing suddenly from a warm into a cold place, and many other external applications which produce their effects, either suddenly or slowly. The irritation, irritability and sensibility of the fibres resulting from thence, are the antecedent causes of this disorder: but it may be properly defined, according to its proximate and immediate causes, *an erethism of the vessels,*

vessels, with the velocity of the fluids preternaturally increased.'—The nature of an erethism is more particularly explained afterwards.—'An irritation and its effects are greater or smaller, according to the force of the stimulus, and sensibility of the affected part. That mode of action, which results from the sensibility of irritation of the vessels, I call an erethism, this action is neither peristaltic, nor oscillatory; it is different in the small-pox, the measles, the itch, &c., it varies according to the stimulus; so that there are as many kinds of it, as there are stimuli in *rerum natura*; because different stimuli make different impressions, that excite the vessels to so many different kinds of erethism, which are attended with as many different disagreeable sensations.'

In the definition of an inflammation, an erethism and the velocity of the fluids preternaturally increased, are considered as the proximate and immediate causes: and yet in the following passage, the latter of these seems to be considered as the effect of the former. 'Hence it is demonstrated, says our author, that the humours attracted to an inflamed part by the force of an erethism, &c.'

Some* authors attribute a greater determination of the fluids to any particular part, to an increased oscillatory motion in the capillaries; others† to an increased irritability of the vessels of that particular part.—And what it is that Dr. Magenise means by an erethism or a species of action in the vessels, which is neither peristaltic nor oscillatory, we own we are at a loss to guess.—Neither is the nature of an erethism better ascertained in the following paragraph, in which the argument seems to run in a circle. 'Pain is a disagreeable sensation, which excites all living creatures to employ the utmost of their power to remove its causes. The artifice which nature uses to free herself from it, is very admirable; for she seldom fails to send a flood of humours to any part affected with pain, even independent of the will. Pain supposes a stimulus and the sensibility with the irritability of the fibres as antecedent causes; but it arises immediately from an erethism of the vessels, and the impetuous velocity of the fluids, which both combine to irritate and distend these vessels so much beyond their tone, as to cause pain.'

Without giving our readers any further quotations from this work; we shall only observe, that when Dr. Magenise comes to treat of the cure of inflammations, he takes no notice of blisters, though these are doubtless to be ranked among the most powerful remedies in these diseases.

Upon the whole, whatever objections may justly be made to

* Whytt's *Physiological Essays*.

† Dobson's *Dissert. Inaugur. de Menstruis*.

the theory of inflammation as delivered by Boerhaave, we think the present work executed in a manner very inadequate to the Author's design, which, as we learn from the title-page, was to found the doctrine of inflammations upon reason and experience; and entirely clear it from the contradictory systems of BOERHAAVE, VAN SWIETEN, and others.

D.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LVII. Part I. For the Year 1767. 4to. 15s. in Sheets. Davis and Co. 1768.

MEDICAL and CHIRURGICAL PAPERS.

IN the first article, Dr. Le Cat gives an account of a monstrous human foetus.—This foetus was alive till the delivery, which occurred at the end of nine months; was a female, tolerably well formed from the navel downwards, but all above had the appearance of a confused, unformed mass. There was neither head, heart, lungs, stomach, spleen, pancreas, liver, or kidneys: and yet there was a spinal-marrow, nerves, and blood-vessels. Dr. Le Cat gives a very minute account of what appeared on dissection: and endeavours to trace out the course of the circulation in this monster. A dropy of the uterus is supposed to have been the cause of this monstrous form, together with an early Hydrocephalus in the foetus itself.

ART. II. *A Letter to Dr. Watson, F. R. S. containing a Description of Three Substances mentioned by the Arabian Physicians, in a Paper sent from Aleppo, and translated from the Arabic, by Mr. J. Channing, Apothecary.*

The three substances here described, are the Tebasshir, Mamithsa, and Mamiraan. The Tebasshir is said to be a substance found in the hollow of that species of Indian cane of which lances are made: or the lower part of that cane burnt. The Mamithsa is the name of a plant like the *Papaver Maritimum*, or *Corniculatum*. The Mamiraan is woody, knotted, inclining to a black colour, has small curvatures, and is used by the dyers. Avicenna, in his canon, says several things concerning Mamithsa, under the article Absinthium. Mr. Channing informs us in his letter, that he has met with an entire Arabic MS. of Dioscorides. 'Last week, says he, in the Bodleian Library, I met with an Arabic MS. of Dioscorides. It appears quite entire and perfect. The Greek titles are inserted in the margin by Dr. Hyde, in red-ink; which is some proof of his value for this MS. To me it appears a real treasure, and it is likely it may be of excellent use in correcting the very corrupt text

text of that author: perhaps too it may be a means of ascertaining the *Materia Medica* of the elder Greek physicians. The Escorial MS. contains only the first three books, and is imperfect at the beginning. If a transcript of this latter, however, could be obtained, it might likewise be of great use.

ART. 6. *Experiments with Camphire, by Mr. Alexander, Surgeon in Edinburgh.*

This paper forms a part of Mr. Alexander's experimental essays, of which we have already given an account.

ART. 9. *A Letter from Mr. William Sharp, Surgeon to St. Bartholomew's Hospital, to James Parsons, M. D. F. R. S. containing an Account of a new invented Instrument for fractured Legs.*

Mr. Sharp has used this instrument with success for several years in his own practice. For the description of the apparatus, the manner of application, and the directions for placing the fractured limb, we must refer our Readers to the paper itself.

ART. 10. *Account of a Locked Jaw, and Paralysis, cured by Electricity: by Dr. Edward Spry, of Tintels, in a Letter to Charles Morton, M. D. Sec. R. S.*

A girl of eighteen years of age, in consequence of a sudden fright and great distress from the accidental death of a friend, was seized with convulsions, a locked jaw, loss of speech, and a paralytic affection from the hip down, on the right side. These complaints were entirely removed by the electrical shock. On the application of this, the pulse was generally quickened 12 or 14 strokes in a minute: and when the palsy and convulsions were cured, and the process was continued for the locked jaw and loss of speech, it was observed, that after a smart electrical shock, she frequently for some little time became as paralytic as ever, and had sometimes likewise a return of the convulsions, which went off with profuse sweats.

ART. 15. *History of a Fœtus born with a very imperfect Brain; to which is subjoined a Supplement of the Essay on the Use of Ganglions, published in Philos. Trans. for 1764: by James Johnston, M. D.*

In this fœtus, which was a female come to the full time, the whole skull excepting its basis was wanting; and in a small depression of which, lay the brain, such as it was, not exceeding the size of the kernel of a filberd-nut, membranous and flaccid: it could only be pronounced brain, from its connection with the spinal-marrow. The tongue, nostrils, eyes, and every other part except the brain, were perfect and plump as in the healthiest child: the fœtus was active and strong just before the delivery. In the Essay referred to, Dr. Johnston endeavoured to prove, that as the Ganglions, (which he considers as so many little brains) are constantly seated on the intercostal nerves, and on other nerves which are sent to muscles whose motions

motions are involuntary, but are very rarely seen on nerves which are distributed to muscles the motions of which are voluntary, and not at all on the sensory nerves; that therefore it seems, that by means of Ganglions, the motion of the heart and intestines and uvea are rendered uniformly involuntary. The greatest part of this paper is taken up with answering such objections as may be made to this physiological doctrine.

ART. 26. *Experiments on the Peruvian Bark, by Thomas Percival, M. D. F. R. S.*

These experiments make a part of one of the medical and experimental essays lately published by our ingenious Author, and of which we have given an account in our Review for January last.

In the 31st article, which is the last under this head, Dr. Le Cat relates the case of a patient who was afflicted with an Hernia and Hydrocele; and in which the intestine had passed from the Hernial Sac, into that of the Hydrocele, and thus formed the strangulation. Previous to the dissection, our Author apprehended it to have been an Hydro-sarcocele.

C H E M I S T R Y.

ART. II. *Experiments on Rathbone-place Water: by the Hon. Henry Cavendish, F. R. S.*

Most waters, though ever so transparent, contain some calcareous earth, which is separated from them by boiling, and which seems to be dissolved in them without being neutralized by any acid; this our Author calls, their *unneutralized earth*. The cause of the solution of this earth, is the subject of this experimental inquiry. The Rathbone-place water was fixed upon, as containing more unneutralized earth than most others.

It appears from Exp. I. that this earth separates early in distillation, before one third of the water be drawn off. Exp. II. that the Rathbone-place water contains a volatile alkali, 1128 ounces yielding about 68 grains of the volatile salt. Exp. III. that this water contains both common and fixed air, in the proportion of about one of the former to eight of the latter. Exp. IV. that the fixed air was not generated during the boiling, but was previously contained in the water. That the unneutralized earth is combined with more than double its natural proportion of fixed air, while in a state of solution: and that it is immediately precipitated either by driving off the superfluous fixed air by heat, or absorbing it by the addition of a proper quantity of lime-water. 'It seems, likely from hence, that the suspension of the earth in the Rathbone-place water, is owing merely to its being united to more than its natural proportion of fixed air; as we have shewn that this earth is actually united to more than double its natural proportion of fixed air, and also, that it is immediately precipitated, either by driving off the

the superfluous fixed air by heat, or absorbing it by the addition of a proper quantity of lime water.

‘Calcareous earths, in their natural state, i. e. saturated with fixed air, are totally insoluble in water; but the same earths, entirely deprived of their fixed air, i. e. converted into lime, are in some measure soluble in it; for lime water is nothing more than a solution of a small quantity of lime in water. It is very remarkable, therefore, that calcareous earths should also be rendered soluble in water, by furnishing them with more than their natural proportion of fixed air, i. e. that they should be rendered soluble, both by depriving them of their fixed air, and by furnishing them with more than their natural quantity of it.’ That this is the true theory of the solution of the unneutralized earth in water, is very ingeniously proved by the 5th, 6th, 7th, and 8th experiments.

ART. 49. *An Account of some neutral Salts made with vegetable Acids, and with the Salt of Amber; which shews that vegetable Acids differ from one another; and that the Salt of Amber is an Acid of a particular kind, and not the same with that of Sea Salt, or of Vitriol, as alledged by many chemical Authors.* By Donald Monro, M. D. Physician to his Majesty's Army, and to St. George's Hospital, F. R. S.

Little more is done in this long paper, than to exhibit the different forms of the chrystals which are obtained by combining the several varieties of the vegetable acid, with the fossil alkali: but not a single experiment to ascertain, whether the acids from the different vegetable subjects are possessed of different powers of attraction, or have indeed any chemical properties by which they ought to be classed or distinguished.

ART. 50. *Experiments on the Distillation of Acids, volatile Alkalies, &c. shewing how they may be condensed without Loss, and how thereby we may avoid disagreeable and noxious Fumes: in a Letter from Mr. Peter Woulfe, F. R. S. to John Ellis, Esq; F. R. S.*

We have some useful and curious experiments in this paper. The method of distillation recommended by Mr. Woulfe, consists in determining the fumes, which in the usual manner of distilling are lost, to pass by a small glass tube through water: the fumes are thus condensed, and the water impregnated with what would otherwise escape. Exp. I. In the distillation of 12 lb of British sal ammoniac with quick lime, in order to obtain the volatile sal ammoniac, it appears that by making the vapours which usually escape, pass into water and thus be condensed, there is a great saving of the volatile salt. ‘Two stone gallon bottles, with three quarts of water in each, were made use of to condense the vapours; and when one bottle was grown warm by the fumes, the other was put in its place, while it was cooling in a vessel of cold water; and so continually

nually changed during the whole operation. The six quarts of water encreased by this means 2 lb and $\frac{1}{2}$ in weight; and, by the following experiments it appears, that a pound of this vapour condensed in the water is to a pound of the volatile alkaly, which was set apart for Eau de luce, as 140 to 76, which is nearly twice as strong; therefore there was a saving of near 5 lb of volatile alkaly, which would have been lost in the common manner of distillation.

‘The water of the two stone bottles charged with alkaline vapours was mixed, in order to reduce them to the same degree of strength, and as much of it was put into a glass cucurbit as contained four ounces of the alkaline vapour; four ounces of the volatile alkaly, which was set apart for Eau de luce was put into another cucurbit of the same size, and diluted with water to the same volume of the other.

‘This last took 1 lb $3\frac{3}{4}$ of acid of vitriol, diluted with water, to be saturated, and did not grow hot; whereas the water containing the four ounces of alkaline vapours took up 2 lb $3\frac{3}{4}$ of the same acid of vitriol, and grew so very hot, that the vessel could scarce be held in the hand, even after having been diluted at different times with two quarts of water. This shews that there is a great difference in the two. and that it is not intirely owing to strength.’

Exp. II. and III. By following the same method in the distillation of the acid of salt by means of the acid of vitriol, the quantity saved by condensing the vapour is more than double the quantity that is procured in the common way of operating. This acid has some peculiar properties: for as much of the water as contained four ounces of the condensed acid vapours, required 2 lb $3\frac{3}{4}$ of an alkaline liquor to saturate it; whereas four ounces of oil of vitriol, which was to water in weight as 24 to 13, took of the same alkaline liquor to saturate it only 1 lb $3\frac{3}{4}$ x. and 3 vij. It further appears, that the fumes which arise before the application of the fire, are the strongest: that the most concentrated portion of the acid of sea-salt is the most volatile, and that in strength it is to the oil of vitriol mentioned before, as 44.1-4th to 31.

This paper likewise contains some curious observations, on the degrees of heat produced by condensing the vapours of the acid of salt, in water, spirits of wine, and oil of turpentine. On the re-absorption of air in distillations. On the marine æther. And on the distillation of the acid of nitre.

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[To be continued.]

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Two Discourses on the Spirit and Evidences of Christianity. The former preached at the Hague, the 8th of September 1762: the latter delivered in the French Church at Hanau, on the Occasion of the late Peace, to a Congregation composed of Catholics and Protestants, at their own Desire. Translated from the original French of the Rev. Mr. James Armand, Minister of the Walloon Church in Hanau; and dedicated, by the Translator, to the Rev. Moderator of the General Assembly, 1768. 8vo. 2s. Kincaid, &c. 1768.

THIS work, we have reason to believe, comes from the pen of the ingenious and worthy Dr. Blacklock; the dedication, which is a long one, is chiefly intended for the perusal of the clergy of the church of Scotland, but deserves the attentive consideration of all who are intended for, or engaged in, the work of the ministry. The observations it contains are judicious and pertinent; the style is sprightly and animated; and the spirit it breathes, is the spirit of benevolence and love to mankind.—A few extracts from it will, if we are not much mistaken, justify the character we have given of it, and be agreeable to readers of every class.

The most natural and obvious view, says our Author, which we can take of a clergyman are, when we consider him either in an individual, parochial, or judicial capacity. For though all the duties incumbent on human nature are peculiarly incumbent on him; yet, in reviewing his ecclesiastical character, we do not so much regard those relations which connect the species in general, as those which more immediately result from his function. To me nothing seems more certain, than that it is impossible, in the nature of things, for a clergyman to discharge the offices of his station with propriety and success, if he proposes any other ends than those which God himself proposed, in communicating to his creatures that amiable and excellent dispensation which the pastor is appointed to preach. For this reason, it is an essential prerequisite of his character, firmly to believe, and supremely to admire that gospel which he teaches. The ill-natured world would fain persuade us, that we may sometimes meet with a Deist and a Clergyman in the same person. If this be true, how affronting to God, and how ridiculous to the sensible part of mankind, must such an heterogeneous phenomenon prove! Would a barrister more effectually recommend himself to our confidence, or obtain the guardianship of our property with greater facility, by informing us, that law and imposition are synonymous terms? Should we pay more implicit respect to the prescriptions of a physician, who would persuade us, that we are the dupes of an art which has no foundation in nature? Yet these characters are consistent, immaculate, and laudable, when compared with an unbelieving clergyman. We may be told, that before a candidate for orders has formed and digested his opinions, his habits of life are contracted and established, and that by the course of his education he is directed to that sphere of life, which was either

ther intended for him by his friends, or prematurely chosen by himself, before his faculties were sufficiently enlightened, to determine that choice with propriety: hence he is deprived of every other resource for obtaining a livelihood, and confined to the trade of priesthood, whatever violence that occupation may offer to his ingenuous and candid sentiments.— It must indeed be acknowledged, that the situation of such a person is disagreeable, and even calamitous; but if he is really conscious of that candour and ingenuity which he so ostentatiously displays, to these dispositions, I appeal, whether, in the sight of God, he thinks the embarrassments arising from his circumstances will sufficiently justify him in continuing an employment subversive of every original principle, upon which human confidence can be rationally founded? Will they exculpate him at the tribunal of eternal justice, for daring to impose upon others even in their most important concerns, such tenets as appear to him false and ridiculous; or for teaching doctrines, which, by his own confession, are contradictory to all the feelings of his nature? In short, if he cannot, with his whole heart and understanding, inculcate the doctrines of Jesus Christ, let him either relinquish his employment, or confess himself (the word is harsh, but unavoidable) confess himself a despicable villain. But it seems he wants resources of subsistence. Has not every one qualified to be a clergyman been taught to figure? does he not understand arithmetic? will he not act with more propriety behind the counter than in the pulpit? If this should fail, can he not wield the spade, or guide the plough? Has he no friends whose charity will save him from the dreadful precipice of dishonesty and infamy? But dependency is mean, mechanical employments are servile, and he has been bred a gentleman. I must be permitted, however, to ask such gentlemen, Whether, in the whole scale of created Being, there can be found a state so abject, so detestable, as a life of hypocrisy and dissimulation? Yet I am extremely willing to believe the assertion false; because all the enormous productions resulting from the most horrible conjunctions in nature, are more reconcilable to my ideas, than the notion of a deistical clergyman. If however there be such a creature, which God forbid, let him be *anathema, Maran-atha*.

‘ Next to libertinism in speculation, is impiety in practice. Nothing is more natural to men than reasoning from our conduct to its principles. In vain would we persuade them that we firmly and cordially embrace any system of doctrines, if our deportment is inconsistent with our profession. Actions have ever been, and will ever be esteemed, less ambiguous than words. They are always admitted as the most sincere and expressive interpreters of our thoughts. Would we therefore exhibit, in the view of heaven and earth, the strongest and most conspicuous evidence, how much we are persuaded that the Christian religion is the will of God revealed to man for salvation, let us act agreeably to that persuasion.

‘ There is a dangerous error into which unthinking levity may sometimes fall; I mean, that of using the scriptures with less reverence, than is either suitable to their own importance, or becoming the character of one who adopts them as the rule of his faith and practice. It is true, the canonical books are not the Christian dispensation itself, but they are the uncorrupted vehicles by which it is conveyed to us, and continued amongst us. They are therefore entitled to respect from all rational

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tional beings, but particularly from those who teach what they contain, as the capital rules of life, and the only method of acquiring eternal felicity. When objects that merit our veneration are approached with too much familiarity, when we indulge ourselves in a wanton perversion of their original use, when we sacrifice the dignity and simplicity of their native sense to a *double entendre*; what can the world think, but that in our hearts we despise them, and that our whole procedure in publick life, is a lucrative system of solemn quackery and imposition.

‘ Once more: If these superlative wits cannot restrain the impetuosity of their imagination, let them act a consistent part, and resign their charge. Their temptations to continue it are not very alluring: from fifty to a hundred pounds *per annum*, will scarcely be thought an adequate compensation for the sacrifice of our good name in this world, and of our souls in the next.

‘ It frequently happens, even among men whose minds are better formed, and whose sentiments less corrupted, that an unbecoming spirit of banter, a ludicrous propensity for jesting, prevail: Nor are these sallies of wit always confined within the bounds of innocence and decorum. Those whose situation is retired, and who are confined by the duties of their office to the flock which they superintend, are often precluded from those copious sources of conversation which supply the tongues and engage the attention of common life. Strangers to what passes in the world, and terrified by the affectation of pedantry, should they deduce the topics of their discourse from the books they read, they think themselves obliged to extort from their own invention what they cannot derive from external resources. But this labour generally disappoints its end; for, by endeavouring to become facetious on every occasion, we commonly degenerate into dulness and insipidity. Yet every man of taste and sense, if he regulates his conduct by deliberate reflection, will rather chuse to hear what is trivial and insignificant, than to speak it. Taciturnity may imply distance and reserve; perhaps too, it may be thought a retreat from the imputation of ignorance: but the loquacious and voluble seldom escape the brand of impertinence and folly. Let not a vain timidity, lest we should be thought mere scholars, or canting hypocrites, impel us to the opposite extremes, of affected wit, or lewd scurrility. Men of superior life, though in the hour of company and dissipation they may seem to relish these deviations from the dignity and purity of the sacred character, will, in our absence, make us the subjects of licentious mirth, and unrestrained contempt, for these very efforts of genius with which we hope to conciliate their favour, by amusing their fancy.—We find in human nature, before it is depraved by custom, or tainted with vice, a delicacy and elevation of sentiment, which raises it far above low buffoonery or indecent mirth: and shall they, whose habits and employment are favourable to the culture of such virtuous dispositions, shall they contaminate their minds with impure ideas, or profane their lips with an obscene jest?—I speak not here of facts, but possibilities. Charity strongly impels me to hope, that no person invested with the sacred character, will stoop to amuse his associates, at the expense of his fame, his reason, his taste, and his conscience. But the apostles were men of like passions with ourselves; nor have we the least reason to conjecture, that their successors are above the lot of human frailty. So that no conclusion can be drawn from former experience,

‘ *Rev.* Nov. 1768.

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to prove that such a personage can never be exhibited in the drama of life. To prevent this, let the pastor improve every opportunity of innocent and mainly recreation which is in his power, and consistent with his circumstances; for it is an established principle in common sense, that neither the corporeal nor intellectual powers can bear assiduous and unremitted exertion. This the most illiterate peasant daily feels by repeated and sensible experience: and why should his bigotry deny, to the shepherd of his soul, those inculcable and necessary indulgences, which he himself partakes without compunction?

Speaking of that spirit of malignant scrutiny, which prevails too much in common life, in regard to clergymen, our Author says,

‘Have we not seen some ministers lose their popularity, by cultivating the harmless relaxation of music; by riding in buck-skin breeches, though a measure dictated by prudence and frugality, for saving expence; by wearing wigs which were not of a sacerdotal colour, and by walking with canes eight or nine inches beyond the orthodox length? Will any one pretend to say, that these prejudices could arise from tenderness of conscience? Are they not plainly the impotent efforts of malice baffled in search of proper objects upon which to operate? When objections like these are urged against a pastor, they are undoubtedly the highest and sincerest compliments that can be paid him: sincere, because offered by enemies; and high, because they show his character above the reach of slander. Wo to the people by whom they are indulged! because they promote the favourite ends of that execrable spirit, who is the immortal and implacable enemy of souls.’

What our Author says in regard to the manner in which clergymen perform the public duties of their office, appears to us very just and sensible, and is expressed with great force and beauty:

‘Though true religion, says he, abhors that conflagration of false zeal, that storm of blind enthusiasm, which characterize hypocrites and sectaries; yet there is a sacred pathos, an heavenly fervor, which highly becomes her. When clergymen perform the duties of their office like clocks, in a cool mechanical manner, such a conduct is not only hateful and absurd in itself, but productive of the most mischievous effects. For, whilst his congregation behold him exhibiting every token of lassitude and apathy in the exercise of his function, what can they naturally conclude, but that he executes it, because it is his trade? It is an antient and a just remark, that the quickest and most powerful means of persuading others, are to show that we ourselves are interested and persuaded. When I enumerate the offices incumbent on a clergyman in private life; when I add those which his scanty revenue obliges him to undertake for the subsistence of his family; when I consider how much of his time is necessarily bestowed in visitations, catechetical exercises, and other labours of the same kind; I am struck with terror and compassion, to imagine, how it will be in his power to discharge the duties of the sabbath with propriety and decorum. Instead of censuring the composition of sermons in general, I am most agreeably surprised, to find them so worthy of attention as they are. In earlier periods, the eloquence of the pulpit amongst us was rough and barbarous; nay some-

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times even ludicrous; yet, frequently pathetic and affecting. But since the days of Barrow and Tillotson, a taste for cool reasoning and accurate composition has prevailed. We think it sufficient to inform the judgment, without engaging the heart: as if the same God who gave us reason, had not also given us affections; or, as if these affections were not the great springs of action. Hence that listless unconcern, that lethargic indifference, with which we sometimes behold an audience behave during the periods of public worship.—The ministers of all religions abroad, either seem to be better acquainted with human nature, or more attentive to its powers and their operations. The discourses subjoined to this letter are intended as specimens of their manner, though it was not perhaps practicable to transmute all the spirit of the original into a different language. The translator did not intend them for publication, when he undertook the task. It was begun and executed from no other motive than gratitude to a lady, who wished to see them in English, and whose maternal goodness, for a series of years, he had experienced in numberless and important instances, though humanity was her only inducement. Let it not however be imagined, that these sermons, in their present dress, are published as models of perfect composition in their kind. The translator frequently found it impossible to express the sense of this author, in many passages, with that plainness and perspicuity which so eminently distinguish and adorn the original. The words which he was often obliged to use, are not sufficiently familiar to the public ear; and the turn of the sentence is sometimes too much involved, to engage or enlighten the common apprehension of mankind. But if the translator has not wholly failed in his attempt, the reader must observe a genuine warmth, a spirit of sincere piety, breathing in these discourses, which is certainly an object highly worthy of our imitation.

It is also much to be regretted, that the same listless, uninformed manner which appears in our compositions, is equally obvious in our delivery. With what languor and indolence, to use no stronger terms, are our discourses generally pronounced! yet this is an impropriety so glaring, that, with the most cursory attention, we must perceive it. Shall a lawyer, who contends, whether Caius or Titius may gain a paultry suit, be warmed with his subject, and express his feelings, with all the energy and variety of excited nature; whilst we, who are concerned for objects of infinite value and eternal duration, utter the most important precepts, the largest promises, the most formidable threats of the gospel, with indifference? When I consider how highly the general taste is now polished and refined by arts and sciences, is it possible to observe, without surprise and indignation, what a small progress, what inconsiderable advance, even the best of our sacred orators have made in the art of delivery! Advances indeed so inconsiderable, that a just idea of it can scarcely be found among us. Strange! That we cannot observe how nature, when stimulated by any affection, exerts her powers. Let but the heart be fairly roused, let it but be affected with any interesting sentiment, give way to its emotions, and it will render every accent, every attitude expressive of what it feels. Must we not then blush, if we have any sense of shame, to find ourselves excelled, even in our own province, by every itinerary declaimer, every priest-errant, who comes to distract and seduce our congregations? However sequacious the croud may be, or however fond of novelty, these motives alone will never attach them to the person,

nor impress them with the opinions of any teacher. To what other means therefore must we attribute the success of these wanderers amongst us, but to their evident and striking superiority in delivery? Are their instructions more important, their ideas better expressed and digested, their harangues more evangelical, or their compositions more accurate than ours? If they can boast none of these advantages in a higher degree than we possess them, where must the difference be sought, but in their attempts to warm the heart, and prepossess its affections in favour of religion? It may perhaps be said, that the different objects which necessarily engross our time and attention, prevent us from exerting ourselves in this way, with all the spirit and energy we could wish. Besides, every temper is not equally susceptible nor every genius equally happy in communicating its ideas. But these difficulties will by no means excuse us for neglecting advantages which God and nature have given us for wise purposes, and which, if duly improved, may have no small influence in promoting the great ends of religion. The melodious sing-song of our ancestors was excusable, because no better could be expected from the taste and improvement of that period in which they lived: but what apology can be offered for the frigid and unvaried monotony of their followers, which perhaps is the quickest and most powerful opiate of the two? In short, If we cannot do what we wish, let us at least do what we can.

There are many other excellent things in our Author's dedication, but we must not enlarge. As to his translation of the Two Discourses mentioned in his title-page, we have had no opportunity of comparing it with the original, and can therefore only say, that it has very much the air of an original work; that the sermons themselves are very valuable ones; and that they justly answer the character briefly given of them in the preceding extract.

R.

Sermons for the Use of Families. By William Enfield. 8vo.
3s. in Boards. Johnson. 1768.

DR. Fordyce published *Sermons to Young Women*; Dr. Mayhew *Sermons to Young Men*; and Mr. Enfield might have entitled his discourses *Sermons to Young Gentlemen*; for, both with respect to the matter and the manner of them, they may be read with pleasure, as well as improvement, by those who have received the advantages of a liberal education, and have just pretensions to what is called taste.

It is related of the ingenious Mons. St. Evremond, (whose knowledge of the religion of this country was drawn only from the tedious, pedantic sermons, and dull theological disputes of our sectaries in his time) that he once told Charles the second, 'that the English had no religion fit for a gentleman.' Had St. Evremond

Evrémond lived in these days, and been acquainted with the pulpit compositions of our present divines, he would not, perhaps, have deemed them unworthy the notice of the polite scholar, the man of wit, or the finished gentleman.

Under this characteristic idea, we venture to recommend the agreeable as well as useful discourses now before us,—although they appear to be the juvenile performances of a young writer, who is not above the reach of improvement; and who, without claiming to rank with a Tillotson, a Clarke, a Sherlock, or a *Sterne*, may make a considerable figure, when time shall have ripened his Judgment, and maturer reflection shall have added greater solidity and depth of thought, to elegance* of manner.

Our Readers will, probably, find themselves, as we were, propoſſeſſed in favour of Mr. Enfield, from the becoming modesty with which he speaks of himself and his performance, in his preface :

‘ A young author, says he, cannot make his first appearance in the venerable presence of the public, without being anxious for a favourable reception, nor, if he has any degree of modesty, without diffidence and fear. He must be desirous of obtaining the approbation of the judicious, and, at the same time, concerned, lest he should not have been able to acquit himself in such a manner, as to deserve it.

‘ This the Author of the following discourses acknowledges to be the state of mind, in which he ventures them into the world. He professes himself a candidate for the public esteem; and he makes his first attempt to gain it, in this form, because he thinks, that a man is never more likely to become acceptable and useful to mankind, than by exerting himself in his own peculiar province. He doubts not, but that his friends and the public will give him all the indulgence, which is due to the *first* performance of a *young man*.

‘ But, if even that indulgence should not be sufficient to rescue his work from oblivion, he will still have the satisfaction to reflect, that he has employed his best abilities in the service of virtue—that he has written, not to support the interests of a party—not to amuse his readers with useless speculations—not to revive those theological debates, which might, without much loss to the world, be entirely forgotten—but to *do good*.’

As a farther specimen of this ingenious writer's style, and to shew his manner of thinking, on religious subjects, we shall give an extract from his sermon on *Bigotry*.

After a just and animated censure of the narrow spirit of the Jews, with respect to their neighbours the Samaritans (his text being taken from John iv. 9.) he descends to other nations, and later times :

* This character of *elegance* may possibly be thought incompatible with that *plainness* without which no discourses can be deemed well adapted to the use of *families*; but Mr. Enfield's sermons afford a striking proof that plainness does not necessarily imply *coarseness*.

‘ In later ages, the same spirit of bigotry hath appeared in a thousand different shapes of deformity. Sometimes it hath led one sect of christians, in public council, to declare the opinions of another erroneous and heretical, and even to cut them off from the society of the faithful, and pronounce them in danger of everlasting damnation. The express words of an ancient and well-known creed are; “Whosoever will be saved, before all things it is necessary that he hold the catholic faith: which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.” Nay, such hath been the madness of blind zeal and bigotry, that many who have called themselves the followers of the meek and benevolent Saviour of the world, not satisfied with sentencing their fellow Christians to eternal misery in a future life, have, at present, condemned them to such dreadful sufferings, as it is shocking to human nature barely to relate;—as if all men, who had too much understanding or conscience to believe, or profess the same absurd and pernicious opinions with themselves, were monsters, which it was necessary for the safety of human society to destroy.

‘ And, though it may be hoped that the fury of this persecuting spirit is in some measure abated, there are still great multitudes in the Christian world, who seem to hold it necessary—or prudent at least—that “the Jews should have no dealings with the Samaritans.” If a man, who professes the same religion with themselves, happens to differ from them merely in speculative opinions, or external modes of worship, they will, as much as possible, shun all intercourse with him. In conversation, they will be continually upon their guard, lest they should be corrupted by his discourse, and will behave with such an air of indifference and contempt, as speaks in the most expressive manner the language of their hearts: “Stand by thyself, for I am holier than thou.” If they have an opportunity of performing an act of kindness to him, they will either imitate the Levite, who, when he saw the wounded stranger lying in his way, passed by on the other side; or, at best, will bestow their favours with that superciliousness and pride, which will destroy most of the merit, and all the grace of the action. And they will be peculiarly careful, as much as possible, to avoid all connections with persons of heretical principles, in the affairs of religion.—Such instances of bigotry, strange as they may seem to many, are frequently to be met with among those who profess a religion, the distinguishing characteristic of which is love. It cannot, therefore, be improper for us to guard against the most distant approaches towards uncharitableness, by reflecting—that it proceeds from mistaken and pernicious principles—that it betrays a narrow and contracted spirit—that it hath been the occasion of the greatest evils—and that it is inconsistent with the profession of Christianity.

‘ Bigotry proceeds from mistaken and pernicious principles.—Those who are under its influence suppose, that Almighty God confines his favour to that particular sect, to which they have the happiness to belong. They imagine, that they are the only people whom God hath seen fit to enlighten with the knowledge of his truth, and that all around them are in most pitiable darkness and error. They look upon their little circle as a sacred inclosure, on which the Almighty smiles with partial favour, and upon the rest of the world, as a wild and barren wilderness, over-run with the weeds of ignorance and vice. No wonder,

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therefore,

therefore; that out of meer humanity, they exert themselves to bring others into this happy fold. No wonder that the bigoted Jews in the time of our Saviour, and that bigots, in all ages and countries have compassed sea and land to make one proselyte.—But such persons are surely chargeable with the grossest self-flattery and delusion. For, is not God the father of all the families of the earth? Have not all the inhabitants of the world, even the most rude and uncultivated, an equal right to hope for his protection and favour? And doth he not actually bestow the gifts of nature, and distribute the bounties of his providence, at large and without limitation? Doth he not visit every clime, and every creature with the light of the sun? how then should it have entered into the heart of man to suppose, that his favour is confined to any particular tribe or nation, or that he bestows the necessary means of virtue and happiness only upon a small and inconsiderable part of mankind? The Almighty is equally present in the wild and savage desert, as in the most refined and civilized nations of the world. He is alike the father of all mankind. And nothing can be more absurd and groundless—more vain and presumptuous—than for a small and inconsiderable body of men to expect to ingross the favour of heaven to themselves, as if they alone were the remnant that should be saved. The folly of the pretension is too obvious to need illustration. Yet on this weak foundation hath bigotry often been established.

Another opinion, which hath given rise to much uncharitableness and persecution, is, that no man, who doth not, in the main, embrace the same faith with ourselves, whatever shining moral qualities he may possess, can reasonably hope to be accepted of God. Men have indulged a vain imagination—that something else, besides an upright intention and a good life, is necessary to intitle a man to the character of a true Christian, and insure him the enjoyment of that happiness which the gospel promiseth—and that this, which is to give value to all his virtues, and, more than all, to recommend him to the favour of heaven, is a zealous profession of particular systems of faith, and a strict adherence to particular modes of worship. This absurd and romantic notion hath been so deeply rooted in the minds of many, even in the Christian world, that they have not been able to treat persons of a different religion or sect with kindness or civility, and have shunned all intimate and friendly intercourse with them, as a deviation from the strictness and sanctity, which their Christian profession requires.

After what hath been said, it is obvious to remark, that bigotry betrays a narrow and contracted spirit. If once men allow themselves to enquire with freedom into the principles of religion, they will soon gain such just and rational conceptions on this head, and be so fully convinced of the importance of virtue above every thing else;—they will become so sensible of the difficulties which attend every speculative scheme and established system, and so well acquainted with their own ignorance and weakness, that they will have little inclination to censure and condemn others, for a difference in opinion. They will find themselves incapable of treating their brethren with the least degree of neglect or reserve, merely on this account, while their temper and character appear, on the whole, deserving of esteem. When men have had an opportunity of forming an extensive acquaintance with the world, and have seen that there are, in all religious sects, and among men of all

all professions, persons of worth and goodness, and persons who would be a disgrace to any society; they soon learn to treat all speculative controversies, and party distinctions, with that indifference and contempt which they deserve;—they will soon be convinced, that it is only real goodness of character which deserves our chief regard, and that this is very far from being confined to any particular body of Christians, or of men. It is only those, who have never thought enough to doubt of any thing, and those who have never had an opportunity of leaving the little circle in which they were born and educated, who can be greatly under the influence of a spirit of bigotry and uncharitableness. And we may be certain, that our moderation and charity will always increase, in exact proportion with our progress in the knowledge of men and things.

Farther to manifest the odious nature of bigotry, let us take notice of its unhappy consequences. The fatal effects of uncharitableness and persecution in the Christian church, we have already seen. And to this we may add, that a bigotted temper renders a man unhappy in himself, and discontented with the world—incapable of feeling the refined and generous sentiments of unbounded benevolence, and knowing the pleasure of loving all mankind as his brethren. It makes him uneasy in the society of those, who are perhaps much wiser and better than himself. It cuts him off from innumerable sources of enjoyment, of which that man is possessed, who loves every good man as his friend and brother, and who can with pleasure transact business, exchange favours, or pass a social hour, with an honest and sensible man, without knowing, or wishing to know, to what church or sect he belongs, or by what party name he is distinguished.—This temper likewise creates the most unhappy dissensions and animosities in families. Though the religion of Jesus be calculated to promote peace and love, this evil spirit hath often occasioned the accomplishment of his prediction: “The father shall rise up against the son, and the son against the father, and a man’s foes shall be those of his own house.” A difference in religious opinions or practices hath frequently given rise to contentions, between those who might otherwise have enjoyed, without interruption, the blessings of domestic harmony and affection.

Our Author concludes this discourse with a most pleasing view of the amiable temper and conduct of JESUS CHRIST; in order to shew, from the example HE set us, that an uncharitable spirit is totally inconsistent with the Christian character and profession: and, finally, the preacher exhorts us to lay aside all implicit attachment to particular systems of faith, and modes of worship,—which hath always been found to be a zeal without knowledge,—and to direct the attention and ardour of our minds to more important and useful acquirements. ‘Let it, says he, be our chief concern, and highest ambition, to promote the love and practice of universal righteousness, both in ourselves, and among our brethren:—to which, we doubt not, every true Christian, of every denomination, (for such we hope there are, among *all* denominations) will cordially and heartily say AMEN!

The

The subjects of the other sermons contained in this volume, are, *The notice of the world, a motive to virtue—Domestic peace—Fraud—Compassion—Submission to Divine Providence—The danger of choosing vicious companions—The duty of the rich—The temper of Christ—The imitation of God—Happiness.*



The Pillars of Priestcraft and Orthodoxy shaken. The Second Edition. 12mo. 4 Vols. 12 s. Cadell, &c. 1768.

OF these four volumes, the first and second only, can properly be considered as a second edition of the collection: the third and fourth being now added to the pieces contained in the former publication, made by the late Rev. Mr. Barron, in the year 1752. The whole of the present edition was prepared for the press, by their public-spirited editor; who, however, did not live to see it finished: and the work is now advertised for the benefit of his widow and children,—who were left in circumstances far from opulent.

Of the tracts in the first division of this collection, we gave an account in the 6th volume of our Review, p. 159. The pieces in the 3d and 4th volume are Bishop Fleetwood's two letters to Dr. Snape; Bishop Hoadley's letter to a friend in Lancashire; A true churchman's reasons for repealing the corporation and test-acts, by the same; Dr. Syke's letter to the Earl of Nottingham; Arnall's animadversions on Bishop Sherlock's remarks on the tythe-bill; Mr. Bourn's letter to Dr. Chandler, concerning future punishments; The merciful judgments of high-church triumphant, on offending clergymen and others in the reign of Charles I. A discourse on government and religion, calculated for the meridian of the 30th of January, *author unknown*†. These are the contents of the *third* volume; the pieces re-printed in the 4th are, Hare on the difficulties and discouragements which attend the study of the scriptures; Blackburne's inquiry into the use and importance of external religion; Arnall's* complaint of the children of Israel; An enquiry

† So says the Editor; but we have good reason for believing it to be the work of the famous Peter Annet.

* Of this Mr. Arnall, our Editor, has given the following short account: 'He was clerk to an attorney, when being recommended to Sir Robert Walpole, as a man of most ready wit and invention in writing, he employed him for a course of years in writing the *Free Briton*, and other papers in defence of Sir Robert's administration, for which he assigned Arnall a thousand pounds yearly out of the treasury. He also wrote several occasional tracts in defence of his patron, who laid the treasury open to his demands. But when Sir Robert resigned, all supplies

quiry into the Behaviour of our great churchmen since the reformation; Machiavel's vindication of himself and his writings, against the imputation of impiety, &c. the author Mr. Neville, who wrote the Dialogues on government; lastly, Tyndal's reasons against restraining the press.—The title of this collection is a odd one; but it is such as might be expected from the Editor's peculiar spirit and manner: see also his *Cordial for Low Spirits*, to which *The Pillars of Priestcraft, &c.* were intended as a supplement.

plies being stopped, and having spent his money as fast as he received it, and being involved in debt, he died of a broken heart, in the 26th year of his age.—His invention was so quick, that Sir Robert used to say, no man in England could write a pamphlet in so little time as Arnall. He was author of the *Letter to Dr. Codex on his modest instructions to the crown*, in the case of Dr. Rundle, appointed bishop of Londonderry; also of *Opposition no proof of patriotism*;—*Clodius and Cicero*; and many other political tracts, all very ingenious apologies for the administration of that time. Pope was very severe on him in his Dunciad; and our Readers may see a farther account of him, and of the money lavished on him by Walpole, in the note to ver. 315 of the 2d Book of that celebrated poem.

Libellus de Natura, Causa, Curationeque Scorbuti. Auctore Nathanaële Hulme, M. D. To which is annexed, a Proposal for preventing the Scurvy in the British Navy. 8vo. 3s. sewed. Cadell.

THE *Libellus de Scorbuto* contains some sensible and useful observations; and was drawn up by the Author for his inaugural dissertation, after several years experience in the British navy, and an attentive perusal of the best writers on the subject.

With respect to the Proposal for preventing the Scurvy, Dr. Hulme says, his design is only to enforce what hath been recommended by others; and apply it in such a manner, as to render it effectual for the end proposed.

The following is the proposal itself.—‘I would humbly propose then, that one ounce and an half of the juice of oranges, or lemons, and two ounces of sugar, be daily allowed to each man in his Majesty's navy; to be mixed with his allowance of spirit and water, commonly called *Grog*. And I would further advise, that the said liquor be so far diluted with water, as that the whole allowance to each man may be equal to three pints; and served out to him, regularly, three times a-day. That is to say, one pint at eight in the morning, another at twelve o'clock, and

and the third at four or six in the afternoon ; so that it may become, as it were, the common drink of sailors at sea, like small beer ; and that they may be rarely, or never, necessitated to drink water alone : this in cold climates, or in temperate ones in the winter time.

‘ But in all hot climates, and in the heat of summer in temperate ones, a greater quantity of drink is required ; and then the liquor should be so far diluted with water, as that each man may have four pints a day ; namely, one at eight in the morning, two at twelve o'clock, and one at four, or six in the afternoon.

‘ In those countries where wine is allowed the ship's company, instead of spirits, I would advise the same quantity of the juice and sugar to be mixt therewith, as is directed for the *Grog* ; and to be so far diluted with water, as that it may be served out in the same proportion, and in the same manner. And though good sound small beer, is an excellent antiscorbutick liquor, yet, as it is not found sufficient of itself to prevent the disease, it should also be daily impregnated with the same quantity of the juice and sugar. But as every man on board hath as much small beer as he chuses to drink, a quantity of this liquor should be taken up daily, equal to the allowance of *Grog*, in order to be mixed with the juice and sugar, and served out regularly in the same manner.

‘ By these means, there will be such a quantity of vegetable antiscorbutic juices thrown gradually into the body every day, by way of diet ; as, in all human probability, will entirely counteract the bad effects arising from the putrescent and noxious qualities of the remainder of the sea food ; and thus hinder the body from running into that state of corruption, which is the genuine and true source of the scurvy.’

The efficacy of this method not only to prevent, but to cure the survy, is supported by a number of facts and observations.

D.

The Farmer's Letters to the People of England: containing the Sentiments of a practical Husbandman, on various Subjects of great Importance, &c. To which are added, Sylvæ; or occasional Tracts on Husbandry and Rural Oeconomics. The Second Edition, corrected and enlarged. 8vo. 6s. Nicoll. 1768.

THIS performance was considered in our Review, vol. xxxvi. p. 417, but as some considerable enlargements have been made to it, and the work itself, not being of the frivolous kind, but treating of subjects of national importance, we thought the present edition merited some notice.

I.

In letter II. wherein the Author examines the contested propriety of a bounty on the exportation of grain, he has added remarks on some positions advanced in a tract published in 1744, intitled, *An Essay on the Causes of the Decline of foreign Trade*. But here our author appears to have given himself needless trouble; for the arguments then advanced, whether well or ill founded, were suited to circumstances long since altered: trade is ever fluctuating, even while national affairs remain the same; but the succession of peace and war since that period, and the events resulting from them, have induced many changes which render it needless to refer so far back to a temporary tract, to establish the salutary effects of the bounty; which none can contravert but those who view objects through a medium of prejudice. As little to the purpose was it to give consequence to a late compilation called *The present State of Great Britain and North America*, by examining what is advanced therein on the same subject. There is no end of answering every thing, therefore writers should confine themselves to the ablest advocates for any opinions they contravert.

In letter III. concerning the comparative national advantages of large or small farms, the Author has supplied some calculations drawn from instances of his different classes of farmers, to prove that the larger the farms the greater is the proportion of men employed in cultivating the same quantity of arable ground. This, however, he mentions with some reservation; and indeed it is prudent so to do. Doubtless, the best apology to be made for parcelling out land in very large farms, is what our Author remarks, that such farms generally consist of poor land that could not be cultivated to profit in smaller parcels. Were this distinction adhered to, something might be said for it; but it still appears that moderate farms are the best in every point of view, by which is to be understood such, as allowing for difference of land, may be cultivated with from four to six or eight horses. For though the argument in favour of the lowest state of small farming may be given up in general, as where a poor man makes a hard shift to manage a very small farm with two poor horses; yet the disadvantages of overgrown farmers are much more evident. In point of produce, a moderate farmer, assisted by two or three hands, is able to attend, and will attend, to a more minute and careful cultivation, than the gentleman farmer, with a taste for pleasure and enjoyment, and with a mind distracted with extensive schemes, will condescend to do; and who therefore trusts more to his numerous servants: and if by this means his proportion of hands should be greater, the question will turn upon this point, whether the same hands under one master, will labour out so great a produce from a given quantity of land, as that number would raise, if two or three

three more of them were independent, and labouring for themselves? The same may be stated as to the article of population; for the labour, in both instances, will go on but heavily in fervitude: and the fathers of two families formed upon any spot, are more useful to a nation, and even to the parish they dwell in, than treble the number of single men, labouring for hire upon it. And there is some degree of cruelty in stating the case of agriculture so, as to suppose it impossible for a labouring husbandman ever to raise himself to an useful state of independence. But we will not urge this point farther, being persuaded our ingenious Farmer will not materially differ from us in this representation. The chief inducement to landowners, for uniting small farms into large ones, appears principally to be that of contracting their attention to their affairs into a small compass; which allows them more leisure for other pursuits, sometimes not quite so laudable.

In letter IV. the Author still farther illustrates the superior advantages of arable, to grazing farms; which are too evident to dwell upon.

The Vth letter in this edition is entirely added, wherein the Author considers the question of the high price of provisions, the state of the poor, &c. This letter contains many very shrewd observations on the much agitated question of provisions; in these cases however, where writers enter warmly into an argument, they are easily betrayed into pushing it to an extreme: thus our Author beginning with the poorest class of farmers, too needy to raise the proper supplies of country productions, appears to advance too far in favour of those wholesale undertakers, whose schemes of corn-jobbing will engross their thoughts too far, to allow them the proper attention to subordinate articles. His remarks on the scheme for supplying the metropolis with fish by land carriage, are too pertinent to be overlooked.

‘ One author, says he, complaining of the price of poultry, brings in fish, which reminds me of the sums *granted by parliament*, to the land-carriage fish scheme, and the society’s adopting it: all this was *much in the style* of lowering the price of poultry. Of what good was the lowering the price of fish at London? Did the Spital-fields manufacturers eat one pound the more? No! but the nobility, gentry, merchants, and tradesmen; and let me add, the country gentlemen, who come to town to spend their rents in the vain frippery of the capital, purchased it the cheaper: such was the purpose for which money was raised in *Cumberland, Northumberland, and Cornwall*; or, in a word, three or four hundred miles from London. Country farmers paid their shares of grants, to enable their landlords to eat fish cheap at the capital; but at an expence of possibly 500 *per cent.* more than

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than they could have it for, in many instances, on their own estates. And the *Society for the encouragement of Arts and manufactures*, acted on the same plan. This is very much in the style of clamouring for lower prices of *roasting pigs and poultry*, for the good of *poor manufacturers*.'

Had this scheme been adapted to the supply of sprats, herrings, whittings, haddocks, mackarel, cod, &c. instead of turbot, salmon, sturgeon, soles, and other delicate fare; if the undertaking could not have established itself, the money applied to it, would have answered in an exigency, more to the public good, than in the manner wherein it was managed.

In this letter he fully refutes the idle cavils against engrossing, and selling corn by samples.

The Author's calculation of the expences of labouring families, can hardly be supposed definite enough to draw sound principles from. He presumes however so much upon them as to hazard saying, 'that the price of necessaries cannot be too high in a manufacturing trading state, when the labouring poor can by industry earn a sufficiency of wages to provide themselves with the necessaries of life, and something annually to lay up against sickness and old age, that the parish may not be their only dependence.' They cannot certainly, if this is a fair representation; but let the manufacturers about Spital-fields, at Norwich, and at Manchester, and other great trading towns, answer the question: let the parish rates shew how few are reduced to depend on them in sickness and old age!

It is too much the fashion, in seasons of distress, to bring railing accusations against the dissoluteness of the poor; but they need not these reproaches added to the difficulties they encounter. This is a very nice subject to touch upon; if a plenty of money were proportionably diffused, it would signify little if a quatern loaf or a pound of meat rose to a shilling or half a crown; but the distress of the poor springs from their not being able to acquire money in proportion to the advance of prices. As to their dissoluteness, human nature is naturally prone to indulgence, and those who set evil examples, and establish fashions, with a very ill grace censure those who may be betrayed into copying what their own practices justify: beside, vicious habits often steal upon the unhappy through desperation. It is very easy to dictate to the hard-working and indigent, from a table where two or three sorts of wine are cheerfully circulating.

There are several other enlargements to this work, many of them very sensible, some however too refined, and deduced from doubtful premises; they shew, on the whole, the Author to be a man of general knowledge, in which enlarged view it is nothing strange if his principles should be liable to particular exceptions.

N.

A Review

A Review of the Doctrines of the Reformation, with an Account of the several Deviations to the present general Departure from them. In which among other Things, it is intended to shew in what Sense the doctrinal Articles of the established Church were understood by the Reformers, and most eminent Divines before the Restoration; to confirm that Sense by Scripture, and to prove that they are incapable of an Arian, Socinian, or Arminian Construction. By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 8vo. 3s. 6d. Norwich printed, and sold by Dilly in London.

THE design of this work is to prove that the articles of the church of England are truly Calvinistical, and that to give any other construction, however ingenious, is to torture words and phrases from their plain and original intention. Mr. Bowman appears himself, sincerely to embrace the doctrines of the established church in the literal meaning of the words in which they are expressed, and also to believe this meaning perfectly conformable to the rule of divine revelation; but the great object of inquiry to which his book naturally leads, is, whether the strain of preaching which prevails among many members of this church, is not different from, and even often repugnant to its professed and avowed sentiments. In his preface, he says, ‘ though there are near ten thousand who are constantly in the ministry of the established church, I would not suppose there is a single person whose public discourses are inconsistent with his private sentiments: yet as it is undeniably true, that by far the greater part do not preach agreeably to the articles which they have subscribed; it is not uncharitable to imagine that numbers have taken things upon trust, have entered into the ministry without knowing or duly considering what are the doctrines of the church of England.’ [What he adds in the next paragraph, which consists chiefly of a quotation from Dr. Burnet, we shall also transcribe, because if it is a false representation, it *ought* to be fully and clearly refuted; if it is true it ought to be made known. ‘ If there is, says he, among us, no regular education for the ministry— (and I must own I know of none)—no care taken to enforce the true or any sense of the articles—we may easily credit what Bp. Burnet long ago said, and fear that the case is not much better in our own day:—“ The much greater part of those who come to be ordained, says he, are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers, I mean the plainest parts of the scriptures, which they say, in excuse for their ignorance, that their tutors in the universities never mention the reading of to them; so that they can give no account, or at least a very imperfect one, of the contents, even of the gospels. Those who have read

read some few books, yet never seem to have read the scriptures. Many cannot give a tolerable account even of the catechism itself, how short and plain soever. They cry and think it a sad disgrace to be denied orders, though the ignorance of some is such that in a well regulated state of things, they would appear not knowing enough to be admitted to the holy sacrament." Pastoral Care. 3d Edit. Pref.

Our Author, afterward, speaking of subscriptions, observes, 'It is no light matter for a person solemnly to *declare* he believes a thing to be true when he knows nothing about it: but what is it, says he, to *subscribe*, that he verily believes such a set of articles, in the literal and grammatical sense, are agreeable to the word of God, when perhaps he never read, or at least never compared them with the scriptures?—Yet there is abundant reason to believe that this is the *case* with thousands. I desire, (he adds, with a candour and integrity that does him honour) with shame and humiliation to acknowledge, it was my own.'

Mr. Bowman pursues his subject in the course of ten letters, in which, from considering the articles themselves, together with the writings of several eminent divines of the church of England, who lived near and after the times of the reformation, and also some homilies and catechisms which are nearly of the same date,—from these and other particulars, he concludes that the doctrine of the established church expressed in these *articles*, is the same with the doctrine of *Calvin*, and was so intended and regarded by those who first published and subscribed them. The notion of their being designed merely as *articles of peace*, he wholly rejects, because it is inconsistent with the title they bear, which declares that they were agreed upon in convocation, *for the availing of diversities of opinions, and for the establishing consent touching true religion*. These are truths which the vicar of *Martham*, very properly, and apparently with a good design, holds forth for the consideration of the public, and especially for that of his brethren, the clergy. How far the articles of which he speaks are agreeable to the scriptures is a very distinct question: this writer seems firmly persuaded that they are, and endeavours to prove and establish this point; but it is unnecessary for us to enter into the enquiry. Among other writings which he considers, there are two books that have had a vast run, one of them having passed through *twenty*, the other near *thirty* editions, which Mr. Bowman greatly condemns; *viz.* the *New Whole Duty of Man*, and the *New Week's Preparation*; these treatises he regards as inconsistent in several parts with the articles of the church, and with the truth of scripture. But without adding any farther remarks, we shall only say, that the whole of this book evidently proves,

proves, (what must indeed be frequently suggested to every considerate mind) the necessity of some great alteration, since the doctrine of the articles, &c. and the prevailing strain of divinity, are widely different, and it is difficult to suppose that each should be cordially and uprightly embraced by the same person:

H.

The History of Hindostan ; from the earliest Account of Time, to the Death of Akbar ; translated from the Persian of Mahummud Cassim Ferishta of Delhi : together with a Dissertation concerning the Religion and Philosophy of the Brahmins ; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. In Two Volumes. 4to. 1l. 10s. in Boards. Becket and De Hondt. 1768.

THE history of India is an object that, on several accounts, is worthy of attention and study. The inhabitants of that country make the highest pretensions to antiquity, and they are, without doubt, a very ancient people. They have, likewise, been distinguished, from almost the earliest times, for their numbers, their riches, their civilization, and the singularity of their manners. Their religion and philosophy have been particularly celebrated, and Pythagoras is said to have visited the Brachmans, and to have taken some parts of his doctrine from the Gymnosophists. Indeed, if he did not travel among them, it is probable that he might, during his residence at Babylon, become informed of their tenets : but, after all, though India hath been much spoken of, both in ancient and modern ages, its real internal history hath hitherto been very imperfectly known, and still more imperfectly its philosophical and religious system. The curious and the learned will, however, have the pleasure and advantage of obtaining a fuller acquaintance with these things, in consequence of the great connections which the English have lately had with the East Indies, and the vast dominion they have acquired in that country. Several writers have favoured us with some account of the Indian affairs ; but the public is indebted to no one so much as to Mr. Dow ; who seems to have gained a more accurate knowledge of the religion and philosophy of the Brahmins, than any who have preceded him ; and whose history of the empire of Hindostan is carried on, from the earliest times, down to the present age.

Our Author, having, in a military capacity, resided, for a number of years, in the kingdom of Bengal, dedicated his leisure hours to the study of the oriental languages. The Persian

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tongue being the most polite and learned, as well as the most universally understood in Asia, engaged his principal attention. Though to qualify himself for action, and negotiation in India, was Mr. Dow's primary object, yet in proportion as he advanced in his studies, other motives for his continuing them arose. He found, that however different the manner of the eastern writers may be from the correct taste of Europe, there are many things in their books worthy the attention of literary men. Their poetry (it is true) is too turgid and florid, and the diction of their historians too diffuse and verbose; yet in the first we meet with some passages truly elegant and sublime; and amidst the redundancy of the latter, there appears sometimes a nervousness of expression, and a manliness of sentiment, which might do honour to any historical genius in the west.

Locked up in the difficulties of the Persian tongue, the literature of Asia has been hitherto little known in Europe; and hence a very unfavourable idea has prevailed concerning the learning, as well as history, of the eastern nations. Our Author was full of the prejudices natural to an European, when he entered upon the study of the oriental languages. Whatever aid a knowledge of them might give to his private views, he little hoped to be able to convert his studies to the amusement or instruction of the public. To translate some piece of history, was, by his teachers, recommended to him as a proper exercise in the Persian; and the works of Mahummud Casim Ferishta of Delhi, who flourished in the reign of Jehangire, about the beginning of the seventeenth century, were put into his hands for that purpose. As Mr. Dow advanced, a greater field gradually opened before him; and he found, with a certain degree of astonishment, the minute and authentic history of a great empire, of which Europe hath been almost totally ignorant.

To open a door to the literary treasures, which lay concealed under the obscurity of the Persian, our translator resolved to proceed in his version of Ferishta's history, and to give it to the public as a small specimen of what may hereafter be met with in that language. But before he had fully accomplished this design, he was forced to return to England. Being, at his departure from India, possessed only of one volume of the original, he has been obliged to confine himself to it; and to leave the second volume, which contains the particular histories of the Decan, Bengal, Gurerat, and Cashmire, to a more favourable opportunity, or to the employment of some other hand. This circumstance has occasioned some chasms in that part of the history now published; and many material transactions of those nations, of whom Ferishta treats in his second volume, are only slightly mentioned in the first.

Mr.

Mr. Dow had formed a farther design of compiling, from various authors, that very essential part of the history of the Mogul empire, which is not comprehended in Ferishat'a; and, with this view, he applied in person to the present Mogul, for such books and authentic records, as were necessary to compleat his plan. The monarch approved of the scheme, and gave orders to his secretary to grant his request. But in the mean time the Translator quitted the service of the East India company; and though, to revive his majesty's memory upon the subject, he sent a letter, which is here given, as a specimen of the manner of writing to eastern princes; yet, some delays having happened in the delivery of it, he was obliged to embark for Europe, before an answer could be received.

Our Author goes on, in his preface, to set before his readers many particulars with regard to the nature and character of Ferishat'a's work, the Shanfcrita records, and their high pretensions to antiquity; the encouragement afforded to learning by the Mahomedan emperors of Hindostan, the condition of the people in that country, and the constitution of its government, which were well worthy of notice:—but we must hasten to his dissertation concerning the customs, manners, language, religion and philosophy of the Hindoos.

Mr. Dow informs us, that he suffered himself, for a long time, to be carried down the stream of popular prejudice, with respect to these subjects. 'The present decline of literature in Hindostan, served to confirm him in his belief of those legends which he read in Europe, concerning the Brahmins. But conversing by accident, one day, with a noble and learned Brahmin, he was not a little surprized to find him perfectly acquainted with those opinions, which, both in ancient and modern Europe, have employed the pens of the most celebrated moralists. This circumstance did not fail to excite his curiosity, and in the course of many subsequent conversations, he found that philosophy and the sciences had in former ages, made a very considerable progress in the east.

'Having then no intention to quit India for some time, he resolved to acquire some knowledge in the Shanfcrita language; the grand repository of the religion, philosophy and history of the Hindoos. With this view, he prevailed upon his noble friend the Brachmin, to procure for him a Pundit, from the university of Benaris, well versed in the Shanfcrita, and master of all the knowledge of that learned body. But before he had made any considerable progress in his studies, an unexpected change of affairs in Bengal, broke off all his literary schemes. He found that the time he had to remain in India would be too short to acquire the Shanfcrita. He determined therefore, through the medium of the Persian language, and through the

vulgar tongue of the Hindoos, to inform himself, as much as possible, concerning the mythology and philosophy of the Brahmins. He, for this purpose, procured some of the principal *Shasters*, and his Pundit explained to him, as many passages of those curious books, as served to give him a general idea of the doctrine which they contain.

‘It is but justice to the Brahmins to confess that the Author of this dissertation is very sensible of his own inability to illustrate, with that fulness and perspicuity which it deserves, that symbolical religion, which they are at so much pains to conceal from foreigners. He however can aver, that he has not misrepresented one single circumstance or tenet, though many may have escaped his observation.’

Our learned Readers will, we believe, be sorry that Mr. Dow was prevented from making himself master of the Shanscrita language; especially when it is considered, that the Brahmins are bound by the strongest ties to confine their writings to their own tribe; and that were any of them known to read them to others, he would be immediately excommunicated; which, among the Hindoos, is a punishment worse than even death itself.

‘The books, says our Author, which contain the religion and philosophy of the Hindoos, are distinguished by the name of Bedas. They are four in number, and like the sacred writings of other nations, are said to have been penned by the Divinity. Beda in the Shanscrita, literally signifies *Science*: for these books not only treat of religion and moral duties, but of every branch of philosophical knowledge.—The Brahmins maintain, that the Bedas are the divine laws, which Brimha, at the creation of the world, delivered for the instruction of mankind; but they affirm that their meaning was perverted in the first age, by the ignorance and wickedness of some princes, whom they represent as evil spirits who then haunted the earth.

‘The first credible account we have of the Bedas, is, that about the commencement of the Cal lug, of which æra the present 1768, is the 4886th year, they were written, or rather collected by a great philosopher, and reputed prophet, called Bräś Muni, or Bräś the Inspired. This learned man is otherwise called Krishen Basdeo, and is said to have lived in the reign of Indishter, in the city of Histanapone, upon the river Jumna, near the present city of Delhi.—The Mahommedans of Asia, as well as some of the learned of Europe, have mistaken Brimha, an allegorical person, for some philosopher of repute in India, whom they distinguish by the disfigured names of Bruma, Burma, and Bramha, whom they suppose to have been the writers of the religious books of the Hindoos.—But the Brahmins deny, that any such person ever existed, which we have
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reason to believe is the truth ; as Brimha in the Shanscrita language allegorically signifies *Wisdom*, one of the principal attributes of the supreme Divinity.

Passing over, with regret, Mr. Dow's account of what the four Bedas contain, his description of the Shanscrita alphabet and tongue, and his view of the characteristical customs and manners of the Hindoos, we shall confine ourselves to the capital design of the dissertation before us, which is to consider the religion and philosophy of that nation.

The Hindoos are divided into two great religious sects : the followers of the doctrine of the *Bedang* ; and those who adhere to the principles of the *Neadirsen*. As the first are esteemed the most orthodox, as well as the most ancient, our Author begins with explaining their opinions, by extracts literally translated from the original *Shcster*, which goes by the name of *Bedang*, and is a commentary upon the *Bedas*. This is the book that, in Europe, has been erroneously called *Vedam*. It is ascribed to the great philosopher and prophet Beäs Muni, but is said to have been revised some ages after, by one Sirrider Swami, since which it has been reckoned sacred, and not subject to any farther alterations. Almost all the Hindoos of the Decan, and those of the Malabar and Coromandel coasts, are of the sect of the *Bedang*.

‘ This commentary, continues Mr. Dow, opens with a dialogue between Brimha, the Wisdom of the Divinity ; and Narud, or Reason, who is represented as the son of Brimha. Narud desires to be instructed by his father ; and for that purpose, puts the following questions to him :

‘ *Narud*. O father ! thou first of God, thou art said to have created the world, and thy son Narud, astonished at what he beholds, is desirous to be instructed how all these things were made.

‘ *Brimha*. Be not deceived, my son ! do not imagine that I was the creator of the world, independent of the divine mover, who is the great original essence, and creator of all things. Look, therefore, only upon me as the instrument of the great *will*, and a part of his being, whom he called forth to execute his eternal designs.

‘ *Narud* What shall we think of God ?

‘ *Brimha*. Being immaterial, he is above all conception ; being invisible, he can have no form ; but, from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where.

‘ *Narud*. How did God create the world ?

‘ *Brimha*. Affection dwelt with God, from all eternity. It was of three different kinds, the creative, the preserving, and the destructive. This first is represented by Brimha, the second

by Bishen, and the third by Shibah. You, O Narud! are taught to worship all the three, in various shapes and likenesses, as the creator, the preserver, and the destroyer. The affection of God then produced power, and power at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities then acting upon matter, produced the universe in the following manner. From the opposite actions of the creative and destructive quality in matter, self-motion first arose. Self-motion was of three kinds; the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the Akash, (*a kind of celestial element*) which invisible element possessed the quality of conveying sound; it produced air, a palpable element, fire, a visible element, water, a fluid element, and earth, a solid element.

‘ The Akash dispersed itself abroad. Air formed the atmosphere; fire, collecting itself, blazed forth in the host of heaven; water rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkness, in which it was formerly comprehended by God. Order rose over the universe. The seven heavens were formed, and the seven worlds were fixed in their places; there to remain till the great dissolution, when all things shall be absorbed into God.

‘ God seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth for the first time, intellect, which he endued with various organs and shapes, to form a diversity of animals upon the earth. He endued the animals with five senses, feeling, seeing, smelling, tasting, and hearing. But to man he gave reflexion, to raise him above the beasts of the field.

‘ The creatures were created male and female, that they might propagate their species upon the earth. Every herb bore the seed of its kind, that the world might be clothed with verdure, and all animals provided with food.

‘ *Narud*. What dost thou mean, O father! by Intellect?

‘ *Brimha*. It is a portion of the *great soul* of the universe, breathed into all creatures, to animate them for a certain time.

‘ *Narud*. What becomes of it after death?

‘ *Brimha*. It animates other bodies, or returns, like a drop, into that unbounded ocean from which it first arose.

‘ *Narud*. Shall not then the souls of good men receive rewards? nor the souls of the bad meet with punishment?

‘ *Brimha*. The souls of men are distinguished from those of other animals; for the first are endued with reason, and with a consciousness of right and wrong. If therefore man shall adhere to the first, as far as his powers shall extend, his soul, when disengaged from the body by death, shall be absorbed into the

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the divine essence, and shall never more re-animate flesh. But the souls of those who do evil, are not, at death, disengaged from all the elements. They are immediately clothed with a body of fire, air, and akash, in which they are, for a time, punished in hell. After the season of their grief is over, they re-animate other bodies; but till they shall arrive at a state of purity, they can never be absorbed into God.

‘*Narud.* What is the nature of that absorbed state which the souls of good men enjoy after death?

‘*Brimba.* It is a participation of the divine nature, where all passions are utterly unknown, and where consciousness is lost in bliss.

‘*Narud.* Thou sayst, O father, that unless the soul is perfectly pure, it cannot be absorbed into God: now, as the actions of the generality of men are partly good, and partly bad, whither are their spirits sent immediately after death?

‘*Brimba.* They must atone for their crimes in hell, where they must remain for a space proportioned to the degree of their iniquities; then they rise to heaven to be rewarded for a time for their virtues; and from thence they will return to the world, to reanimate other bodies.

‘*Narud.* What is time?

‘*Brimba.* Time existed from all eternity with God: but it can only be estimated since motion was produced, and only be conceived by the mind, from its own constant progress.

‘*Narud.* How long shall this world remain?

‘*Brimba.* Until the four lugs shall have revolved. Then Rudder (*the same with Shibah the destroying quality of God*) with the ten spirits of dissolution shall roll a comet under the moon, that shall involve all things in fire, and reduce the world into ashes. God shall then exist alone, for matter will be totally annihilated.’

This is the first chapter of the *Bedang*. The second treats of providence and free-will; a subject so abstruse, that it is impossible to understand it, without a compleat knowledge of the *Shanscrita*. The author of the *Bedang*, thinking, perhaps, that the philosophical catechism translated above, was too pure for narrow and superstitious minds, has inserted into his work, a strange allegorical account of the creation, for the purposes of vulgar theology. A translation of this allegory is given by Mr. Dow, as it may afford matter of some curiosity to the public.

We are informed, among other things, in the dissertation before us, that the followers of the *Bedang Shaster* do not allow that any physical evil exists. They maintain that God created all things perfectly good, but that man, being a free agent, may be guilty of moral evil: which, however, only respects himself and society, but is of no detriment to the general system

of nature. God, say they, has no passion but benevolence; and being possessed of no wrath, he never punishes the wicked, but by the pain and affliction which are the natural consequences of evil actions. The more learned Brahmins therefore affirm, that the hell which is mentioned in the *Bedang*, was only intended as a mere bugbear to the vulgar, to inforce upon their minds, the duties of morality: for that hell is no other than a consciousness of evil, and those bad consequences which invariably follow wicked deeds.

‘ Before we proceed, continues our Author, to the doctrine of the *Nadirsen Shaster*, it may not be improper to give a translation of the first chapter of the *Dirm Shaster*, which throws a clear light upon the religious tenets common to both the grand sects of the Hindoos. It is (as before) a dialogue between Brimha, or the wisdom of God; and Narud, or human reason.

‘ *Narud*. O thou first of God! Who is the greatest of all beings?

‘ *Brimha*. Brimha; who is infinite and almighty.

‘ *Narud*. Is he exempted from death?

‘ *Brimha*. He is: being eternal and incorporeal.

‘ *Narud*. Who created the world?

‘ *Brimha*. God, by his power.

‘ *Narud*. Who is the giver of bliss?

‘ *Brimha*. Krishen: (*one of the thousand names of God*) and whosoever worshippeth him, shall enjoy heaven.

‘ *Narud*. What is his likeness?

‘ *Brimha*. He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

‘ *Narud*. What image shall we conceive of him?

‘ *Brimha*. If your imagination cannot rise to devotion without an image; suppose with yourself that his eyes are like the lotos, his complexion like a cloud, his cloathing of the lightning of heaven, and that he hath four hands.

‘ *Narud*. Why should we think of the Almighty in this form?

‘ *Brimha*. His eyes may be compared to the lotos, to show that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His cloathing is of lightning, to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power.

‘ *Narud*. What things are proper to be offered unto him?

‘ *Brimha*. Those things which are clean, and offered with a grateful heart. But all things which by the law are reckoned impure, or have been defiled by the touch of a woman in her

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times; things which have been coveted by your own soul, seized by oppression, or obtained by deceit, or that have any natural blemish, are offerings unworthy of God.

‘ *Narud.* We are commanded then to make offerings to God of such things as are pure and without blemish, by which it would appear that God eateth and drinketh, like mortal men, or if he doth not, for what purpose are our offerings?

‘ *Brimba.* God neither eats nor drinks like mortal men. But if you love not God, your offerings will be unworthy of him; for as all men covet the good things of this world, God requires a free offering of their substance, as the strongest testimony of their gratitude and inclinations towards him.

‘ *Narud.* How is God to be worshipped?

‘ *Brimba.* With no selfish view; but for love of his beauties, gratitude for his favours, and for admiration of his greatness.

‘ *Narud.* How can the human mind fix itself upon God, being, that it is in its nature changeable, and perpetually running from one object to another?

‘ *Brimba.* True: the mind is stronger than an elephant, whom men have found means to subdue, though they have never been able entirely to subdue their own inclinations. But the ankush of the mind (*an iron instrument used for driving elephants*) is true wisdom, which sees into the vanity of all worldly things.

‘ *Narud.* Where shall we find true wisdom?

‘ *Brimba.* In the society of good and wise men.

‘ *Narud.* But the mind, in spite of restraint, covets riches, women, and all worldly pleasures. How are these appetites to be subdued?

‘ *Brimba.* If they cannot be overcome by reason, let them be mortified by penance. For this purpose it will be necessary to make a public and solemn vow, lest your resolution should be shaken by the pain which attends it.

‘ *Narud.* We see that all men are mortal, what state is there after death?

‘ *Brimba.* The souls of such good men as retain a small degree of worldly inclinations, will enjoy Surg (*Heaven*) for a time; but the souls of those who are holy, shall be absorbed into God, never more to reanimate flesh. The wicked shall be punished in Nirick (*Hell*) for a certain space, and afterwards their souls are permitted to wander in search of new habitations of flesh.

‘ *Narud.* Thou, O father, dost mention God as one; yet we are told, that Ram, whom we are taught to call God, was born in the house of Jessorit: that Krishen, whom we call God, was born in the house of Basdeo, and many others in the same manner. In what light are we to take this mystery?

Brimba.

‘ *Brimha*. You are to look upon these as particular manifestations of the providence of God, for certain great ends, as in the case of the sixteen hundred women, called Gopi, when all the men of Sirendiep (*the island of Ceylon*) were destroyed in war. The women prayed for husbands, and they had all their desires gratified in one night, and became with child. But you are not to suppose that God, who is in this case introduced as the actor, is liable to human passions or frailties, being in himself, pure and incorporeal. At the same time he may appear in a thousand places, by a thousand names, and in a thousand forms; yet continue the same, unchangeable, in his divine nature.’

Mr. Dow proceeds next to give some account of the *Neadirsen Shaster*, which, though not reckoned so ancient as the *Bedang*, is said to have been written by a philosopher called Goutam, near four thousand years ago. The philosophy contained in this Shaster, is very abstruse and metaphysical; and therefore, in justice to Goutam, the author of the dissertation confesses, that, notwithstanding the great pains he took to have proper definitions of the terms, he is by no means certain whether he has fully attained his end. In this state of uncertainty, he chose to adhere to the literal meaning of words, rather than by a free translation, to deviate perhaps from the sense of his original.

After Mr. Dow has given an abstract of the first volume of the *Neadirsen Shaster*, the only volume he is acquainted with, he observes, that, from what has been said, we find that the Brahmins, contrary to the ideas formed of them in the west, invariably believe in the unity, eternity, omniscience and omnipotence of God; and that the polytheism of which they have been accused, is no more than a symbolical worship of the divine attributes, which they divide into three principal classes. Under the name of *Brimha*, they worship the wisdom and creative power of God; under the appellation of *Bishen*, his providential and preserving quality; and under that of *Shibah*, that attribute which tends to destroy. The dissertation is concluded with some farther remarks, tending to rectify the erroneous opinions which have been conceived with regard to the religion and philosophy of the Brahmins. A catalogue is, likewise, added, of the Gods of the Hindoos; to prevent future writers from confounding themselves and others, by mistaking synonymous names for different intelligences.

‘ Such, says our Author, at the close of the catalogue, is the strange system of religion, which priestcraft, ever ready in all climes and ages to take advantage of superstitious minds, has imposed upon the vulgar. There is one thing however to be said in favour of the Hindoo doctrine, that while it teaches the

the purest morals, it is systematically formed on philosophical opinions. Let us therefore no longer imagine half the world more ignorant than the stones which they seem to worship, but rest assured, that whatever the external ceremonies of religion may be, the self-same infinite being is the object of universal adoration.

We have dwelt the longer on this article, both because the subject is very curious, and because Mr. Dow seems to be better informed concerning it than any preceding writer. He finds himself obliged to differ from Mr. Holwell, in almost every particular respecting the religion of the Hindoos.

[To be continued.]

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MONTHLY CATALOGUE,

For NOVEMBER, 1768.

POLITICAL.

Art. 12. *A Letter to John Day, Esq; Mayor of Norwich, containing a Letter of Instructions to Harbord Harbord, Esq; and to Edward Bacon, Esq; Representatives in Parliament for the City and County of Norwich. Dated Oct. 25, 1768. Folio. 1s.* Norwich printed, and sold by Wilkie in London.

THE free and independent citizens of Norwich, have, in these instructions to their representatives, out-North-Briton'd all the North-Britons, Ordinary and Extraordinary.—We admire their spirit, however, and sincerely applaud them for some part of their bold and free documents; tho' in certain articles, of a retrospective kind, particularly with regard to the late treaty of peace, we think they have gone rather too far.

Art. 13. *A Letter to the Right Hon. William Lord Mansfield, Lord Chief Justice of England, upon some late Star-chamber Proceedings, in the High Court of King's Bench, against the Publishers of the Extraordinary North-Briton, N^o. 1V. By the Author of that Paper. 8vo. 1s. Printed for the Author, at the Lottery office, N^o. 44, near Fetter-Lane, Holborn.*

This Writer's mind seems to be more and more enflamed by his sufferings under prosecution. He expostulates, reproaches, and even threatens the hand which holds the rod over him. He is certainly a bold man; but whether he is a wise one, those who are in the secret of his affairs are best enabled to judge.

Art. 14. *The Constitutional Right of the Legislature of Great Britain, to tax the British Colonies in America, impartially stated. 8vo. 1s. 6d. Ridley.*

However impartial this Writer may pretend to be, he is an imperious assessor of the right he professes to state so fairly. It is not without due reason

reason that he tells his reader, in his introduction, he has stated his argument in a new light; his conclusions being deduced altogether from principles of slavery. We are told that the conduct of ancient Rome toward her provinces is the fairest pattern to follow; and her *inflexible resolution*, is recommended to our imitation: the distinction between conquests, and colonies peopled by ourselves, may be supposed immaterial, as it is not made. But then,—*the social compact comes across us*; this is obviated by referring to the slavish governments of the East. ‘Where is their social compact? where their sovereignty? they are as the beasts of the field, the property of their masters, the sheep of *his* pastures.’ The other nations of Europe, ‘they are the humble and obedient subjects and vassals of their respective sovereigns and lords; who think for them, and act for them; and demand and receive an *implicit submission*.’ In short, he advances backward, as Teague said, deriving government from slavery, instead of deducing slavery from the abuse of government. Liberty, according to this writer, exists nowhere but in Britain, nor should it exist any where else. Should an objector pronounce the Americans slaves, from this doctrine, No, says he, you talk idly; if the Americans do not like their lot, they may come home again; whereas our soldiers and sailors are worse still, being confined to their subordination.

Instead of arguing with this despotic gentleman, we would only recommend it to him, to go to *the Porte*, put on the turban, and solicit to be made a *Basha*.

Art. 15. *The present State of the Nation: particularly with respect to its Trade, Finances, &c. &c. Addressed to the King and both Houses of Parliament.* 8vo. 2s. Almon. 1768.

Were the internal state of the nation as easy and happy, as its exertions in the late war were formidable and successful, there would be very little reason for a *literary* publication of it: and if it were possible to conceal how greatly our contests with ambitious neighbours have encumbered our finances; no good end could be answered by proclaiming the distresses of government. But when enemies are sufficiently apprized of the state of our affairs, and friends are ready to despair with apprehensions which exceed reality, it may be of service to have a thorough inquiry into the truth made by an able hand, from whence enemies as well as friends may be convinced, that our real situation will not justify the hopes of the one or the fears of the other: and there is a farther reason to be urged, founded on the medical aphorism, which says, that the true knowledge of a disease is half the cure of it.

In this light the ingenious author of the *State of the Nation* considers his undertaking. ‘I have not, says he, made this display of the nation’s difficulties to expose her councils to the ridicule of other states, or provoke a vanquished enemy to insult her: nor have I done it to excite the people’s rage against their governors, or sink them into despondency of the public welfare. But I thought such a view of the condition of Great-Britain, might be a means of calling up the public attention to the national affairs, and engaging every friend to his king and country, to exert his best abilities in forming and supporting such a system of measures as might, in their issue, place Great-Britain in a situation of safety

safety and dignity. Her case is, thank God, far from desperate, nor are her circumstances irretrievable. I trust it is in the power of the king and parliament to concert measures, and to find men capable of carrying them into execution with wisdom and perseverance, that, perhaps, in the course of the present parliament, will render the nation, both happy at home and respected abroad, formidable in war, and flourishing in peace.

He begins with shewing what a happy train of success attended our operations to ward the close of the last war; and proceeds—‘This, then, surely was the time for Great-Britain to pursue her conquests, and, by continuing the war two or three more campaigns, crush the power of the house of Bourbon for ever.

‘Happily for England she had a prince on the throne who preferred the future welfare of his own people to the glory of making conquests upon his enemies; and was willing to forego the honours of new triumphs, to secure to them the blessings of peace. Happily, too, he was then advised by ministers, who did not suffer themselves to be dazzled by the glare of brilliant appearances, but, knowing them to be fallacious, they wisely resolved to profit of their splendour before our enemies should also discover the imposition. It was considered, that the most successful enterprize could not compensate to the nation for the waste of its people, by carrying on a war in unhealthy climates, and the perpetual burdens laid upon its manufactures for payment of the excessive rate of interest at which money was to be borrowed. The increase in the exports was found to have been occasioned chiefly by the demands of our own fleets and armies, and, instead, of bringing wealth to the nation, were to be paid for by oppressive taxes upon the people of England. While the British seamen were consuming, on board our men of war and privateers, foreign ships and foreign seamen were employed in the transportation of our merchandize, and the carrying trade, so great a source of wealth and marine, was entirely engrossed by the neutral nations. The number of British ships annually arriving in our ports was reduced 1756 sail, containing 92,559 tons, on a medium of the six years of war, compared with the six years of peace preceding it; and the number of foreign ships had increased 863 sail, containing 85,678 tons. The ships remaining to Great-Britain were, in great part, manned by foreign seamen, who, when peace came, would return to their own, or other countries, and carry with them the profits of our trade; and our skill in navigating our ships. The conquest of the Havannah had, indeed, stopped the remittance of specie from Mexico to Spain, but it had not enabled England to seize it: on the contrary, our merchants suffered by the detention of the galleons, as their correspondents in Spain were disabled from paying them for their goods sent to America. The loss of the trade to Old Spain was a further bar to an influx of specie; and the attempt upon Portugal, had not only deprived us of an import of bullion from hence, but the payment of our troops employed in its defence was a fresh drain opened for the diminution of our circulating specie. While foreigners lent us back the money we spent among them, it was true, we should feel no want of money, nor should we be deprived of our national coin. Neither does the spendthrift, who mortgages every year, feel the want of money, so long as his estate lasts, or his creditors forbear to call upon him; but equally fatal would
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the day of account have been to Great-Britain as to him, had she been deluded into a belief of the reality of such false wealth. The high premiums given for new loans, had sunk the price of the old stock near a third of its original value, so that the purchasers had an obligation from the state to repay them with an addition of 33 per cent. to their capital, every new loan required new taxes to be imposed; new taxes must add to the price of our manufactures, and lessen their consumption among foreigners. The decay of our trade must necessarily occasion a decrease of the public revenue, and a deficiency of our funds must either be made up by fresh taxes, which would only add to the calamity, or our national credit must be destroyed, by shewing the public creditors the inability of the nation to repay them their principal money.

With money obtained upon such conditions, and attended with such consequences, men were to be procured; but as the idle and licentious had long been gleaned from the country, the laborious and industrious must now supply our levies: bounties had already been given for recruits, which exceeded the year's wages of the plowman and reaper, and as these were exhausted, and husbandry stood still for want of hands, the manufacturers were next to be tempted to quit the anvil and the loom by higher offers, armies supplied by husbandmen and manufacturers, make expensive conquests. The want of their labour lessens the wealth of the nation, and the high wages paid them increases her burdens; and it is the highest aggravation of the evil, to employ them in climates destructive of the human species, and in countries from whose bourn few travellers return.

France, bankrupt France, had no such calamities impending over her; her distresses were great, but they were immediate and temporary; her want of credit preserved her from a great increase of debt, and the loss of her ultra-marine dominions lessened her present expenses.

Her colonies had, indeed, put themselves into the hands of the English; but the property of her subjects had been preserved by capitulations, and a way opened for making her those remittances, which the war had before suspended, with as much security as in time of peace. The navigation of France had been ruined; but her situation on the continent secured to her access to many markets for the sale of her manufactures, and by her league with Spain she had obtained the exclusive supply of that monarchy. Her armies in Germany had been hitherto prevented from seizing upon Hanover; but they continued to encamp on the same ground on which the first battle was fought, and, as it must ever happen from the policy of that government, the last troops she sent into the field were always found to be the best, and her frequent losses only served to fill her regiments with better soldiers. The conquest of Hanover became, therefore, every campaign more probable, especially as the army of prince Ferdinand was greatly diminished, from the difficulty of procuring recruits. By having neither marine to support, nor colonies to protect, France was at liberty to exert her whole force upon the continent, and there only did she carry on an offensive war. Her revenues, however impaired, were still equal to the supply of a much greater army than any she had yet sent into Germany, and as she had no other effort to make, it might be expected her affairs, in that quarter, would, in future, be better conducted. The glory of the prince was a resource that still remained for engaging the French subjects to serve without pay, and
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the military honours had not yet been held out as the reward of glorious service.

Spain had been forced to begin the war before she was in any condition to carry it on. The rapacity of the queen mother, and the long sickness of the late king, had unfurnished the arsenals, and unstrung every sinew of the state; and the new king and his foreign minister, knew not where to look for the resources of the Spanish nation. Portugal had been attacked without preparation; and an army, unprovided with magazines, had been marched into a country which never had produced subsistence for its own scanty inhabitants. The evil was now without a remedy, and Spain might, from her own fertile provinces, have drawn provisions to supply her troops the next campaign; and having found subsistence, there could be but few obstacles to a junction with the French reinforcements; and the utmost efforts of Great-Britain might not then have preserved the independency of Portugal.

Had Great-Britain continued the war in these circumstances, had she borrowed money and created an army, and made another West-India conquest; it was highly probable that, after wasting 20,000 of her people, and loading the state with 12 millions of debt, she might have found she had only secured a hostage for the restoration of Hanover or Portugal. Wisdom, therefore, pointed out the present as the fit time for her to finish the war with honour and advantage to herself; and her good genius inclined the French and Spanish monarchs to wish for peace.

Whether, by the subsequent treaty, Great Britain obtained all that might have been obtained, is a question, to which those only who were acquainted with the secrets of the French and Spanish cabinets can give an answer. The correspondence relative to that negotiation has not been laid before the public, for the last parliament approved of the peace as it was, without thinking it necessary to enquire whether better terms might not have been had. Be that as it may, the original great purposes of the war were more than accomplished by the treaty; and if our acquisitions are not an indemnification for our losses in their conquest, they bring with them security against future attacks from the same enemy, and put it in our power to wage another war with equal efficacy, and with infinitely less expence.

It is possible, now the heat of party is somewhat cooled, that moderate men may not greatly differ in sentiment from this representation.

After this follows a particular state of the national debt, with a discussion of the necessary consequences of such a heavy load on a trading people, enjoying a peace precarious from the circumstance of being so humiliating to our late antagonists of the house of Bourbon. Such, says our Author, are the dangers Great-Britain stands exposed to, and, if, to avoid one part of them, it should be proposed to take off some of our most burdensome taxes, the reduction of the revenue would alarm the public creditors, and accelerate the mischiefs intended to be prevented. If the national expence be reduced by disbanding troops, suffering the navy to rot in harbour for want of repairs and mariners, dismantling fortresses, or suffering magazines to be exhausted; or, should the colonies be left without protection and a force sufficient to secure the fidelity of our new subjects; this would only be to invite hostility, and expose the nation to insult, perhaps destruction. Present safety cannot

cannot be had without an expensive peace establishment, and an expensive peace establishment prevents relief from taxes, or reduction of debt. When such a choice of difficulties *present themselves*, it requires the collective wisdom of the nation to fix upon measures which shall give both present security and future prosperity. Measures, not the mere dictates of an administration, proposed only to serve a turn, to prevent clamour against themselves, or to throw blame upon their adversaries; but permanent and extensive, such as the king and parliament shall make their own, and support in all revolutions of ministry, and attend their operation with the same firmness and anxiety as they would guard their own rights, or preserve the constitution from violation. As reputation for strength gives security from assaults, the military peace establishment must be respectable. As reputation for integrity begets wealth, the public revenue must not be reduced, but as the payment of debt makes way for it. Our own strict adherence to the spirit of the treaty, gives us the best title to require the due observance of it from the other parties, and a firm demand of reparation, for small infractions, is the likeliest means of preventing more material violations. The more equally the burdens of the state are distributed among its members, in proportion to their comparative strength, the less oppressive will be their weight, and reciprocation of benefits, and placing advantages in the hands of those who can best cultivate them, are sure methods for augmenting the ability of the whole.

It is now time to take a view of the measures which have been pursued since the peace, and to examine how far they have benefited the nation, or have a tendency to extricate her out of her difficulties. I have shewn, that, at the close of the war, the debt, funded and unfunded, which Great-Britain stood charged with, amounted to upwards of 148 millions; the interest payable on which was 4,963,144 l. per ann. for this prodigious sum, the island of Great-Britain alone stood mortgaged, and on her inhabitants only had taxes been imposed, or were to be imposed, for the payment of the interest. Of this debt 74,987,945 l. had been contracted during the war, the interest upon which might be computed at 2,614,892 l. taxes were, therefore, to be continued on the people of Great Britain, which should produce a clear revenue of 2,614,892 l. in addition to the taxes which they had borne in the last peace. The circumstances of the times, moreover, required a more extensive peace establishment, than that maintained by Great-Britain in former times of peace; and, in 1764, the charge of the military guard then settled, as the permanent peace establishment, exceeded the charge of that maintained in the years 1752, 1753, and other years of peace, upon a medium, near 1,500,000 l. this additional charge being added to the interest of the debt contracted during the war, makes 4,114,892 l. which may properly enough be called, a rent charge laid upon the people of Great Britain by the late war, and which was to be extracted from the present inhabitants, over and above all such sums as were paid by the inhabitants of this island in the former peace.

It was, however, a consolatory reflection to Great-Britain, that the members of her empire were in much happier circumstances than herself. Ireland had contracted a debt of no more than one million, and some additional duties to pay the interest, amounted to eighty thousand

land pounds, was the only burden the war had occasioned her to lay upon her people. The American colonies, at the end of the war, stood charged with debts to the amount of 2,600,000 l. but as only a small part carried interest, and funds had been provided for paying off the whole by installments in five years, the debts of the colonies were more properly to be considered as anticipations of their revenue for five years, than as funded debts. As Great-Britain, therefore, was alone to carry, in future, the burdens of the war, she had the highest reason to expect, that the unmortgaged parts of her dominions would willingly take upon them the expence of a considerable part of the peace establishment. Their own interest, it was to be hoped, would strongly prompt them to contribute, to the utmost of their ability, to put Great-Britain in a condition, not only to maintain her public credit, by a regular payment of the interest of her debt, and a gradual reduction of the capital, but to have funds unappropriated, and a revenue exceeding her expences sufficient to mortgage for new loans, should the hostile preparations of any European state make a new war unavoidable. Should Great-Britain be unable to raise money at such a juncture, it would be vain for them to hope to do it. Their want of extensive public credit among foreigners, and of wealthy individuals among themselves, are insuperable obstacles to their raising a large sum, by way of loan, on any emergency, but more especially at a time when their particular safety might be in hazard. Feeble, therefore, must the efforts of these great members of her empire be for their own defence, or the aid of England in time of war: and what wiser measure could either pursue, than for each to take upon them as large a share of the expence of the peace establishment as their circumstances could well bear, and leave Great-Britain to make good the rest; and, while peace continued, to free herself from some part of her enormous debt, and the oppressive weight of her taxes. It was, however, only demanded of Ireland to keep up her usual military guard, from which five regiments were taken for the garrisons of Gibraltar and Minorca. The American colonies were next called upon for their contingent. They had no military establishment of their own; and, as Great-Britain furnished them with troops, they were required to supply her with revenue for their payment. The expence of the military service in the colonies, amounted to near 500,000 l. and yet Great-Britain laid no heavier taxes on the colonies for defraying it, than were estimated to produce 160,000 l. the deficiency she was content to make good out of her own revenue. It is not necessary for me to give a detail of the domestic arrangements, or finance operations of this year; that has been already done, to the satisfaction of mankind, in the *Considerations upon the Trade and Finances of this Kingdom**, and to that I refer the reader: it is sufficient to say here, upon that authority, that, in every transaction of government, the

* Supposed to have been Mr. Grenville's; [see Review, vol. xxiv. p. 439.] to whom also this State of the Nation has been generally attributed: although some, who are not over-hasty to credit common report, seem, with more reason, to have given to Mr. Manduic, author of the famous *Considerations on the German War*,—and, possibly of all the three performances. Possibly, too, the pens of Mess. G. and M. may both have been plucked from the same wing.

augmentation of the public revenue, and the reduction of the national expence, were preferred to the gratification of individuals.*

Here we come to the nice part of the argument, into which, however, we will not enter; but shall refer our readers to our Review, p. 18. of the present volume, for the objections made by the Americans to the manner in which the required contributions are now imposed.

When we require and enforce measures on the colonies which they will not *cordially* comply with, the want of their *heartly* co-operation with us in a common cause, but adds to our embarrassments; which every true subject must view with regret: and our concern would be increased, could we believe this alienation of affection in the colonists to be occasioned by the schemes of any who seem to understand the national affairs so well as the writer of this sensible tract.

We have not yet done with the dark side of the picture; and what has puzzled all who were not able to trace effects up to their primary cause, is here clearly explained.

The effects of the prodigious revenue drawn from the people since the last peace, already begin to shew themselves in the increased price of labour and the necessaries of life*. It cannot be long before they operate upon our manufactures also, and, by raising their price, diminish our exports; and our imports, either open or clandestine, will, from the same cause, be augmented. Both ways the balance in favour of Great Britain will be reduced, and our circulating specie diminished. As our trade is at present circumstanced, the balance in our favour is not very considerable, and in the last accounts made up, viz. to Christmas 1766, it is stated at 3,135,222 *l.* In abatement of this sum it is to be noted, that goods exported, which neither pay duty nor receive drawback, may be estimated at the discretion of the exporter, and that it is the custom of merchants to over-enter, as well to avoid the expence of a second entry, as to give themselves the reputation of an extensive trade; consequently the value of the exports taken from the Custom-house entries must always exceed the true value of the goods actually exported. On the other hand, goods imported are valued in the Custom-house entries as they stand rated for the payment of duties, and, in many cases, are rated much below what the importer pays for them; so that the nation not only receives less, but pays more than appears from those accounts. Besides, all clandestine importations are of necessity unnoticed in the Custom-house books, but yet their value must, in a national estimate, be taken into the account, as they equally serve to lessen the balance in favour of the nation, as goods legally entered. The real balance, therefore, in favour of Great Britain, from her trade with the whole world, must, in the year 1766, have been considerably under two millions and a half, and, out of that sum, she had to pay

* There is no need of having recourse to hidden causes, to account for the increase of the prices of all productions of labour, when it is known, that the people of Great Britain now pay four millions a year more than they did before the war. Every man, when he pays his proportion of that sum, thinks how he may reimburse himself at his neighbour's expence, and raises his prices accordingly; thus the increase of price becomes at last general.

the interest accruing to foreigners from that part of the public debt which is their property. It was computed, that, of the 72 millions Great Britain was indebted before the war, about 20 millions belonged to foreigners. The German war, in four years, cost her above 25 millions, which if that only was returned to her, and invested in her three per cent. funds, (which, in those years, sold at a discount of 25 per cent. on a medium) foreigners will now stand creditors to Great Britain for 52 millions, which, at three per cent. intitles them to an interest of 1,560,000*l*. This sum is, therefore, to be deducted from the balance of our foreign trade, and the remainder is all we have to look to for supplying us with gold and silver, as well for our manufactures as circulation.

Such being our case, it is not to be wondered at, that our coined specie is every day decreasing, and that the price of bullion advances; and, should the balance of our trade continue to lessen, we cannot long expect to have specie to pay our foreign creditors, or any thing but paper bills to carry on our trade with at home. A situation to which we seem to approach with careless speed, unsuspicious of the consequences, and insensible of the calamities which hang over us. A mind not totally devoid of feeling for the miseries of his country, cannot look upon such a prospect without horror, and a heart capable of humanity must be unable to bear its description.

We must observe however, that the popular conclusions our author has immediately subjoined to the preceding extract, do not merely flow from a view of the incumbrances under which the state labours; for are we not also to bear in mind, that while we groan under our difficulties, and while oeconomy in every department is so indispensably the proper object of ministerial attention, the emoluments of high offices are most lavishly extended and enjoyed; and public employments are beheld *merely* in a lucrative view, being transferred by open and avowed bargain and sale! While such prostitution continues, there can be no reason to wonder if— an opinion has too long prevailed, that all ministers are alike, and that the measures proposed by all will have the same tendency. Many think the form of government not worth contending for, and very little attachment is discoverable in the body of our people to our excellent constitution. No reverence for the customs or opinions of our ancestors, no attachment but to private interest, nor any zeal but for selfish gratifications. Whilst party distinctions of Whig and Tory, high church and low church, court and country subsisted, the nation was divided, and each side held an opinion, for which they would have hazarded every thing, for both acted from principle; if there were some who sought to alter the constitution, there were many others who would have spilt their blood to preserve it from violation. If divine hereditary right had its partizans, there were multitudes to stand up for the superior sanctity of a title founded upon an act of parliament, and the consent of a free people. But the abolition of party-names seems to have destroyed all public principles among the people, and the frequent changes of ministers having exposed all sets of men to the public odium, and broke all bands of compact or association, has left the people but few objects for their confidence. The power of the crown was, indeed, never more visibly extensive over the great men of the nation; but then the great men have lost their influence over the

lower order of the people; even parliament has lost much of its reverence with the subjects of the realm, and the voice of the multitude is set up against the sense of the legislature. An impoverished and heavily-burthened public! A declining trade and decreasing specie! A people luxurious and licentious, impatient of rule, and despising all authority? Government relaxed in every sinew, and a corrupt selfish spirit pervading the whole! The state destitute of alliances, and without respect from foreign nations! A powerful combination, anxious for an occasion to retrieve their honour, and wreak their vengeance upon her! If such be the circumstances of Great Britain, who, that loves his king or his country, can be indifferent about public measures? Is it of no importance to an Englishman, that the trade and manufactures of the nation are going to ruin; that Great Britain is in danger of becoming a tributary to France, and the descent of the crown dependant on the good pleasure of that ambitious nation? Is it of no importance to an inhabitant of Ireland, that, in case of a war, that island should become a prey to France; and Great Britain, unable to recover it by force, be compelled to cede it, by treaty, to purchase peace for herself? And, is it of no importance to the thriving American colonies, that Great Britain, finding her incapacity to defend herself and protect them also, should be obliged to confine her fleets and armies to her own coasts, and leave them exposed to the ravages of a domestic, or the conquest of a foreign enemy? And can it be a matter of indifference to any lover of liberty and the British constitution throughout this wide extended empire, that not more than three years since the calamities incident to a long minority in such circumstances, were hanging over the nation?"

This able writer now proceeds to recommend the remedies for our political diseases; and his plan has the appearance of a reasonable one. He states the expence of the present peace establishment, upon the plan of 1764, shews the deficiency of the several funds, and proposes a certain proportion thereof to be made good by Ireland and her colonies, viz. 100,000 by the former, and 200,000 by the latter: at the same time endeavouring to evince the abilities of both to answer this *extra* demand. With respect to the means by which this revenue may be raised among the Americans, he allows that it would be the most expedient method for parliament to assess each colony a specific sum, and leave the mode of raising it, to the respective assemblies.—For what he offers farther on this head, we must refer to his pamphlet at large.

It would undoubtedly be most expedient to treat our brethren as brethren, and concur in any scheme that might unite us, void of jealousy, by the strongest of all ties, that of *mutual* interest and *affection*.

Though our author supposes a present right in the national parliament, to impose taxes on the whole British dominions, yet he pleads strongly for their sending members to parliament, as their interests demand more particular attention than can be expected without the presence of representatives from the respective colonies; and it follows from what he says of the importance of our eastern possessions, that representatives also should be sent from thence; especially as he extends the parliamentary jurisdiction equally in both instances. 'The charter, says he, of the East-India company, no more than the charters of the American colonies, precludes the parliament of Great Britain from taxing the subjects in Asia, as well as those in America, or from repealing such

taxes

taxes as their respective charter-legislatures may impose, should they be found injurious to the general interest.' But alas! how would this embarrass and impede all legislative proceedings when thus concentrated! Schemes of *connexion*, profitable as they might be formed, founded on past usages, promise a more lasting subsistence, than new plans for lightening the bonds of subjection over provinces too remote for them to hold without frequently cracking and requiring disagreeable repairs, which would strain all the powers and faculties of a ministry to effect. The same forms which unite *contiguous* members of a government, must necessarily admit of some relaxation when extended to distant provinces, detached by immense oceans.

If it is necessary for the British parliament to levy taxes on American and Asiatic provinces in the first instance, and if by adhering to constitutional principles, it is also necessary to compleat the legality of such levies, that representatives of these provinces should concur in them; many obvious difficulties would arise. What would government say to an American or Asiatic plea or protest against the business of a session, setting forth that their members who had material instructions from their constituents, were withheld from attending parliament by contrary winds, or had been cast away in their passage; and therefore praying relief from statutes which they had no voice in enacting? Must they provide against such a contingency by electing two or three sets of representatives, and sending them like duplicate invoices in different bottoms? Or must the legislature be involved in protraction proportioned to the respective goings backward and forward over sea?—But these are questions for statesmen to answer.

Every true Briton must subscribe to the plan given for the reformation of the administration; where reformation in every instance ought to begin to render it permanent.

Dignity can only be restored to government, and a love of order and submission to the laws inculcated among the people, by committing the administration to men of virtue and ability. It will be in vain to endeavour to check the progress of irreligion and licentiousness, by punishing such crimes in one individual, if others, equally culpable, are rewarded with the honours and emoluments of the state. The virtues of the most exemplary prince that ever swayed a sceptre, can never warm or illuminate the body of his people, if foul mirrors are placed so near him, as to reflect and dissipate their rays, at their first emanation. A due regard for subordination can never be inculcated by placing men, ignorant of the national affairs, and unacquainted with the constitution of their country, at the head of the king's council, who one day exalt the prerogatives of the crown beyond their legal bounds, and the next yield to the outrages of a mob, tamely permitting the person of the king to be insulted, and his orderly and affectionate subjects to call in vain for protection. Union among the people, in support of the public measures, can never be promoted by a divided heterogeneous administration; nor can their confidence be exacted by seeing the public money dissipated with a profuse hand: the great responsible offices of state turned into sinecures, and foreign embassages converted into occasions for bestowing private gratifications on the followers of a ministry. Very different must the conduct and characters of those ministers be, from whom we are to hope the restoration of energy to government, and of

vigour to the state. Men to whom the king shall give his confidence, and the people worthy to possess it; who will not sacrifice the interests of the state for gaining popularity to themselves, nor seek to make their court to the prince, by narrowing the liberties of the people.'

That such men may be found fit for employment, and that when found they may be employed, the prayers of all true Britons are desired.

Art. 16. *An Extract of a remarkable and spirited Speech, upon Loyalty, Liberty, Patriotism, and Laws; dauntlessly delivered at a Coronation, by one of the most distinguished Patriots of Antiquity, the Noble Thane of Argyll. Wherein the Mischiefs of Favouritism are nervously, but candidly, exposed. Together with the whole Body of Laws, comprised in Six Pages, by which that Kingdom was then governed.* 4to. 6d. Browne.

An excellent document for sovereign princes. The king, at whose coronation this admonitory speech is said to have been delivered, was Malcolm III. who began his reign in 1057. The body of laws annexed, in six pages, (which would scarce make two pages of this Review) are those of Kenneth II. and are at once a specimen of the savage temper, as well as the simplicity, of those times: they seem to be here printed, merely as a make-weight.

L. A. W.

Art. 17. *INSOLVENCY. With Observations concerning the same.* By a Gentleman of the Middle-Temple. 8vo. 6d. Bingley.

The Author does not enter on any discussion of 'the severities or losses of creditors, or the villainies or misfortunes of debtors; but keeps to those points which in his opinion 'are the objects and causes of the evils attendant on both.' He looks upon the present mode of proceeding against debtors, as not only oppressive towards them, but as injurious to the creditors.—Having briefly stated the grievances that attend the present method of practice against prisoners for debt, he offers some judicious hints for remedying the defects in these proceedings, and for rendering them agreeable to justice, equity, and humanity.

M E D I C A L.

Art. 18. *Nomenclatura Critica Morborum Ocularium: or, A Critical Index to the Distempers of the Eyes.* By John Henry Mauclele, M. D. 8vo. 6d. Newbery.

This Critical Index, is an explanation of the several names which have been used to denote the diseases of the eye. They are collected from Maitre-Jan, Banister, Pare, Gorræus, Allen, and others; they are more than an hundred in number, and are ranged in an alphabetical order.

I am not singular, says Dr. Mauclele, in publishing an index to other people's works, since Dr. Mortimer, secretary to the R. S. published an index to Willughby's History of Fishes, in the year 1746, which I was very glad to purchase.

And let who will print again this catalogue with corrections and additions; he shall have my thanks, so he will be civil enough to: to leave out my name, to put in his own.'

D. Art. 19.

Art. 19. *A Letter to Mr. Daniel Sutton, on the many dreadful Consequences that must inevitably attend the present and future Generations, if his Method of Inoculation should become Universal.* 8vo. 1s. Peat.

A puff-advertisement in favour of Mr. Daniel Sutton.

D.

Art. 20. *Observations on the Dropsy in the Brain.* By Robert Whytt, M. D. late Physician to his Majesty, President of the Royal College of Physicians, Professor of Medicine in the University of Edinburgh, and F. R. S. To which is added his other Treatises, never hitherto published by themselves. 8vo. 2s. 6d. sewed. Edinburgh printed, and sold by Becket in London. 1768.

This is an useful publication to those who have already the other works* of this learned Author, and chuse not to purchase the late quarto edition of all his works.

* See an account in our last, of this edition.

D.

Art. 21. *Essays on the Puerperal Fever, and on Puerperal Convulsions.* By Tho. Denman, M. D. 8vo. 1s. 6d. Walter. 1768.

The disease which our Author describes under the name of the *Puerperal Fever*, and to which he attributes the loss of much the greater part of those who die in child-bed, arises from an inflammation of the uterus; and is the *metritis puerperarum* of Mauriceau; and the *metritis lactea* of Puzos.

Besides the general history of the disease, we have three cases which fell under our Author's own observation. We have likewise his method of cure, which consists chiefly in giving the tartar emetic in such a dose as to produce a sensible operation on the *primæ viæ*.

Puzos says of this disease:—*Methodus medendi exigit magnas evacuationes per phlebotomiam, catharsim et diuresim, cum regimine victus tenuissimo.*

With respect to the essay on *puerperal convulsions*, Dr. Denman informs us that his own experience is very limited, having only met with one case of this kind. He considers them as proceeding from the uterus, affected with some degree of inflammation.—‘I observed, says he, in the case of Mrs. A. three days after delivery, the pathognomonic symptom of the fever, described in the preceding essay, and the lochia had the same appearance. There is reason to think this is generally the case, and I am of opinion that the uterus, though naturally very irritable, is not so exquisitely irritable as to cause convulsions, without some degree of inflammation.’—According to this account, the *puerperal convulsions* must always be complicated with the *puerperal fever*.

D.

POETICAL.

Art. 22. *The Pedagogue: or, Strictures on Tuition.* 4to. 1s. Clarke.

The Author inveighs against quackery in education. His observations are sensible; but, as to his poetry, the Reader will judge of it from the following specimen:

D d 4

Verse

Verse is each language's delightful cloaths
And charms imagination more than prose.
For what in prose is bright, in verse will shine,
And elevate the human to divine.

Such verse as the above, however, is not, we imagine, of that elevating, giving sort, which the Author means.

Art. 23. *Monody to the Memory of a Young Lady who died in Childhood.* By an afflicted Husband. 4to. 1s. Nicoll.

In our Review for September we introduced, to the notice of our poetical Readers, "*Constantia, an Elegy, to the Memory of a Lady lately deceased.*" We have now before us a similar performance, by a different hand, and written in commemoration of another lady.

Of the present production, we shall briefly observe, that he who can read it without melting into tears, must have the heart of a tyger, or the insensibility of an inanimate clod. It appears to have flowed simply, from the genuine feelings of a most susceptible and deeply afflicted heart; and is entirely free from the studied expression and false ornaments by which this order of poetry is often fantastically disguised, instead of being naturally adorned.—The lady's dying farewell to her husband is pathetic, and tender, beyond any thing of the kind that we can recollect, in the English language:

" ——— If e'er thy Emma's name was dear,
If e'er thy vows have charm'd my ravish'd ear;
If, from thy lov'd embrace my heart to gain,
Proud friends have frown'd, and Fortune smil'd in vain;
If it has been my sole endeavour, still
To act in all, obsequious to thy will;
To watch thy very smiles, thy wish to know,
Then only truly blest when thou wert so:
If I have doated with that fond excess,
Nor Love cou'd add, nor Fortune make it less;
If this I've done, and more—oh then be kind
To the dear lovely babe I leave behind.
When time my once-lov'd memory shall efface,
Some happier maid may take thy Emma's place,
With envious eyes thy partial fondness see,
And hate it for the love thou bore to me:
My dearest S—— * forgive a woman's fears,
But one word more (I cannot bear thy tears)
Promise—and I will trust thy faithful vow,
Oft have I tried, and ever found thee true)
That to some distant spot thou wilt remove
This fatal pledge of hapless Emma's love,
Where, safe, thy blandishments it may partake,
And oh! be tender for its mother's sake.
Wilt thou? ———

* From this *initial* letter of the Author's name, we are led to conjecture, that the *Monody* before us is the production of Mr. Sh-w, a young writer who lost his wife, in circumstances similar to those alluded to in this poem. Mr. Sh-w hath also obliged the public with an ingenious poem entitled *THE RACE*. See Review, Vol. xxxiv. p. 321.

I know thou wilt—sad silence speaks assent,
And in that pleasing hope thy Emma dies content."

Art. 24. *Corfica, an Ode.* 4to. 6d Ridley.

Designed to rouse and animate Britain to exert her strength for the defence of Corfica, against the '*trait'rous* Gaul,'—the common foe of FREEDOM.

Did policy concur with the generous inclination of the English, we believe there would scarce be an individual in the nation, who would not obey the summons of our spirited Bard, and fly to the succour of 'the BRAVE DISTRESS'D!'

Art. 25. *The Masquerade; a Poem.* 4to. 1s. 6d. Evans.

A tedious detail, in Blackmorian verse, of the stir made by his Da-ni-th Majesty, among not only the gay and the idle, but the learned and the busy,—in short, all ranks and degrees,—during his stay in this country. The Writer meant it in praise of the royal stranger, to whom the piece is inscribed. Though it is, on the whole, a very dull performance, yet there are some good lines in that part of the poem which describes the famous masquerade.

Art. 26. *Poverty, a Poem.* 4to. 1s. Baldwin.

The silly exercise of some pert schoolboy, which, perhaps, has pleased his mother, and, for aught we know, his master too. L.

Art. 27. *The Prisoner; an Epistle to J*** B****, Esq; Written by a Young Gentleman, now in the King's Bench Prison.* 4to. 1s. Peat.

This unhappy young Rhimer is much to be pitied for his bad circumstances, but more for his bad verses.

Art. 28. *A poetical Epistle, to the Right Hon. Lord M*****.*

By a Gentleman of the King's Bench Prison. 4to. 1s. 6d. Bingley.

"Shimei curseth David."

Art. 29. *An irregular balladistical Ode, composed to be set to Music, and annually performed, in Commemoration of the Resolution entered into by the Common Council of London, to invite the King of Denmark to dine with the Lord Mayor, &c. &c.* Humbly dedicated to the Right Honourable the Lord Mayor, the Right Worshipful the Company of Aldermen, and the Right Elegant and Well-bred Gentlemen of the Mazareen Robe. By Peter No-head, Esq; Candidate for the Place of City Poet-laureat. 4to. 1s. Nicoll.

A tolerable imitation of the burlesque manner of the late ingenious Mr. Bonnel Thornton, whose ode on St. Cecilia's day is a master-piece of this kind.

Art. 30. *Modern Gallantry; or the New Art of Love.* By a Lady, well known for her literary Acquisitions, and amorous Intrigues. 4to. 1s. Roson, in St. Martin's le Grand.

The filiest of all preceptive poems. The Author, who does not, by the style, appear to be a woman, repeats all the stale, trite invectives against the fair-sex, which are to be found in the satirical writings of our most profligate poets. He is so very ignorant of the real characters and general

general taste of women, that he thus instructs his pupil, how to win the favour of the ladies :

In cloaths be fashion-crazy to excess,
And shew your great capacity for dress;
Of powders, and perfumes, employ a store,
Smell as no creature ever smelt before;
With heavy loads of lace profusely glare,
And make the mobile with wonder stare:
Then all your finery to your mistress shew,
And boldly claim the title of a Beau.

No man, really conversant with the fair-sex, we believe, ever formed so contemptible an opinion of their discernment, and preference, of the characters of men. The more superficial of them may, indeed, like a fopling well enough for a dangler, or a runner of errands, but how seldom do we see such an effeminate animal chosen for an husband? and as for the *essenc'd* spark, we are convinced that, though perfuming was in fashion among the delicate beaus and fribbles of the last age, there is now scarce a female to be found that would not, instead of admiring such a scented lover, be ready to cry out, with Miss in the play, "Foh! how he stinks of sweets!"

M I S C E L L A N E O U S.

Art. 31. *Hieroglyphic, or a Grammatical Introduction to an Universal Hieroglyphic Language, consisting of English Signs and Voices. With a Definition of all the Parts of the English, Welsh, Greek and Latin Languages, some physical, metaphysical and moral cur-jory Remarks on the Nature, Properties, and Rights of Men and Things. And Rules, and Specimens for composing an hieroglyphic Vocabulary of the Signs or Figures, as well as the Sounds of Things, upon rational and philosophical Principles, and the primitive Meaning of Names.* By Row. Jones. 8vo. 2s. 6d. Hughs.

It is natural enough that there should be mystics in religion and in policy. They may have private ends to serve, and the interest of sects or parties to promote; but we know of no reason for mysticism in philology, and are utterly unable to account for the phenomenon before us; which is a heap of the most unintelligible jargon, that ever filled a human pericranium. *e. g.* "*Per*son is a compound of *pér*-son, sweet sound; *pér* also signifies any sweet, ripe fruit, as figs, or figes according to the Welsh; which perhaps resembles that which gave man the denomination of person, the sound of the apple or *afal*, and to the fallen angel that tempted Eve, the name of *Diasal*, or Devil, the apple *Goð*; and figes, or vices signify the same thing: the *v* consonant and digamma being the same, and *g* being the inflexion of the radical *c*." L.

Art. 32. *Astronomical and Philological Conjectures on a Passage in Homer.* By G. Costard, M. A. Vicar of Twickenham in the County of Middlesex. 4to. 6d. Walter.

This little pamphlet affords us a strong instance to what unsupported lengths a writer may be carried by the indulgence of conjectural criticism, and that it is apparently possible by the help of scholastic alchymy

chryſay to turn black to white. The paſſage in queſtion is that where Theſis tells Achilles ſhe cannot ſpeak to Jupiter in his behalf becauſe he is gone to an Ethiopian feaſt, from which he will not return till the end of twelve days. In order to explain this affair, Mr. Coſtard will have Jupiter to be the ſun, and a day to ſignify a month; and this, though contrary to the ſenſe of all antiquity, he takes abundance of pains to prove;—but, in our opinion, he proves nothing.

Art. 33. *Letters from the Marchionefs de Sévigné, to her Daughter, the Counteſs of Grignan.* Translated from the French of the laſt Paris Edition. Vols. IX. and X. 12mo. 6s. Robinson and Roberts.

Theſe two volumes complete this voluminous collection. To what we have formerly ſaid of the merit of this tranſlation, we have nothing now to add; and ſhall take leave of the work, with recommending to the bookſellers who have been at the expence of this edition, a judicious abridgment of it, in leſs than half the number of volumes now published. A reader, of taſte, may agreeably paſs an hour, or ſo, with the ingenious counteſs; but the Pariſian Editor ſeems to have thought a ſurfeit impoſſible.

Art. 34. *Britiſh Zoology.* Claſs I. Quadrupeds. Claſs II. Birds. 8vo, 2 Vols. 12s. White. 1768.

We have, in ſeveral articles, in former Reviews*, given our Readers ſome idea of the folio impreſſion of Britiſh Zoology. In this reduced edition, we have only ſome of the plates; but the ingenious Writer, Mr. Pennant, has here added, by way of appendix, the following birds, now extinct in Great Britain, or wanderers here, accidentally, viz. the roller, the nutcracker, the roſe-coloured cuxel, the crane, the egret, and the little bittern: alſo, An *Eſſay* on birds of Paſſage; and an *Index* to the whole.

* See, particularly, Review, Vol. xxxv. p. 236.

Art. 35. *A Letter from a Citizen of London, to his Friend in the Country.* Containing a full, authentic, and impartial Narrative of ſome late Debates and Proceedings, in *Common Council*, relative to the Diſtribution of certain Tickets for the King of Denmark's Maſquerade. 8vo. 1s. Nicoll.

The diſputes among the right worſhipful the members of our metropolis, concerning the diſtribution of the King of Denmark's maſquerade tickets, have been mentioned in the news-papers, and are here fairly and judiciously ſtated, at large; together with an account of ſome other matters of debate, in which the late Lord Mayor was perſonally concerned. The Author, or, rather, Editor, hath alſo given a narrative of the manner in which his Daniſh majeſty was entertained by the citizens, when he did them the honour of dining with them at the maſion-houſe. And, to the whole is prefixed, an account of the nature and conſtitution of the court of common council,—*the parliament of the city.*

Art. 36. *Matrimony.* *A Letter to Young Gentlemen and Ladies, married or ſingle.* 4to. 1s. Domville.

This dull, trite, and unneceſſary attempt to prove, what no one ever queſtioned, that marriage is a fit, honourable, and deſirable ſtate, is ſo

very

very ill written, that we suppose it to be the work of a foreigner :—if so, the Author may have claim to indulgence.

Art. 37. *The Fruit-Gardener. Containing the Methods of raising Stocks for multiplying of Fruit-trees by Budding, Grafting, &c. Also, Directions for laying out and managing Fruit-gardens. To which is added, the Art of training Fruit-trees to a Wall, in a new, easy, expeditious, and cheap Manner. With a Description of some of the best Kinds of Fruit; and the Characters of the Trees, as to growing and bearing.* 8vo. 6s. Nourse, 1768.

This appears to be the work of a real connoisseur. The Writer says, in his title-page, that his book is 'the result of more than twenty years practice, observation, and experience;' and we see no reason to question the truth of his professions. There is in it a great display of learnings which shews that it is not the production of a common gardener's unlettered pen: it also evidently appears to have been written in Scotland: chiofly, perhaps, with a view to the improvement of this branch of husbandry in that part of our island.

Art. 38. *The Indictment, Trial, and Sentence of Mess. T—K—r, And—w B—n, and R—t M—n, before the Associate Synod, at the Instance of the Rev. Mr. Adam Gib. By a Gentleman of the Law.* 8vo. 1s. Edinburgh printed, and sold by Dilly in London. 1768.

An excellent ridicule of some late litigious proceedings of Mr. Gib; but the subject being of a private nature, and the humour somewhat local, much of the pleasantry contained in this piece will escape the generality of readers on this side the Tweed.—We are mistaken if this merry performance has not, for its author, a gentleman who, by his profession, is more connected with the gospel than with the law.

Art. 39. *The extraordinary Case of William Penrice, late Upper Turnkey of the King's Bench Prison; with a Narrative of the Transactions in St. George's Fields, on the memorable 10th of May, 1768.* 8vo. 1s. Bingley.

We see nothing very extraordinary in this case, except a great man's breach of promise be deemed such.—The substance of Mr. Penrice's story is this: when Mr. Ashton, the late marshal of the King's Bench prison died, Lord Mansfield, as Mr. P. says, *promised* the place to Mr. Marson, the deputy-marshal; but, nevertheless, it was bestowed on Mr. Benjamin Thomas, his lordship's clerk.—When Mr. Thomas entered on this office, we are told *he* also made a *promise*—to Mr. Penrice, that he would continue him in his office of upper turnkey. We learn, however, that soon afterwards, he turned Mr. P. out, to make room for another person.—Mr. P. hereupon complains of great injustice, and injurious treatment, in various respects; and he endeavours to account for his undeserved dismissal by a very notable circumstance: for he supposes that he lost the favour of his superiors, and, consequently, his place, through his civility and humane treatment of the prisoners under his care, of which he produces a certificate, signed by upwards of 300 of those unfortunate persons. Mr. P. does not, indeed, say that he became obnoxious to his employers, on account of his tenderness to the prisoners in general, but only in regard to one particular person :—the famous,

famous, the devoted John Wilkes Esq: to whom, it appears, from this complainant's own account, that he had manifested an attention and respect which might, not unnaturally, give umbrage to some persons in power.

With respect to Mr. P.'s narrative of the transactions in St. George's Fields, he affects (a little awkwardly, though) to burlesque the conduct both of the magistrates and of the troops who were called in to check the irregularities of the mob; while he endeavours to extenuate the proceedings of the latter, in every instance:—at the same time expatiating, rather warmly, on the unhappy accident by which poor young Allen lost his life.—From all this, it seems pretty evident, that the suspicion of Mr. Turnkey Penrice's being a favourer of Mr. Wilkes and his party, was by no means groundless. But, on the other hand, whether that was a just or eligible cause for displacing so vigilant and well-behaved an officer as (from his own representation of his conduct, the truth of which, indeed, we see no reason to question) is a point, concerning which we are not to judge.

Art. 40. *The London and Westminster Guide, through the Cities and Suburbs. Containing an Account of the Government, Manners of the Inhabitants, their Trade, Arts, and Sciences, with some necessary Cautions to Foreigners, and Strangers, visiting this great Metropolis.* 12mo. 3s. Nicoll.

Abridged from the larger surveys and descriptions of London, and calculated by its size and price for more general circulation.

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Art. 41. *A Narrative of the late Disturbances in the Marshalsea Prison.* 8vo. 6d. Printed for the Author, and sold at the Lodge of the said Prison—also by Bathurst in Fleet-street.

Relates to some riotous disturbances in the above-mentioned prison, in consequence of certain jealousies and misunderstandings among the under-keepers, and other officers of the place; who forming parties among the prisoners, acts of violence ensued, fire-arms were used, and some persons were unfortunately wounded. The writer of the present narrative, fixes the blame of all this mischief, chiefly on Mr. Shaw, deputy-keeper, and on Mr. Mason, clerk of the papers.

Art. 42. *The History of the Parish and Abbey of Hayles, in Gloucestershire. Proposed as a Specimen of a new History of that County.* Folio. 1s. Crowder, &c.

This is a specimen of the intended new edition of Atkyns's description of Gloucestershire, with improvements by the Editor; whose name is not printed with this specimen; but who seems to be a person duly qualified for the undertaking. The work is to come out by subscription, at the price of two guineas and an half.

Art. 43. *The present State of the British Empire in Europe, America, Africa, and Asia. Containing a concise Account of our Possessions in every Part of the Globe; the Religion, Policy, Customs, Government,*

Government, Trade, Commerce, and Manufactures, with the natural and artificial Curiosities, of the respective Parts of our Dominions; the origin and present state of the Inhabitants; their Sciences and Arts; together with their Strength by Sea and Land.

The author said The whole exhibiting a more clear, though more summary, View of the British Empire than has hitherto appeared. 8vo. 6s. Griffin, &c. 1768.

This work, so very extensive in its objects, commences with a short and general account of Great Britain; which, as it attempts to trace a view of the settlement of our present constitution, from the earliest times, appears in the light of a very crude essay. In the progress of the work, the geographical situation and limits of places, are not always, nor accurately ascertained: but for topographical descriptions, the Writer, in his preface, refers his readers to a map, as the easier information; would not the reader then expect a map, or rather maps, for him to consult? not one however was to be found in the copy we purchased, nor does the title (and titles seldom omit the mention of such appendages) promise any. Again, he observes, p. 8. on another reference to the map, to excuse the mention of the boundaries and extent of the countries, 'we are resolved at all times to sacrifice method to perspicuity, and avail ourselves of those advantages that serve to lessen the reader's labour, as well as our own.' That this sacrificing method might lessen the labour, he was easily perhaps convinced; but that it would tend to perspicuity, or lessen the labour of his readers, if they read for information, may not be quite so evident to others,

his To the general description of Great Britain and its constitution, comprized in little more than seven pages, follows a particular description of each county in England and Wales, while general descriptions, only, are bestowed on Scotland and Ireland, which is one instance of the sacrifice of method, though rather unsuccessful as to perspicuity: and it is very rare for the Author to quote authorities in justification of what he relates, which is another; though it might be thought that such fair conduct would have shewn the maturity of the work. Indeed, marks of inattention frequently occur; for instance, classing his descriptions of counties under the usual heads of air and soil, curiosities, &c. the following calamity which happened in Monmouthshire is produced as a curiosity.

'In 1607, a fenny tract of country, called the Moor, near the mouth of the river Usk, was by a spring-tide overflowed by the Severn, which swept away many houses, and destroyed a great number of the inhabitants, and much cattle.'

Another curiosity of a like kind, is remarked under a particular head in Wiltshire.

'It is said that the steeple of the cathedral church of Old Sarum, which was built not long after the conquest, was set on fire by lightning, the very next day after the church was consecrated.' The suddenness of the accident might undoubtedly be wondered at then; but are these casualties marked out for the present inspection of travellers?

Aburdities are evident to every reader, but omissions cannot always be pointed out, but by the local knowledge of inhabitants or travellers; to mention no more, why, under the curiosities of Worcester-shire, is there

there no mention of Malvern hills, a fine range, with the curious intrenchment of a camp, so observable on the summit of one of them, and rendered noted by the medicinal spring so much frequented of late years?

The accounts of our American settlements are confusedly given. The natives of America, north and south, who are very different in different parts, afford but one general description, collectively, though particular customs are produced, which cannot be universally attributed. This description exhausted, we land on Jamaica, without any new head, or mark of division; and after that, digress into accounts, if they deserve that name, of our continental possessions, as New England, Pennsylvania, &c. when we come to a close; and enter on Maryland expressly. The rest follow in the same loose and inaccurate way.

It sometimes happens, that our anonymous author mentions his personal knowledge of places; as of Minorca, Florida, Guinea, Whydah, Bombay, &c. Whether he has really been in all those places, is best known to himself; but from the complexion of the whole, it is more probable, that detached passages, taken from different voyagers, without proper inspection and alteration, unites the experience of the several writers, in the person of our said compiler. Egotisms, indeed, generally disagreeable, are totally improper in anonymous publications; thus, among other instances, our Author, in his account of the articles of traffic in Minorca, adds, p. 247.

What remains they purchase from abroad, and I assure you I do not jest when I tell you I believe I have omitted at least as many particulars as I have been able to recollect on the occasion.'

All that can be observed on this passage is, that in earnest, *you* might as well then have omitted those *you* recollected; as *your* enumeration, by *your* own account, is now worth nothing.

In other passages, as p. 407. he refers to authority, as 'in the time of our author,' and 'continues our author,' without any author having been previously quoted.

His description of Senegal, is indeed quoted from Adanson, who in giving an account of his landing there, p. 416. mentions the too frequent accident of a boat oversetting in the road; by which a man was drowned. This our compiler thinks worthy of a note, wherein he informs us, 'this we may believe, as we lost in that bar last May, a boat belonging to the Harwich man of war, and in it captain Foreman, the next in command to the commander in chief, and than whom, none could have more deservedly been regretted.' Thus is the doubtful testimony authenticated!

In brief, this volume appears altogether to be a hasty, injudicious piece of manufacture.

Art. 41. *An Essay on Woman, or, physiological and historical Defence of the Fair Sex.* Translated from the Spanish of El Theatro Critico. 8vo. 3s. Bingley. 1768.

It is strange that any writer should ever have thought it expedient to draw his pen in defence of the fair sex! Did ever any *man* attack their virtues, or despise their beauty?—A vindication of the character of woman, however, was deemed necessary, by Father Feijoo, a Spanish monk, author of the work mentioned in the foregoing title-page; and

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a translation of this good father's essay, makes the bulk of the present performance. It is an heavy, tedious piece, infinitely inferior to the ingenious panegyrics on the fair sex, published in this country about twenty years ago, in two pamphlets, under the titles of '*Woman not inferior to Man*,'— and '*Woman's superior Excellence over Man*.'

Art. 45. *History of the principal Monarchies and States, prior to the Christian Era. Designed as an easy and pleasant Introduction to the Study of Ancient History. For the Use of Schools.* Written originally in German, by M. Muller, Head Master of the Grammar School at Hall in Saxony. 12mo. 2s. Bingley, &c. 1768.

In the title page of this performance is placed the character that was given of it, some years ago, in a foreign literary journal; in which, among other things, the Author is applauded for his taste and discernment; he is represented as being neither too prolix nor too concise; and his book is said to be one of the best of the kind, and which cannot be too much recommended to those who conduct the education of youth.

This is not the first instance in which we have had occasion to observe, during the course of our reading, that the journalists abroad are sometimes lavish of their encomiums, and that they deal out their praises in a very indiscriminate manner. Mr. Muller's work, it is true, upon the whole, has some merit. It may be studied with advantage by young persons, and be serviceable to schoolmasters and tutors. It hath one particular excellence, and that is, its referring, under each paragraph, to the original authors who give a more circumstantial account of the facts related. This we look upon as extremely useful; and, indeed, it is the only point which renders the present compendium of ancient history in any degree preferable to many that have formerly been published. In other respects, it will be found, on a careful examination, to be not a little defective. No notice is taken of the Jews, who, though they were comparatively a small nation, ought not to have been entirely passed over; partly, because their annals are of acknowledged importance among Christians, and partly, because their records deserve attention independent of religious considerations. The republic of Carthage too is forgotten, which certainly required to be particularly distinguished. Nay, what is more extraordinary still, even Rome, the most extensive and momentous object in antient history, is omitted.— There are, likewise, several other omissions, of which, from the nature of Mr. Muller's plan, he ought not to have been guilty. He has been pretty large in his account of the Grecian states and islands, though he hath neglected to allot a short separate article to Thebes. But the same reasons which induced him to assign distinct chapters to some of the smaller Grecian governments, should have prevented his forgetting to specify, in his view of Asia, the kingdoms of Pergamus, Pontus, Armenia, Capadocia, and Bythinia. There is, also, in one instance, a remarkable defect in point of order; the history of Lydia being placed after that of Persia, though the Lydian monarchy was destroyed by Cyrus, when he was laying the foundation of the Persian empire. The author has, too, only mentioned, in his dates, the age of the world; whereas it would have been much better to have given the years before Christ, which hath been done in the best historical abridgements.

Neither

Neither is the work executed in a way that is calculated to enlarge the minds of youth, or to afford them a competent knowledge of the manners and spirit of different nations and periods. In a book of this kind, there should always be such views, however briefly exhibited, of the constitutions of government, the characters of eminent men, and the state of learning, as may tend to inspire young persons with the love of virtue and liberty, and to raise in them a noble emulation.

Other faults, of a slighter nature, may be observed in the performance before us; but we shall not enter into minute criticisms. The work, which is rather an index than an history, is evidently the production of a man whose reading is extensive, and whose diligence is commendable, but who, from this specimen of his abilities, does not seem to be endowed with any extraordinary degree of genius, taste, or even judgment.

K.. 8s.

Art. 46. *An Appendix, or Supplement to the Treatise of Artillery: containing the true Projectile described by Bodies in the Air. The greatest Velocity and Resistance they can have. The most advantageous Length of Guns, and their Charges which produce the greatest Effects; with an Introduction of Fluctuations. To which is added the true Figure of the Earth, deduced from actual Mensuration.* By John Muller, Preceptor to his Royal Highness William Duke of Gloucester. 8vo. 5s. Millan.

In our Review, Vol. XVIII. p. 31. may be seen some account of the treatise to which the present work refers. In that article we remarked the scarcity of English writers on military subjects; but, strange as the opinion may appear, were military academies well cultivated, it might be as well if such writers were fewer. For, military improvements when published, cease not only to be of national advantage, but even of general benefit; since, equal degrees of knowledge possessed by adverse parties, still balance each other, and serve only to facilitate mutual destruction. And farther, it may admit of a doubt, whether shortening the operations of war, would eventually operate to the procuring longer intervals of peace, or the contrary.

Thus much being hazarded by way of general reflection on the tendency of publishing improvements either in the theoretical or practical departments of military science, we attend to the present work, the general contents of which are specified in the title; and Mr. Muller's abilities being long known to military students, any mention of them would now be superfluous.

In the laws of motion here given, Mr. Muller only professes, to reduce what Sir Isaac Newton has advanced on this subject, into a concise view; these he applies to the theory of artillery, &c. as to establish the principles laid down in his treatise: and from some experiments made at Minorca in 1745, he determines this general position, that the best length of any gun, is about twenty one diameters of its shot, and its best charge equal to half the weight of the shot. He advises a farther prosecution of experiments of this nature, the proportions ascertained from which, as to the dimensions of guns, to be fixed by law.

Our author, from the properties of an ellipsis, and the two best measures of a meridian degree near the pole, and near the equator, determines the ratio of the axis of the earth, to the diameter at the equator,

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to be as 215 to 216; which he says agrees with actual measures, and experiments made, on the length of pendulums vibrating seconds in different latitudes.

Mr. Muller, reasoning from this general maxim in philosophy, that nothing is created in vain, thinks it probable that the superficies of the planets are no more than crusts surrounding a central cavity: but then is it not also necessary to assign a use for such horrid dark caverns, so totally deprived of all that we find necessary to life and vegetation? While their supposed solidity may be more easily admitted, though the subject is too profound to penetrate thoroughly; and neither opinion can be easily brought to agree with all circumstances of the planets, so as to establish a uniform proportion among them, corresponding to their apparent magnitudes, distances, and periods.

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Art. 47. *An Essay on Field Fortification; intended principally for the Use of Officers of Infantry. Shewing how to trace out on the Ground, and construct in the easiest Manner, all Sorts of Redoubts and other Field Works; also to put in a proper State of Defense, Posts of different Kinds, such as Churches, Church-yards, Old Castles, Villages, small and large Towns, &c. With forty Copper Plates. Translated from the original Manuscript of an Officer of Experience in the Prussian Service.* By J. C. Pleydell, Lieutenant in the twelfth Regiment of Foot. 8vo. 6s. Nourse.

An useful practical manual, for gentlemen who study the arts of devastation and the destruction of the human species; who may here learn the mechanical construction of those works of offence and defence by which they will be enabled, as far as human power can extend, to secure their own safety, and ruin a country, with the utmost facility.

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NOVELS.

Art. 48. *The affecting History of two young Gentlemen, who were ruined by their excessive Attachments to the Amusements of the Town.* By Dr. Typo, P. T. M. 12mo. 1s. T. Baldwin.

These two little tales are intended to exemplify the ill effects of the modern modes of educating young women of small fortune. It is very certain, that the attention too commonly paid, in this country, especially in the capital, and other great cities, &c. to the ornaments of dress, and early indulgence in fashionable dissipations, with every thing that they call *tasty*,—must naturally tend to the most destructive consequences; especially among the daughters of tradesmen, and the lower ranks of gentry, who all aspire to move in spheres above their circumstances: while the economical virtues, and useful accomplishments, are neglected, in proportion as these idle or mischievous refinements are pursued.

Art. 49. *The Fool of Quality; or, the History of Henry Earl of Moreland. In four Vols. Vol. III.* By Mr. Brooke. 12mo. 3s. Johnston, 1768.

Mr. Brooke has not yet brought his hero out of the state of infancy. He is now but a few weeks older than he was, at the close of the 2d volume; but he is still the same benevolent, amiable, noble-minded little fellow: and it is impossible for the humane and generous reader

not

not to be extremely delighted with him. The various digressive, epistolical stories are also very interesting, and they are naturally introduced. Many of Mr. B.'s readers, however, will not, perhaps, be equally fond of some of the *religious sentiments* and *pious expressions* so frequently introduced in this volume; and which may be thought to favour too much of the spirit of William Law, or the methodists. The doctrines of *justification, satisfaction, &c. &c.* make, indeed, a singular appearance in a modern novel, and such devout expressions as the *son of David, Babe of Bethlehem*, and the like, would scarcely be expected in works of this kind, unless profanely introduced, with a ludicrous intention. This fault, however, if it be a fault, we can easily pardon, for the sake of the excellent, exemplary characters drawn in this work, and the many benevolent and virtuous sentiments enforced by the worthy author, in a manner equally nervous and affecting.—With respect to his language and style in general, we have, in our former accounts * of his work, hinted at a few *Irisbisms*, which may offend the ear of an English reader, though they may pass very currently in the author's own country.

* See Review, vol. xxxiii. p. 145, 286, 346.

Art. 50. *The modern Wife.* A Novel. In two Vols. 12mo. 6s. Lowndes.

V. /

Sir George Warwick piqued at being jilted by his intended bride, for the sake of a coronet with an old incumbent, marries the youngest of two pretty sisters, who, with their mother lived retired on a narrow income, in the country. He brings his sprightly lady to town, where her giddy head becomes intoxicated with the modish round of amusements which engross the whole life of a fine lady. Her character is however a strained one, as she writes with a seeming sensibility of the impropriety of her conduct, and of the follies of her companions; and is sarcastical, even upon herself, in her letters to her sister; who is the contrast to her own character. Her levity exposes her to the malice of an envious person, who betrays her into a snare wherein her husband thinks he has sufficient proofs of her infidelity. Confusion, distress, and bloodshed ensue; until a discovery of the base scheme sets all matters to rights, and effects a reformation in the modern wife.

The story, which is conveyed in the epistolary manner, is not void of entertainment, the principal catastrophe is affecting, and the tale has a good moral † implied in it. But alas! we are now seemingly advanced beyond profiting by *morals*: admonitions of whatever complexion having lost all effect and force. For whether we turn our eyes to the gay world, the political world, or to mankind at large, we cannot but recollect one truth, at least, delivered by a late *observer of manners*; who had but too much foundation to remark that we not only suffer our ruling vices and follies to be ridiculed, but we cordially join in the laugh: and that even those who sit for the likeness, can acknowledge the truth of the representation, are diverted by the picture of their own follies; and can then go home, and without a blush, repeat them.

N.

† Much of the same nature with that of the memoirs of Lady Lucy Fenton, See p. 82. of this volume.

E c 2

Art. 51.

- Art. 51. *The Farmer's Son of Kent. A Tale.* In two Vols. 12mo. 6s. Noble.

The farmer's son of Kent, in the course of his adventures acknowledges an acquaintance with Charles Clairville, Esq; whose memoirs were lately published under the title of the *Happy Extravagant*: and the character given of that novel in our Review for July last, p. 84. may stand *verbatim* for the present publication.

N.

RELIGIOUS and CONTROVERSIAL.

- Art. 52. *A Supplement to the Essay upon the Numbers of Daniel and St. John; confirming those of 2436, and 3430, mentioned in the Essay: from two numerical Prophecies of Moses and our Saviour.* By the Rev. George Burton, M. A. Rector of Elden and Herringwell, in Suffolk. 8vo. 2s. 6d. Nicoll.

In the Review for February, 1767, we gave our Readers a short view of Mr. Burton's essay, to which article we now refer them. When he published his Essay, his utmost hopes, he tells us, in his preliminary advertisement to this new publication, were to offer a few hints that might be rendered serviceable to religion, when improved by some able writer. But he has since happily succeeded, he says, in discoveries which seem to carry conviction along with them—As the subject is important, what he advances upon it deserves to be attended to. Those who are dissatisfied with his scheme may be led by it to farther and more satisfactory enquiries.

R.

- Art. 53. *An Answer to a Book, entitled, Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches,* occasioned by the Confessional †, Part I. 8vo. 1s. Newberry.

This answer shews, very clearly, that the letter-writer has set the design of the author of the Confessional in an *invidious* and *false* light; that his arguments in favour of the *right*, as well as of the *utility*, of requiring such subscription as the question hath respect to, are inconclusive; that his attempting to vindicate the lawfulness of a *latitude* in subscribing, is inconsistent with his plea for the *utility* of subscription; that his objections to, and, reflections upon the expedient offered by the author of the Confessional, to put this matter of subscription upon a better footing, strike equally against *all* expedients, and too plainly indicate what turn they are intended to serve.

R.

† See Review for September.

- Art. 54. *Remarks upon the second and third of three Letters against the Confessional.* By a Country Clergyman. 8vo. 1s. 6d. Dilly.

This remarker is an advocate for the Author of the Confessional, and writes with great spirit and freedom; if his representations, however, are true, we are in a very deplorable situation indeed. Hear what he says.—'The reformation, incomplete as it was, has made a considerable alteration for the better. But let no man judge from appearances—Gentle as the behaviour of the clergy seems to be at present, we have too much reason to believe that the moderation of many of them proceeded from want of power, and not of inclination, to renew those an-

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cient scenes of barbarity, which were for many ages the reproach of the christian name †. We ourselves have seen the sword of persecution unsheathed, and the annals of the best of kings stained by an action that would have disgraced even the reign of a Stuart. At this very time we behold heaven and earth moved against the advocates for Christian liberty—Every engine is employed to support a cause long since given up as indefensible—The most zealous friends of the illustrious family that now sways the sceptre of these kingdoms, are suffered to languish in obscurity—The defence of the exploded doctrines of passive obedience and non-resistance are [is] become a ready and certain step to preferment—And we are again threatened with all the evils that once deluged this unhappy land.*

Our author brings a very heavy charge upon many of our clergy, which we hope, however, is without any foundation.—‘It is also universally known, says he, that many of the clergy are *avowed* infidels, and upon the principles of infidelity oppose all alterations in the church. Has the Letter-writer never heard that a rigid conformity to the established religion is a favourite principle of a numerous sect of Deists in this kingdom?’

We shall only observe upon this passage, that if it is *universally known* that many of the clergy are *avowed* infidels, it seems a little strange that *we* (to speak only for ourselves) should never have heard of this remarkable fact before. Indeed, we can scarce suppose such a thing possible, as the infidel part of the clergy, if any such there are, must set the most absurd and ridiculous part imaginable to *acknowledge it publicly*.

R.

† ‘Witness the persecution of Peter Annett.’

Art. 55. *Two Sermons: in which the Doctrine of Reconciliation is plainly and briefly stated, and the Grounds of it are clearly pointed out.* By Nathanael Whitaker, D. D. 8vo. 1s. 6d. Pearch.

There is an unaccountable disposition in mystical preachers, to depreciate and villify human nature! They exhibit it in the most odious, detestable views, and then they pretend to adore the Author of it. They make the fall of man, created after God’s own image, from the *perfect state* in which he was placed, by his Almighty Maker, the effect of God’s direct purpose; his regeneration to grace, the work of divine power exerted on his heart; in each of which instances, man is the passive clay which receives both impressions, and yet they abuse man for his defection, and reproach him for his obliquity.

All this is the express tendency of the two sermons before us. Man is here represented in colours too odious for any words but the Author’s own to convey. He is declared to hate his God with such direct antipathy, that the kindest assurances from the Almighty, even a direct admission to heaven, would not in the least abate; and now let us observe the cause of this imaginary hatred as given by himself, p. 11.

‘Whether this hatred of God or depravity, arises from the withdrawing the aids of his spirit, or from some positive viciousness, I shall not spend time to determine, *though I believe the former.*’

Yet under this belief, he affirms, p. 16, ‘This discourse shews us where the fault of this dreadful breach between God and man lies, God is wholly clear in this matter.’

P. 21.

P. 41. 'From the whole we see, that the ruin and misery of men, are wholly of themselves. God does not take pleasure in their destruction, but is long suffering, and waits to be gracious. Yet men will not return to him.'

P. 52. 'From what we have now heard we learn, that men are not converted to Christ by moral *suasion*, i. e. by any rational arguments, whereby their hearts are influenced to turn from sin to God.'

P. 54. 'But when a soul is renewed by *divine power*, the motives and arguments of reason will have their effect, and sweetly draw it after Christ.'

We leave the harmonising these several passages to the writer of them, and recommend those who admire them, to Dr. Whitaker's sermons at large; wherein they will find ample gratification. N.

Art. 56. *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures. To which are added, some Remarks on the Arian Controversy: also a Postscript, containing some Observations on the Writings of Justin Martyr, and Irenæus.* 8vo, 2s. White.

The Author of this work so properly and handsomely apologizes for it in the preface, (recommending it to the public with a view to the discovery of truth) that we should think it unjust, were we so disposed, to treat it with any severity. It is somewhat peculiar to find this doctrine considered in the way of axioms, propositions, corollaries, &c. and sometimes to meet with a good deal of *mathematical* reasoning upon this subject; but so it is in the present performance. Great care and diligence are used to establish this proposition, that the appellation, *Son of God*, is applied to *Jesus* in consequence only of his incarnation; after which the Author proceeds to other parts of his subject. He appears to be ingenious; he is master of a considerable share of learning; and does not discover a bitter or uncharitable spirit. H.

Art. 57. *An Abridgment of Ecclesiastical History, from the Creation to the End of the 17th Century of Christianity. Together with a short catechetical Explanation of the Principles of Natural and Revealed Religion. To which are added an Appendix to the Second Chapter of sacred History, and to the sixth Century of the Ecclesiastical History.* By the Rev. James Pellestreau, A. M. 8vo. 5s. few'd. Johnson.

An abridgment of ecclesiastical history is not an easy work; it requires great judgment, amidst such variety, in the choice of materials, and together with judgment, vivacity and spirit to present these materials in an agreeable manner to the reader. A bare relation of some facts, without an account of their nature, or circumstances, or design, is very dry, and does not greatly contribute to edification. Ecclesiastical history, brought into the compass of the present work, can be little more than an index; and while the Author so carefully studies conciseness, there is danger, either of his omitting what is important, or of his expressing himself obscurely, or leading his readers into mistakes. Mr. Pellestreau's book may however be of some use to those who have not opportunity or leisure for more exact enquiries into this subject. It is accompanied with a chronological table, illustrated by some

Some observations; besides the catechetical lectures mentioned in the title.

H.
Art. 58. *Αληθεινὴς ἐν ἀγάπῃ: An Essay on the Epistle to the Romans. With Notes. Designed as a Key to the Apostolic Writings.* By J. C. 8vo. 1s. Johnson and Payne.

This Writer, whoever he is, seems to have a good intension in the publication of the little tract before us. He had designed, he tells us, to have finished the epistle, but suspecting he may not now be able to effect it, he here offers to the public a sketch of his plan, as a clue, to the rest, that those who have more learning and leisure may prosecute such a work to greater advantage if approved, or give the essayist an opportunity to correct what is amiss, *if occasion.* The Author appears to write for the sake of truth, and not for that of any party whatever. His view seems to be, to give a consistent account of the Scriptures, and to promote the spirit of real Christianity. We meet with some good observations, but we think the Writer too obscure and unconnected in his ideas, or his manner of expressing them.

H.
Art. 59. *Religious Retirement for one Day in every Month: freed from the Peculiarities of the Romish Superstition; and fitted for the Use of Protestants.* 12mo. 3s. Robson; &c. 1768.

A remnant of Popish fanaticism: fitted for the Tabernacle, the Foundery, and Bedlam.

Art. 60. *The Gospel of the Daily Service of the Law preached to the Jew and Gentile, in an Explanation of that grand Ritual, comprehended in these six Branches;—the Preservation of the Perpetual Fire; the taking away the Ashes of the Altar; the Oblation of the Lambs, with their Meat and Drink Offering; the High Priest's Daily Meat-offering; the Lighting of the seven Lamps, and the burning of the Incense:—which constituted the Figures of the One Priesthood of Jesus Christ, from the Beginning to the End of all the Ages, fore-ordained for his mediatorial Kingdoms.* By the Rev. Mr. Richard Clarke, Curate of Chestnut, Hertfordshire. 8vo. 6s. in Boards. Townsend.
It would require the genius and learning of Rabbi Hutchinson himself, to review this book.

Art. 61. *An Answer to a Pamphlet entitled Pietas Oxoniensis, or a full and impartial Account of the Expulsion of Six Students from St. Edmund-Hall, Oxford. In a Letter to the Author.* By Tho. Nowell, D. D. Principal of St. Mary-Hall, and public Orator of the University. 8vo. 2s. Oxford printed, at the Clarendon-Press, and sold by Rivington in London.

Those who have been led, by the clamour raised among the methodists, and particularly by the pamphlet entitled *Pietas Oxoniensis*, to doubt the rectitude or expediency of the expulsion, in any respect, either as to law or religion, will meet with no small satisfaction in the perusal of this performance; provided it be read without prejudice, and only with an honest desire of information concerning the truth. It contains a full account of the proceedings against the six methodistical students; from which every impartial reader, whose mind is uninculcated

tured with the too prevailing enthusiasm of the times, will naturally deduce an ample vindication of the gentlemen of the university.—The established church is here also learnedly defended, with regard to the fanatical tenets attributed to her, by the above-mentioned author.

Art. 62. *An effectual Shove to the Heavy Arse Christian.* By William Bunyan, Minister of the Gospel in South Wales. Small 8vo. 9d. Rofon.

We have heard of quaint titles affectedly given to the devout *breathings* of the last century; but however well such delicate epithets might suit the hearers of the old John Bunyan, Daniel Burge, and others of the same complexion, we think William Bunyan, if there is such a man, was ill advised when he prefixed so coarse a title to this declamatory dissuasive from sin. The performance may in all probability be gleaned from some old sermons, put together merely for the sake of the pretty conceit which gives name to it; but if his divinity is not served up in a more decent manner, William Bunyan, or his bookseller, may depend on its receiving an effectual shove off the table. **N.**

Art. 63. *The First Epistle of Clemens Romanus to the Church at Corinth.* 8vo. 9d. Aberdeen printed, and sold by Chater in London.

As this epistle is undoubtedly of high antiquity, and bears the marks of primitive simplicity and piety, it is well worthy the regard of Christians. Archbishop Wake formerly translated it, and sent it forth with some others that have strong characters of forgery and interpolation: besides, as this writer observes, the archbishop's work was published chiefly for the *learned*, and falls into but few hands; the present attempt is designed for the unlearned, to shew them the likeness of Clement's doctrine to that of Christ and his apostles, and the complexion and constitution of the churches immediately after the apostles days. The present translator has not thought proper to affix his name to his work, but it seems, as far as we can judge from a general view, to be executed with some degree of exactness and care. **H.**

S E R M O N S.

I. *The Nature and destructive Effects of Slander*—at St. Sepulchre's, London, Oct. 2d, 1768. By Thomas Weales, D. D. Vicar of St. Sepulchre. Fletcher.

II. At the Ordination of the Rev. Mr. Jos. Saunders, in the old Meeting-house, Cambridge, Oct. 13, 1768. By John Conder, D. D. Together with an Introductory Discourse by Thomas Towle, B. D. Mr. Saunders's Confession of Faith, and a Charge delivered to him by Edward Hitchin, B. D. Dilly.

III. At the Consecration of St. Ann's Chapel, in Newcastle, Sept. 2, 1768. By Richard Fawcett, D. D. Vicar of Newcastle, and Chaplain in Ordinary to his Majesty. Murray.

T H E

MONTHLY REVIEW,

For D E C E M B E R, 1768.



*Continuation of the Philosophical Transactions, Vol. LVII. Part I.
For the Year 1767.*

PAPERS relating to NATURAL HISTORY.

Art. 7. *A description of a very remarkable aquatick insect, found in a ditch of standing Water near Norwich, in the Spring of the Year 1762.* By Edward King, Esquire, of Lincoln's Inn, F. R. S.

THESE insects are supposed to be merely aquatick, and not to turn to flies, as many other insects do, which are found in the water. They were seen in great abundance, but only in this one ditch.

Art. 8. *An account of the very tall men, seen near the Streights of Magellan, in the year 1764, by the equipage of the Dolphin man of war, under the command of the Hon. Commodore Byron; in a letter from Mr. Charles Clarke, officer on board the said Ship, to M. Maty, M. D. Sec. R. S.*

‘ We were with the Patagonians, says Mr. Clarke, near two hours at noon day, within a very few yards, tho’ none had the honour of shaking hands but Mr. Byron and Mr. Cummins; however, we were near enough and long enough with them to convince our senses so far as not to be cavilled out of the very existence of those senses at that time, which some of our countrymen and friends would absolutely attempt to do. They are of a copper colour, with long black hair, and some of them are certainly nine feet, if they don’t exceed it. The commodore, who is very near six-foot, could but just reach the top of one of their heads, which he attempted, on tip toes, and there were several taller than him on whom the experiment was tried. They are prodigious stout, and as well and proportionally made as ever I saw people in my life. That they have some kind of arms among them is, I think, indisputable, from their taking methods to convince us they had none at that time about them. The women, I think, bear much the same proportion to the men as our Europeans do; there was hardly a man there

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less than eight feet, most of them considerably more; the women, I believe, run from $7\frac{1}{2}$ to 8.'—Here we seem to have undoubted evidence of the extraordinary stature of the inhabitants of this part of the globe.

Art. 12. *Description of a meteor seen at Oxford, October 12, 1766. In a letter to Charles Morton, M. D. Sec. R. S. from the Rev. John Swinton, B. D. F. R. S. Member of the Academy degli Apatisti at Florence, and of the Etruscan Academy of Cortona in Tuscany.*

This meteor was observed about half an hour past eight in the evening: the sky somewhat cloudy, but still and calm, and several of the stars appeared. 'A broad luminous arch, was seen in the northern part of the hemisphere, extending from E. to W. almost terminated by the horizon, and somewhat less than a semicircle. The upper or exterior limb of this arch, together with a certain portion of the lucid adjoining tract, was white and resplendent; but the brightness gradually decreased as it approached the lower or interior limb, which was so fuscous and obscure, that it seemed scarce distinguishable from the clouds that were contiguous to it. For about five minutes, the lustre remained pretty strong and vivid, and the meteor without any visible change or variation; but, after the expiration of that short term, the arch began to grow faint, and in one or two minutes more, as near as I can guess, totally disappeared.'

Art. 13. *Some observations on swarms of gnats, particularly one seen at Oxford, August 20, 1766. In a letter from the same, to the same.*

So many myriads of these gnats sometimes occupied the same part of the atmosphere, that they resembled a very black cloud, greatly darkened the air, and almost totally intercepted the solar rays. At other times they were observed to rise in columns from the branches of trees or other bodies, and to reach to a great height in the atmosphere.

Art. 14. *A description of the Andrachne, with its botanical characters.* By G. D. Ehret, F. R. S.

We have here an elegant engraving of the Andrachne; and the characters of the flowers are briefly delineated. This very rare shrub produced its flowers, for the first time in England, in the garden of Dr. John Fothergill, at Upton, near Stafford in Essex, May, 1766.

Art. 20. *Two letters from the Hon. William Hamilton, his Majesty's Envoy Extraordinary at Naples, to the Earl of Morton, President of the Royal Society, containing an account of the last Eruption of Mount Vesuvius.*

After mentioning the appearances which preceded the eruption, our Author says;—'On Good Friday, the 28th of March, at 7 o'clock at night, the lava began to boil over the mouth of the volcano, at first in one stream; and soon after, dividing

dividing itself into two, it took its course towards Portici. It was preceded by a violent explosion, which caused a partial earthquake in the neighbourhood of the mountain, and a shower of red hot stones and cinders were thrown up to a considerable height. Immediately upon sight of the lava, I left Naples with a party of my countrymen, whom I found as impatient as myself to satisfy their curiosity in examining so curious an operation of nature. I passed the whole night upon the mountain; and observed that, though the red hot stones were thrown up in much greater number and to a more considerable height than before the appearance of the lava, yet the report was much less considerable than some days before the eruption. The lava ran near a mile in an hour's time, when the two branches joined in a hollow on the side of the mountain, without proceeding farther. I approached the mouth of the volcano, as near as I could with prudence; the lava had the appearance of a river of red hot and liquid metal, such as we see in the glass houses, on which were large floating cinders half lighted, and rolling one over another with great precipitation down the side of the mountain, forming a most beautiful and uncommon cascade; the colour of the fire was much paler and more bright the first night than the subsequent nights, when it became of a deep red, probably owing to its having been more impregnated with sulphur at first than afterwards. In the day-time, unless you are quite close, the lava has no appearance of fire; but a thick white smoke marks its course.

The 29th the mountain was very quiet, and the lava did not continue. The 30th it began to flow again in the same direction, whilst the mouth of the volcano threw up every minute a girandole of red hot stones, to an immense height. The 31st I passed the night upon the mountain; the lava was not so considerable as the first night, but the red hot stones were perfectly transparent, some of which I dare say of a ton weight, mounted at least 200 feet perpendicular, and fell in, or near, the mouth of a little mountain, that was now formed by the quantity of ashes and stones, within the great mouth of the volcano, and which made the approach much safer than it had been some days before, when the mouth was near half a mile in circumference, and the stones took every direction. Mr. Hervey, brother to the Earl of Bristol, was very much wounded in the arm some days before the eruption, having approached too near; and two English gentlemen with him were also hurt. It is impossible to describe the beautiful appearance of these girandoles of red hot stones, far surpassing the most astonishing artificial firework.

From the 31st of March to the 9th of April, the lava continued on the same side of the mountain in two, three, and sometimes four branches, without descending much lower than the

first night. I remarked a kind of intermission in the fever of the mountain, which seemed to return with violence every other night. On the 10th of April at night the lava disappeared on the side of the mountain towards Naples, and broke out with much more violence on the side next the *Torre dell' Annunciata*.

‘ I passed the whole day and the night of the 12th upon the mountain, and followed the course of the lava to its very source; it burst out of the side of the mountain, within about half a mile of the mouth of the volcano, like a torrent, attended with violent explosions, which threw up inflamed matter to a considerable height, the adjacent ground quivering like the timbers of a water-mill; the heat of the lava was so great as not to suffer me to approach nearer than within ten feet of the stream, and of such a consistency (though it appeared liquid as water) as almost to resist the impression of a long stick, with which I made the experiment; and large stones thrown on it with all my force did not sink, but making a slight impression, floated on the surface, and were carried out of sight in a short time; for, notwithstanding the consistency of the lava, it ran with amazing velocity; I am sure, the first mile with a rapidity equal to that of the river Severn, at the passage near Bristol. The stream at its source was about ten feet wide, but soon extended itself, and divided into three branches, so that these rivers of fire communicating their heat to the cinders of former lavas, between one branch and the other, had the appearance at night of a continued sheet of fire, four miles in length, and in some parts near two in breadth. Your lordship may imagine the glorious appearance of this uncommon scene, such as passes all description.

‘ The lava, after having run pure for about 100 yards, began to collect cinders, stones, &c. and a scum was formed on its surface, which in the day time had the appearance of the river Thames, as I have seen it after a hard frost and great fall of snow, when beginning to thaw, carrying down vast masses of snow and ice. In two places the liquid lava totally disappeared, and ran in a subterraneous passage for some paces, then came out again pure, having left the scum behind. In this manner it advanced to the cultivated parts of the mountain; and I saw it the same night of the 12th, unmercifully destroy a poor man's vineyard and surround his cottage, notwithstanding the opposition of many images of St. Januarius, that were placed upon the cottage, and tied to almost every vine. The lava, at the farthest extremity from its source, did not appear liquid, but like a heap of red hot coals forming a wall, in some places ten or twelve feet high, which rolling from the top soon formed another wall, and so on, advancing slowly, not more than about thirty feet in an hour.’

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In the two next articles we have some experiments made by John Howard, Esq; and Mr. John Canton, to ascertain the heat of the Bath and Bristol waters.

Art. 23. *A Letter from the Hon. Dains Barrington, F. R. S. on some particular fish found in Wales.*

This letter contains an account of a variety in the perch and trout, consisting in a crookedness of the spine towards the tail.— There is likewise an inquiry concerning the existence of the monocular fish, mentioned by Giraldus Cambrensis.

Art. 25. *Letter to Mr. Dacosta, Librarian, &c. to the Royal Society, from Mr. William Martin; containing an Extract of a Letter from his Son at Bengal, on the Heat of the Climate.*

The thermometer was seldom under 98, and at certain times of the day the quicksilver rose to 104, by the last adjusted instrument.—Mr. Martin describes, in strong terms, the unhealthiness of this climate.— ‘ In short, this climate soon exhausts a person’s health and strength, though ever so firm in constitution, as is visible in every countenance, after being here twelve months. I have been lately informed by an officer of distinction, who was formerly engineer at this place, that he being sent out to survey a salt lake in the month of September, he found the sulphureous vapours so stagnated and gross, that he was obliged to get up into the tallest trees he could find, to enjoy the benefit of respiration every now and then; he added, that he constantly had recourse to smoking tobacco (excepting during the hours of sleep), to which and to swallowing large quantities of raw brandy (though naturally averse to strong liquors), he attributed his safety. However, on his return, he was seized with an inveterate fever of the putrid kind, which he miraculously survived, though others, who attended him on the survey, and had lived many years in the climate, were carried off, at the same time, by the like fever.’

In the 28th article, Mr. John Whitehurst informs us, that they experienced a much greater degree of cold at Derby, in the frost of 1767, than perhaps was ever observed in England; and the quick transitions were no less remarkable.—On Sunday the 18th of January, at nine in the evening, the thermometer stood at 20, at half an hour past nine, nearly one degree below 0. At seven the next morning, 30, external air.

Art. 30. *Remarks on the very different Accounts that have been given of the Fecundity of Fishes, with fresh Observations on that Subject; By Mr. Thomas Harmer; communicated by Samuel Clark, Esq; F. R. S.*

According to these observations, the cod-fish is most astonishingly prolific. The spawn of one of these was found to contain more than three millions and a half of eggs.

Art. 33. *Specimen Historiæ Naturalis Volgenfis. Auctore J. R. Forster.*

Mr. Forster, after describing the general appearance of the country on each side the river Volga, from the 52 to the 48th degree of north latitude, proceeds to the particulars of his natural history. Besides the enumeration of a variety of subjects in the mineral kingdom, we have a catalogue of 207 vegetables, and 126 animals.—This paper is the more valuable, as it relates to a country, the natural history of which, is little known.

Under the head of salts, we have a curious and particular account of a salt-lake, by the Russians called *Yelton*, by the Khalmucs *Gelton-noor*; from which a great part of the Russian empire is supplied with salt.—The materials for this specimen of natural history were collected by our author from May to September, 1765.

Art. 40. *Extract of a Letter from John Ellis, Esquire, F. R. S. to Dr. Linnaeus, of Upsal, F. R. S. on the Animal Nature of the Genus of Zoophytes, called Corallina.*

The *corallina* have been classed by Linnæus and Ellis as zoophytes. Dr. Baister, and Dr. Pallas, have considered them as vegetable subjects. Our learned Naturalist, in this paper, answers the objections of these two gentlemen; and by the anatomy and chemical analysis of the *coralline*, fully establishes their animal nature.

Art. 41. *An Account of the Actinia Sociata, or Clustered Animal-flower, lately found on the Sea-Coasts of the new-ceded Islands: in a Letter from John Ellis, Esquire, F. R. S. to the Right Honourable the Earl of Hillsborough, F. R. S.*

The following extract, we apprehend, will be entertaining to those of our Readers who have a turn for natural history.—

‘ Among the many curious marine animals, says our Author, which your Lordship has received from the new-ceded islands in the West-Indies, there is one most uncommonly rare: this is of great consequence to natural history, as it seems to bring together two remarkable genera in the system of nature, which Professor Linnæus had removed far from each other.

‘ The one is the actinia or animal flower, the other the hydra or fresh-water polype.

‘ The actinia, called by old authors, as Aldrovandus, Johnston, &c. *Urtica marina*, from its suppoed property of stinging, is now more properly called by some late English authors the animal flower. This name seems well adapted to it; for the claws, or tentacles, being disposed in regular circles, and tinged with a variety of bright lively colours, very nearly represent the beautiful petals of some of our most elegantly fringed and radiated flowers, such as the carnation, marygold, and anemone. As there are great variety of species of this animal, so these species differ from each other in their form. The bodies of some of them are hemispherical, others cylindrical, and others shaped like a fig. Their substance likewise differs; for some are stiff

stiff and gelatinous, others fleshy and muscular; but they are all capable of altering their shape, when they extend their bodies and claws in search of their food. We find them on our rocky coasts at low water, fixed in the shallows to some solid substance, by a broad base like a sucker; but they can shift their situation, though their movement is very slow.

‘ They have only one opening, which is in the center of the uppermost part, of the animal; round this are placed rows of fleshy claws; this opening is the mouth of the animal, and is capable of great extension: it is amazing to see what large shell fish some of them can swallow, such as muscles, crabs, &c. when it has sucked out the fish, it throws back the shells through the same passage. Through this opening it likewise produces its young ones alive, already furnished with little claws; which, as soon as they fix themselves, they begin to extend in search of food.

‘ They are found all round the coasts of England; but the coasts of Suffex and Cornwall furnish us with the greatest varieties of them. The islands in the West Indies are likewise remarkable for many kinds of them, as appear from the different sorts sent to your lordship by Mr. Greg.

‘ Doctor Gaertner, F. R. S. who has described four species of the English ones in the *Phil. Trans* says they have the remarkable property of renewing their claws when they are cut off; and ranks them, perhaps very properly, under the genus of the Hydra of Linnæus, or fresh-water polype: which I shall now give a short description of, that we may judge how near your lordship’s new animal approaches to both of these.

‘ The Hydra, or fresh-water polype, is that extraordinary animal so well known to the curious, from the discoveries of Mr. Abraham Trembley, F. R. S. in its re-production after it had been cut into pieces. When it is extended, it is of a worm-shaped figure, and of the same tender substance with the horns of a common snail.

‘ It adheres by one end like a sucker to water plants and other substances: the other end, which is the head, is surrounded by many arms or feelers placed like rays round a center: this center is its mouth, and with these arms, which are capable of great extension, it seizes small worms and water insects, and brings them to its mouth; often swallowing bodies larger than itself: when the food is digested in the stomach, it returns the remains of the animals it feeds on, through its mouth again, having no other visible passage from its body.

‘ Their manner of multiplying is from eggs, which they produce in autumn; but the most common is from their sides, in which there first appear small knobs, or papillæ; as these increase in length, little fibres are seen rising out of the circumference of their heads, which they soon use to procure food.

When they are thus arrived at a mature state, they send forth other young ones from their sides: so that though many of them soon fall off, and provide for themselves, yet the animal frequently branches out into a numerous offspring, growing out of one common parent, each of which not only procures nourishment for itself, but for the whole family.

‘ I come now to your lordship’s new animal; and, for the satisfaction of the Royal Society, lay before them one of your lordship’s specimens preserved in spirits, with a dissection of one of them, to shew its internal structure, together with three species of *Actinia*, or animal flowers, sent to your lordship from the new ceded-islands.

‘ This compound animal, which is of a tender fleshy substance, consists of many tubular bodies, swelling gently towards the upper part, and ending like a bulb, or very small onion; on the top of each is its mouth, surrounded by one or two rows of tentacles, or claws, which when contracted look like circles of beads.

‘ The lower part of all these bodies have a communication with a firm fleshy wrinkled tube, which sticks fast to the rocks, and sends forth other fleshy tubes, which creep along them in various directions. These are full of different sizes of these remarkable animals, which rise up irregularly in groupes near to one another.

‘ This adhering tube, that secures them fast to the rock, or shelly bottom, is worthy of our notice. The knobs that we observe, are formed in several parts of it, by its insinuating itself into the inequalities of the coral rock, or by grasping pieces of shells, part of which still remain in it, with the fleshy substance grown over them.

‘ This shews us the instinct of nature, that directs these animals to preserve themselves from the violence of the waves, not unlike the anchoring of muscles, by their fine silken filaments, that end in suckers; or rather like the shelly bases of the *Serpula*, or worm-shell, the tree oyster, and the slipper barnicle, &c. whose bases conform to the shape of whatever substance they fix themselves to, grasping it fast with their testaceous claws, to withstand the fury of a storm.

‘ When we view the inside of this animal dissected lengthways, we find a little tube like a gullet leading from the mouth to the stomach, from whence there rise eight wrinkled small guts, in a circular order, with a yellowish soft substance in them; these bend ever in the form of arches towards the lower part of the bulb, from whence they may be traced downwards, to the narrow part of the upright tube, till they come to the fleshy adhering tube, where some of them may be perceived entering into a papilla, or the beginning of an animal of the like kind, most probably to convey it nourishment, till it is provided with
claws;

claws: the remaining part of these slender guts are continued on in the fleshy tube, without doubt for the same purpose of producing and supporting more young ones from the same common parent.

‘ The many longitudinal fibres, that we discover lying parallel to each other, on the inside of the semi-transparent skin, are all inserted in the several claws round the animal’s mouth, and are plainly the tendons of the muscles, for moving and directing the claws, at the will of the animal; these may be likewise traced down to the adhering tube.

‘ As this specimen has been preserved in spirits, the colour of the animal when living cannot certainly be known; it is at present of a pale yellowish brown.

‘ With regard to its name, it may be called *actinia sociata*, or the cluster animal flower.

‘ Among the critics, my lord, I am aware of this; that it may be said, that an animal compounded of many animals has not a very philosophical sound. But it is well known to those, who understand the nature of zoophytes; that there are many kinds of these animals, as well such as swim about freely, as such as are fixt to rocks and shells in the sea, that have a great many mouths in the form of polypes, and yet are but single animals; such as the great variety of *Pennatulas*, or sea pens, among those that swim about, and most of the *Sertularias*, *Gorgonias*, with many others, among those that are fixt. Yet this new animal of your lordship’s differs very much from the generality of these. I think I may compare it, to speak in the style of those who maintain that zoophytes vegetate, to a timber tree, that sends out at a distance round it many suckers from its roots, which suckers coming in time to be trees, these may and will, with propriety, be reckoned so many distinct trees, though connected at their roots with the parent tree, and that without any absurdity.’

The particular subjects of this and the preceding paper, are illustrated by a number of elegant engravings.

Art. 43. *Part of a Letter from W. Watson, M. D. F. R. S. to John Huxham, M. D. F. R. S. at Plymouth, giving some Account of the late Cold Weather. Dated London, 14. Feb. 1767.*

In the severe frost of 1739, the lowest degree to which the mercury sunk was 13°, according to the observations of Lord Charles Cavendish.—‘ Seven degrees, says Dr. Watson, is the lowest point at which I have heard the thermometer stood any where in England during the late frost.—Mr. Whitehurst, in the 28th article of this volume of the Transactions, (see p. 421.) mentions a much greater degree of cold, which occurred during the same frost.—There is added to this article, an abstract from a meteorological diary kept at Plymouth.—From this it appears that the depth of rain in the year 1766, was inches 35.075.

Art.

Art. 45. *Of the Increase and Mortality of the Inhabitants of the Island of Madeira.* By Dr. Thomas Heberden, F. R. S.

The island of Madeira seems to be well adapted for observations of this kind.—From an exact survey, made in the beginning of the year 1767, the number of inhabitants was 64614; who may all be supposed to live and die in the same place where they received their existence, for the accession of strangers and the emigration of the natives, are so equally inconsiderable, as to be of no consequence in the general calculation.—According to Dr. Heberden's observations, the annual increase is 907 $\frac{1}{2}$; and the number of inhabitants is doubled, in 34 years 4 months and 25 days.—For other particulars we must refer our readers to the paper itself.

Art. 46. *An Account of some very large Fossil Teeth, found in North America, and described by Peter Collinson, F. R. S.*

There can be no doubt but that the great teeth, or tusks, of fine ivory, some near seven feet long, which are found at a place, called by the Indians, *The great Buffaloes Lick*, are the teeth of the Elephant.—‘It is very remarkable, says our author, that none of the molares, or grinding teeth of elephants, are discovered with these tusks; but great numbers of very large pronged teeth of some vast animals are only found with them, which have no resemblance to the molares, or grinding teeth, of any great animal yet known.

‘As no living elephants have ever been seen or heard of in all America, since the Europeans have known that country, nor any creature like them; and there being no probability of their having been brought from Africa, or Asia; and as it is impossible that elephants could inhabit the country where these bones and teeth are now found, by reason of the severity of the winters, it seems incomprehensible how they came there.’

The next article contains further observations, by the same gentleman, on the same subject.—And the last article under this head, exhibits a catalogue of the fifty plants from Chelsea garden, which are annually presented to the Royal Society by the worshipful company of Apothecaries.

NATURAL PHILOSOPHY.

Art. 4. *An Attempt to account for the universal Deluge, by Edward King, Esq; of Lincoln's-Inn, F. R. S.*

Dr. Burnet's imaginary shell, which being broken, gave way for the waters of the abyss to rush out;—Mr. Whiston's comet, the tail of which he supposes to be so greatly condensed, as to afford a quantity of water sufficient for the purpose;—and Mr. Ray's change of the center of gravity of the earth:—are the three principal theories which have been advanced to account for the deluge.—Mr. King, dissatisfied with these theories, calls in to his assistance the powerful aid of an earthquake: and after mentioning a number of facts to prove the existence of

subterraneous fires, and their frequently bursting out in earthquakes, he thus lays down his hypothesis.— ‘ The supposition therefore, which I am about to advance, founded on these facts, is this; that originally Almighty God created this earth with sea and land nearly in the same proportion as they now remain, and that it continued in that state for many ages, during which the bottom of the sea became covered with shells, and various heterogeneous bodies; that from the first of its creation there were also many subterraneous fires formed within the bowels of the earth; and that, at the appointed time, these fires bursting forth at once with great violence, under the sea, raised up the bottom of the ocean, so as to pour out the waters over the face of what was before dry land, which by that means became sea, and has perhaps continued so ever since, as that which was before the flood the bottom of the sea, probably from that time has continued to be continent and dry land.’

A considerable part of this paper is taken up in answering the objections which may be made to this theory.

Art. 5. *An Attempt to account for the Formation of Spars and Crystals.* By Edward King, Esquire, of Lincoln's Inn, F. R. S.

Our Author's theory is briefly this: that the crystalline or saline corpuscles in a fluid state, pass through some porous stone till they come to a cavity, there they rest and are formed into these bodies.—It is known, that the Bristol stones grow within the hollow cavity of some other rough stone; that the substance of the external stone is porous, and frequently so strongly impregnated with crystalline corpuscles, that they glitter among the earthy particles, when held up to the light.—This theory is further confirmed by observations on the *matrices* of spars, crystals, and a variety of precious stones.

• Art. 37. *On the Formation of Islands.* By Alexander Dalrymple, Esquire. Communicated by C. Morton, M. D. S. R. S.

The origin of islands *in general*, is not the point to be discussed; but of low, flat, islands, in the wide ocean; such as are most of those hitherto discovered in the vast South-Sea.—What first led our Author to this inquiry, was the observation of Abdul Roobin, a Sooloo pilot; that all islands, lying off the N. E. coast of Borneo, had shoals to the eastward of them.—These islands being covered to the westward by Borneo; the winds from that quarter do not attack them with violence. But the N. E. winds, tumbling in the billows from a wide ocean, heap up the coral with which those seas are filled.—Hence coral banks.—Coral banks also grow, by a quick progression, towards the surface; but the winds, heaping up the coral from deeper water, chiefly accelerate the formation of these into shoals and islands.

• I have

' I have seen, says Mr. Dalrymple, these coral banks in all the stages ; some in deep water, others with few rocks appearing above the surface, some just formed into islands, without the least appearance of vegetation, and others, from such as have a few weeds on the highest part, to those which are covered with large timber, with a bottomless sea, at a pistol shot distance.

' The loose coral, rolled inward by the billows in large pieces, will ground, and the reflux being unable to carry them away, they become a bar to coagulate the sand, always found intermixed with coral ; which sand, being easiest raised, will be lodged at top. When the sand bank is raised by violent storms, beyond the reach of common waves, it becomes a resting place to vagrant birds, whom the search of prey draws thither. The dung, feathers, &c. increase the soil, and prepare it for the reception of accidental roots, branches, and seed, cast up by the waves, or brought thither by birds. Thus islands are formed ; the leaves and rotten branches, intermixing with the sand, form in time a light black mould, of which in general these islands consist, more sandy, as less woody ; and when full of large trees, with a greater proportion of mould.

' Cocoa nuts, continuing long in the sea without losing their vegetative powers, are commonly to be found in such islands ; particularly as they are adapted to all soils, whether sandy, rich, or rocky.'

' Abdul Roobin's observation points out another circumstance, which may be useful to navigators ; by consideration of the winds to which any islands are most exposed, to form a probable conjecture which side has deepest water ; and from a view which side has the shoals, an idea may be formed which winds rage with most violence.'

[To be continued.]

D.

Dr. Lind's *Essay on the Diseases incident to Europeans in hot Climates*, concluded : See Review for last Month.

DR. Lind begins the second part of this work with the following general observations. 1. That the diseases of strangers in different climates bear a great similitude to each other ; and that the violence of the fevers and fluxes, with which they are often afflicted, depends in a great measure upon the degrees of heat and moisture, but especially on the nature of the soil and of the winds.—2. That there is scarcely any country, which has not its healthy and pleasant seasons.—3. That the most unhealthy spots in the world have in their neighbourhood, and often at no great distance, places which afford a secure retreat and protection from diseases and death.—

' Strangers

‘ Strangers therefore, says he, should always leave those unhealthy spots for a few months during the sickly season, until they become well inured to the climate. This removal to a small distance from the seat of sickness promises a security at least equally certain with the method now taken by Europeans, of shutting themselves up in their houses, and having no communication with the natives, during the rage of the plague in Turkey. It is likewise a precaution, upon which the absolute safety of strangers in unhealthy climates may alone depend.

‘ One cannot, without astonishment, see the absurdity of mankind, in never thinking of this so simple and easy a method, which their own observations must have every day pointed out to them : yet our factories abroad have never paid any attention to it, and a proper method of doing it has never been recommended to them.’

After these general observations, Dr. Lind proceeds to prove by a number of facts, that the sea air is generally wholesome, though the adjacent land air be very unhealthy : when the sick season therefore returns, he recommends a floating factory as an effectual means for preserving a great number of lives.—Our Author further observes, that in some fevers a change of air is absolutely and immediately necessary ; and that without this, the best medicines will be found ineffectual, the impure air still operating so as to counteract every means of relief.—‘ Upon the whole, says Dr. Lind, the immediate removal of the patient from a bad air, as soon as he is perceived to be affected by it, into the infirmary ship, will, in all probability, render his disease mild, and easily curable, and his recovery speedy and perfect. The constitution thus preserved, will at length become so seasoned and habituated to the climate in a course of time, that it will be rendered much less susceptible of any injurious impressions either of the air or soil.—One merchant, factor, or soldier, thus constitutionally naturalized to the country, becomes more useful, and his services may be more depended upon there, than ten newly arrived unseasoned Europeans.’

Our author next proceeds to point out a method of preventing the mortality which attends unhealthy situations, where the advantages of a floating factory cannot be enjoyed.—‘ There are many, says he, who inhabit either inland places, at a great distance from the sea ; or where they cannot have the benefit of a security on that element, from the want of a safe anchorage for ships, at the necessary distance from the shore ; or, where salt and unwholesome marshes are formed by frequent inundations of the sea ; or where the shores are lined with stinking ooze, mud, and aquatic weeds or plants of a noxious quality.

‘ Now in all those places, during the sickly seasons, Europeans must retire into the country, at some small distance from such

such unwholesome marshes and foul shores.'—Such a retreat is to be met with in almost every part of the world; which our Author proves by a variety of instances.

‘The weary traveller, says he, even in some parts of the sultry deserts of Arabia, may, in the middle of summer, behold from afar the summits of the Persian and Turcomanian mountains, covered with snow, and their sides lined with a refreshing verdure, which is constantly fanned with a pure and temperate air.

‘Most of our principal factories in the East Indies have in their neighbourhood places of easy and safe retreat from sickness during the wet season. In Sumatra, fort Marlborough affords a retreat tolerably safe and convenient, at the distance only of three or four miles from our most sickly settlement of Bencoolen: in which fort the English merchants ought constantly to sleep during that season, and for some time after it; while others who choose it may go to Sillebar. The unhealthy town of Calcutta, in Bengal, has in its neighbourhood the healthy situations of Barasat and Garatte; where the gentlemen residing at Bengal should retire, in the months of September and October.

‘The Dutch at Batavia, for the benefit of a quick and easy conveyance of such as are in a convalescent state, have made an excellent road, for 70 miles, leading from that city to the mountains, equal to any turnpike road in England: but it were to be wished, that not only convalescents, but such sick persons whose cases will admit of so long a journey, were also sent thither, or at least to the more healthy situation of Cercbon, Samaring, or Tanjapour, in its neighbourhood.

‘The English factory at Bombay enjoys the benefit of having several rising grounds near them, from whence, during the rainy seasons, they may in safety behold the adjacent country covered with water; the recess of which leaves innumerable pools of stagnating water, full of frogs and dead fish, whose stench proves very injurious to European constitutions.

‘Within nine miles of Madras stands the Mount St. Thomas, justly esteemed for its air, the Montpelier of all the English settlements in India. Persons labouring under a violent intermitting fever at Bengal, are no sooner brought to Madras, than their distemper commonly leaves them. Such as have been reduced to so great weakness as to be under the necessity to be carried up to St. Thomas's Mount, have in three or four days acquired such a degree of health and strength, as to be able of themselves to ascend 127 steps, made in that rock for the more easy access to this paradise of Health.

‘Not only continents, but most of the large islands in every quarter of the world, have ridges of high mountains, where the
air

air proves healthy to European constitutions. But we shall treat only at present of those possessed by the English in the West Indies.

'I have already mentioned Monks Hill in Antigua, as a safe retreat from sickness in that island. We have also taken notice of the wholesomeness of the air in the mountains of Dominica; and it is to be hoped, that as soon as Granada and the Grenadines (which have lately proved so fatal to the English planters) are cleared of woods, due attention will be given to situations so eligible for houses; the advantages of which we have so strongly pointed out: we shall then hear nothing more of fatal diseases sweeping off the inhabitants of these islands. In Barbadoes there is a hill called Scotland, or the Highlands, where the air is purer, and more wholesome, than in any other place of that pleasant and healthy island.'

That our Readers may form a just idea of the directions given by Dr. Lind, for the preservation of Europeans in unhealthy climates, we shall transcribe the fourth section of this second part, which contains,

An Application of all the Directions on this Head to the Island of Jamaica.

'Jamaica, as the Doctor observes, has one continued ridge of mountains running through it, from east to west, besides some smaller hills. On the sides of those mountains the air is temperate and cool; while the vallies are scorched up with excessive heat, or covered with violent rains. Part of this mountainous ridge is at no great distance from Spanish Town, the capital, nor from Kingston, or Port-Royal, the principal sea-port.

It appears from what has been said, of the healthy quality of the air on the mountains in the torrid zone, that if chosen spots of ground on those mountains were set apart, some for the recesses of families in health, and others for the reception of the sick, the most beneficial consequences would thence result to all the white inhabitants of that island.

'We do not recommend a retreat to the barren, cold and bleak summits of the Blue Mountains; where the sudden transition from the scorching heats in the vallies or woods, to so intense a degree of cold, must be injurious to the constitution: nor to such an heighth, as where the vapours are condensed into mists or clouds.

'But we recommend the moving into a more temperate and pleasant situation: where the heat of the day seldom exceeds 70 degrees on Farenheit's thermometer, and the cold of the night is not under 54. degrees on the same scale: where the ground is altogether cleared from wood, and has no stagnating
water

water above or near its surface : where the soil is rich, fertile, and favourable to the cultivation of European plants, and to the health of European animals : and lastly, where sheep brought from England still retain, without any inconvenience, their fleecy covering.

‘ There are large flat spots of ground in those mountains, which, by industry and cultivation, might be converted into the most healthy and delightful rural retirements. In such places on those hills, where at present the chillness of the evening renders a fire comfortable, and requisite to an European constitution, the improvement of the soil would gradually mend the quality of the air.

‘ Governors, newly arrived at Jamaica, of whom many have died soon after their landing, or any gentleman who can afford to keep a horse or carriage, after doing business at Spanish Town or Kingston, might, before sun-set, return to such a healthy and pleasant country seat as is here recommended ; taking the precaution of never sleeping elsewhere during a sickly season.

‘ But without respect to a governor, or any other particular person, if we consider this proposition in a more extensive point of view, and the benefit arising from it, in preserving a multitude of lives, the greatness of the object demands the most serious attention. Though the island of Jamaica is at present much healthier than formerly, yet in certain months of the year it is infested with fevers and fluxes ; and in some years those diseases prove epidemical and very fatal. It will likewise be found, that the most certain means of preserving such a number of Europeans as frequent that island, nay their only security consists in this,—That those whose circumstances and business will permit, should retire, especially during the night season, to such places for health, until they are seasoned to the climate ; and that others, who cannot afford this precaution, be immediately removed thither when taken ill.

‘ The sick at Kingston or Port-royal may be carried in an easy and commodious vehicle, six or seven miles to the hills in the parish of Leoganie ; or they may have the benefit of water carriage to Port Passage, and from thence be conveyed to the hills near Spanish Town, when proper houses are built for their accommodation in that cool and wholesome air.

‘ It is certain that a person afflicted with a fever or flux will be much less endangered by being conveyed 20 miles on his bed, in a proper carriage, than by continuing 20 hours in the air which produced his distemper.

‘ The immediate removal of the patient in such cases into another air, often abates the most alarming symptoms of the disease, and that even in a few hours time.

‘ When the *Lion*, *Spence*, and some other ships of war, were employed at Port Antonio, in the island of Jamaica, in clearing Navy-Island of wood, in order to build wharfs and store-houses in that place, many of the men, when cutting down the wood, were seized at once with a fever and delirium. This phrenzy attacked a man so suddenly, and with so much fury, that with his hatchet, if not prevented, he would have cut to pieces the persons who stood near him. Orders were issued, that as soon as the men were thus seized, they should be bled, and immediately sent on board their respective ships. The consequence was, that all who were carried on board quickly recovered; whereas those who remained on shore, either died, or suffered a dangerous fit of sickness.

‘ During the last war, it was no uncommon thing for six or eight of the centinels who were posted in the marsh where Greenwich hospital in Jamaica stands, to be taken ill in one night, with copious vomitings or purgings, a delirium, and all the alarming symptoms of a violent fever; of which they recovered in some hours after they were removed to Kingston.

‘ But should a change into a purer air not produce such immediate effects, it will at least mitigate the symptoms of the fever: the use of medicines will be attended with more success; the patient will recover sooner, and will more speedily regain a vigorous state of health.

‘ I shall here insert an observation, communicated to me by a very sensible man, who resided long in Jamaica.

“ I have often observed the poor seamen in the merchant-service to recover from the yellow fever, solely by having the benefit of a free and constant admission of the cool sea air into a ship anchored at a distance from the shore, where they lay utterly destitute of every assistance in sickness, and even of common necessities, having nothing but cold water to drink, and not so much as a bed to lie upon; while gentlemen newly arrived from England, by being shut up in small, close, suffocating chambers at Kingston or Port-royal, expired, with the whole mass of their blood dissolved, and flowing from every pore, the stifling heat of their room having produced a state of universal putrefaction in the body even before death.”

‘ What I have here said of Jamaica is applicable to every unhealthy spot of ground, and to all our islands and plantations, both in the East and West Indies.’

In the third part, Dr. Lind gives his directions for the cure of those diseases which attack strangers in hot climates.—These are, fevers, fluxes, the dry belly-ache, the tetanus and locked-jaw, and the barbiers, which is a particular species of paralytic affection.—Our Author treats briefly of each of these, and concludes

cludes with directions for the benefit of those whose constitutions have been impaired abroad.

In the account of agues which is delivered in the appendix, we have some good observations with respect to the use of the bark. Our Author clearly proves, that the dropsy, jaundice, bilious concretions, and other chronic distempers, which have without foundation been attributed to the bark, are in truth the effects of bad air, the long continuance of the ague, or neglect in giving the bark.

He likewise points out the good effects of an opiate, when administered during the hot fit of an intermittent. 1. It shortens, says he, and abates the fit. 2. It relieves the head, takes off the burning heat, and produces a more kindly sweat. 3. It gives an easy and refreshing sleep. 4. It procures a more compleat intermission, and renders a much less quantity of the bark necessary.—The opiate taken during the intermission has no good effect; but if taken half an hour after the commencement of the hot fit, it produces the whole of its good effect.—It preserves the constitution so entirely uninjured, says our Author, that since I used opium in agues, neither a dropsy or jaundice has attacked any of my patients.

The appendix likewise contains our Author's proposals for preventing a want of fresh water and a scarcity of provisions at sea.—The first of these is to be effected by simple distillation. 'In the year 1761, I was so fortunate as to discover, that seawater, simply distilled, without the addition of any ingredient, afforded a water as pure and wholesome as that obtained from the best springs.'—And the inconvenience from a scarcity of provisions will be in some measure prevented, if every ship is supplied with a certain quantity of powder of salop, and portable soup.

Upon the whole, this Essay on Diseases incidental to Europeans in Hot Climates, contains many useful facts and observations; a proper attention to which, we hope, will render less fatal, those malignant epidemics, which too frequently make great havock in hot and unhealthy climates.

Another Traveller ! Or, Cursory Remarks and Critical Observations made upon a Journey through Part of the Netherlands, in the latter End of the Year 1766. By Coriat Junior. 12mo. 2 Vols. 5s. sewed. Johnson, &c. 1768.

SENTIMENTAL Travels seem now to be coming into vogue; and, indeed, we shall rejoice to see a final period put to those dull details of post-stages, and churches, and picture-

ture-catalogues, with which books of travels heretofore chiefly abounded; let them all, as Milton says, be
 ———— hurl'd,

With hoods and cowls, to th' backside of the world.

The sprightly, the humorous, the sentimental Yorick, was the first who had sense and taste enough to quit the beaten pack-horse path; and the ingenious author of the present travels has the good fortune to follow him at no despicable rate. There have been many imitators of that celebrated original; but none who, in our opinion, have caught so much of his manner and spirit as Mr. Coriat, Junior; although (to deal as justly with our readers, as we would wish to do with every writer of whom we have occasion to deliver our sentiments) we do not think the present Traveller equal to Yorick, in any respect, except in the solidity of his judgment, the chastity of his pen, and the moral cast of his observations. In the original gaiety of his humour, and the peculiar droll turn of his spirit and jocularity, we must not expect to see him rivalled; and in the *delicacy* too, as well as the *force* of his pathetic and tender strokes, perhaps no mortal ever equalled, or even resembled him.

Mr. Coriat has humour, too; but in this he has the misfortune of appearing as a copyist; and, moreover, the serious parts, the shades of his work, may, perhaps, be thought to bear too great a proportion to the lighter touches. The stripes of the latter are, indeed, narrower than those of the former cast; but they are not ill contrasted with each other: and, on the whole, we think the stuff, or the silk, if the ingenious manufacturer rather chuses to have it called so, may (to borrow a phrase from our obliging friend Mr. Lutestring, of Ludgate-hill) be pronounced a *very pretty pattern*.

Coriat Junior! our Readers will exclaim, pray who was Coriat Senior? why, truly, he was so odd a character, that our Author's owning him for a relation, gives us a favourable opinion of his modesty and humility. Tom was really a droll genius, a great traveller, and published his *Cruautés*, as he facetiously styled his works, with the good-natured view of making his Readers as merry as he was himself. His wit and pleasantry, however, were of the lower rates, bordering a little on buffoonry, or so; but he was, nevertheless, often very diverting, and would make you laugh, where drunken Barnaby's Journal would only force a smile, at the most.—Our Author has given the following brief sketch of his venerable ancestor's character:

'I am but a poor scholar, God help me! my old namesake, honest Tom Coriat, was a very great one—honest Tom! who was certainly a wiser man than the world thought him; and a better, than many of those that laughed at him—who not con-

tented with being laughed at, at home, chose to take great strides * upon the continents of Europe and Asia, and doubtless sets folks a tittering wherever he went.

‘Tom possessed one part of Falstaffe’s character in a very eminent degree; and if he was not over witty himself, he was the true cause *that wit was in other men* †.

‘Tom was the *jig-maker* of the court—the vice of every comedy, and the *punch* of every puppet-show of his time; whether acted by lords and ladies at St. James’s, by aldermen and their wives in their Guildhall, by poets and their punks in taverns, or by grave heads of houses and their fellows in the universities.

‘Poor Tom! as many of us know, lived about a hundred and fifty years since—When, or where, or in what manner he died, nobody can tell with any certainty.

‘Tom was a great Grecian, and little less a Latinist:—and indeed the knowledge of some one or two more, besides the mother tongue is absolutely necessary in travelling.’

We have spoken of Mr. Coriat Junior, as an humorous, a serious, and a moral writer; and we shall now proceed to give a specimen or two from this relation of his travels; from whence our readers may be able to form some judgment of the manner in which he has acquitted himself, in each of the above mentioned respects.

In his second chapter, Mr. Coriat professes to have indulged ‘his fancy upon a subject, which some of his readers may possibly take home to themselves.’—‘There is something, says he, extremely awkward in the first setting out upon a journey, to persons unaccustomed to travel—the sensations they are seized with are many, and mix in a confused variety.

‘People that are for the most part confined to one spot, have their anxieties either about business, or pleasure in succession—the completion of the one serves as an incitement to the other and the event of either being foreseen, the pleasure is doubled by anticipation.

‘But place a Londoner, who has never passed the verge of Windsor or St Alban’s, into the York fly, and he is immediately seized with the apprehension of a thousand evils which can never happen at once—the farther he is wheeled beyond his ken, the greater is his trouble; and the counting of the mile stones,

* ‘He traversed a great part of Europe and Asia on foot.’

† ‘See the verses, some of which are incomparably humorous, prefixed to his *Crudities*, 4to. Lond. 1611—or a re-publication of the same with additions, under the title of *The Odcombian Banquet; dispersed forth* by Thomas the Coriat, 4to. 1611—Also the works of *John Taylor*, the *Water-Poet*, fol. Lond. 1620.’

which

which may be very entertaining to some, heightens his embarrassment, and only proves that he is so much farther removed from the only place where he would chuse to live and die.

* Being got fifty miles from the capital, he begins to contemplate, what a terrible thing it must be to die in a strange country!—and is surprized to see the other passengers swallowing the coffee, grounds and all, and calling about them for more toast and butter.—He can neither eat nor drink—his fellow-travellers commiserating his unhappy case, conclude the gentleman is sick with having rode backwards—one prescribes a dram of brandy—another, upon a supposition that coffee and toast were too meagre, advises him to call for a rasher of bacon and a tankard of ale—he nauseates the thoughts of a rasher and ale, and contents himself with a glass of spring water and a few hartshorn drops.

* They proceed on their journey, and he grows worse and worse; infomuch that if any one was to ask what ailed him? he would be very much at a loss for a reply—nevertheless his fever increases, and no James's powder can be had!—he would fain lose a little blood—but then what man in England can open a vein like Mr. —? who had been so many years surgeon to his, and his father's family before him.

* One of the company observing the desponding way he was in, kindly made him an offer of a few carraway comfits and some gingerbread nuts; at the bare mention whereof, he was seized with such a violent tooth-ach, that finding no Greenough's tincture at hand, it was feared he would go distracted with the pain.

* The further apprehensions of the coach breaking down, and thereby fracturing his skull, or half a dozen of his limbs, and being taken up speechless—or escaping the wonderful chance of a hundred to one of being robbed and having his brains blown out, are melancholy companions upon a strange road, where accidents of a like nature have happened about—once in a century.

* Persons that are so void of feeling as not to be sensible of such apparent danger, may, after a jumble of seventy or eighty miles, be able to make a tolerable good dinner; but those who are strongly possess'd of it cannot so easily sit down and fall to.

* To force down a little bit of bread pudding, for nature requires something, and a glass of wine and water, are full as much as can be expected from one in such a situation.

* He now begins to find that there is much wind in his case, and would gladly expel it, and at the same time comfort the bowels with a little Daffy's elixir taken at going to bed—but unfortunately he forgot to bring a bottle with him.

‘ Every fancied want, and every remote danger is present with him, and the pleasure of the journey, which is the immediate delight of every other passenger, is the only thing to which he is totally absent.

‘ At night a warmed bed and a little sack-whey dispose him to sleep, but not to rest. Here the frightened imagination knows no bounds!—all our waking apprehensions are trivial to those which crowd upon the disturbed mind in sleep.

‘ There he beholds in one confused scene, his dearly-beloved wife, weltring in her precious gore, murdered by villains, who took the advantage of his absence!—his inestimable china sugar dish and cover broke into a thousand pieces—stocks tumbling! and his house in flames!

‘ In another, his bankers shop shut up!—his children in a work-house!—his principal debtor in the gazette! and his favourite dog Juba leading a blind man about the streets!

‘ Who can support such complicated woe?

‘ He wakes!—and can hardly persuade himself that it is but a dream.

‘ He would give a thousand pounds to be that very instant in London!—that’s impossible—but for a thousand pence he might be transported thither in a few hours.—But then the shame of returning without having performed his journey.

‘ The second day he is become more tolerable to himself and fellow-travellers; at the end of which he finds himself at York, and begins to wonder how he got there!

‘ If I mistake not, there are such characters; and the application is very easy—*Such people should stay at home.*

Though, in the foregoing picture, the colouring may, by some, be thought rather too high, yet we, who have the vanity to pretend to a little connoisseurship in these matters, do declare that we perceive nothing unnatural in the piece. Those who have been generally conversant with the *good men and true, of the city of London*, (many of whom have never been farther from their counters than a *Sabbath-days journey* to Richmond or Windsor, and who would think themselves conveyed out of the world if haply their travels extended 20 or 30 miles farther than *Barnet of Stains*) will acknowledge that our painter hath hit off the likeness of Messrs. A. B. C. D. and Co. very well.

Another specimen of his humour may be taken from chap. xix: the design of which is to shew that ‘ some folks are hasty to condemn, in proportion as they are slow to consider; and that the want of conformity may be reckoned among their great wants.

‘ What trifles, says he, put us out of temper, and make us
with

with ourselves at home again, when we are in a manner but just entered upon a journey!

‘The traveller of every nation constantly finds matter of exclamation in a foreign country, and which with justice he may oppose against some particular blessing, or culture, or import, or custom in his own.

“What plenty of excellent provisions this province abounds with!—but, curse their cooks!” says the Englishman.

‘I am astonished how well their markets are supplied with fish, when I consider the numbers that are daily fed from the waters—that it is even incorporated with their religion; and that fish of all sorts are notwithstanding cheap in comparison with what they are in *London*, where for the most part they are considered only as luxury!—but, “d—mn their *soup maigre*!” says the Englishman again.

‘N. B. *He is not obliged to eat any, unless he chuses it.*

“How have these scoundrels,” meaning the publicans—(says my countryman once more) “the impudence to write over their doors, *good Bruges-bier*,—*Ghent-bier*—*Louvain-bier*—and other beers—when, d—mn their bl—ds! it is well known there is not a drop of beer in all the country?”

‘The warmth of this gentleman’s temper has transported him a little too far—since it is better known that the chief cities in Flanders and Brabant are famous for their beers—that the common people drink nothing else—and that the *Peterman’s-bier* of Louvain is as celebrated over all that country as alderman Calvert’s and Sir Benjamin Trueman’s are over all the world.—But it seems the gentleman did not like it, and therefore was at liberty to leave it, and even to rail at it—but not to annihilate it.

‘The Frenchman in England acknowledges with abundance of significant nods and shrugs, that our country is not entirely destitute—and with the utmost ingenuity pronounces that, “*Vraiment il y a des bonnes choses en Angleterre—mais le vin de France!—par d—!*”—he says no more—but leaves it to the imagination to work out, that the want of French wine, is such a want—as amounts to all the necessities of life put together.

‘An Englishman’s delicacy is shocked the moment he arrives at a Flemish inn, at being shewn into a room with one, two, three, perhaps, four beds in it. He rings the bell hastily—summons the master to answer for the impertinence of his servant—and desires to be shewn into a parlour, or, at least, into a room without a bed—Myn Heer assures Milord that there is not such a room in his house—unless he chuses to walk into the kitchen!—where is he to sleep?—“where he is!”—where is he to sup?—“in the same place—unless he chuses to sup at the ordi-

nary."—Are there any beds in that room too?—most probably there are.—He d—ms their nasty souls in plain English, and wishes them all at the devil, and himself safe at home again!

‘ This cannot fail to discompose the settled gravity of the Flemish host—but he knows his place too well to return abuse for abuse. He contents himself with contemplating the majesty of the figure before him (who, for his saucy airs, would fain pass for somebody) and thanks heaven that he was not born an Englishman, if all are of the same turbulent disposition, and alike strangers to conformity with his guest.—“ Would it were morning! cries the peaceable host, and that the post-chaise was at the door, that I might with a profound reverence wish Milord a *bon voyage*, in return for his wishing me and all my countrymen at the devil!”

‘ Upon a transient view of the height of the bedstead, Milord suspects some trap—for a short man must clamber up, and a lame man be lifted in—’tis impossible to rest in safety—a person may roll out in his sleep, and ten to one but he breaks his neck in the fall!—he has not as yet discovered that the wisdom of the state has provided against such accidents by ordaining side-boards, as well as head and foot-boards, to their bedsteads.

‘ But what are all these wants and inconveniencies compared with the mortification which I † suffered among the Barbarians?—trifles! meer trifles!

‘ For their food—I must own I relished it well enough. If the cookery was different to that to which I had been accustomed, it went down very well for all that—and the variety was such, that if one dish did not suit, why another did.—If the beer is unpalatable to strangers—good water dashed with wine, is, in my opinion, the better beverage—and if the latter is adulterated (as no doubt it is) I should be glad to know where it is not?—If any thing disgusting appeared in eating in a bedroom, I was sure that the only way to remove it from my sense, was to banish it from my head, and not to think any more about it—and so far was I from being intimidated at the height of their bedsteads, that I declare to you upon my word, I never slept better in my life.

Our author’s visit to the convent of the devout sisters of *our lady of the Conception*, in the neighbourhood of Ostende, gives rise to the following natural and sentimental observations on nunneries.

‘ By St. Godeliva *! said I, ’tis monstrous, cruel, unnatural!—nor will I admit of any argument in defence of so unfeeling, so inhuman a practice!

† The want of a pinch of good snuff.

* The legendary tale of this Saint is related in the preceeding chapter.

‘ This

' This was spoken to that modest and well-deserving gentleman, doctor M^c V. as we were coming out of the convent of the devout sisters of *our lady of the conception*.

' Among other debts of obligation which I owe to the good doctor, I shall not readily forget his kindness in introducing me to the company of some of the nuns of that holy sisterhood; and in particular to my fair countrywoman, sister Grace Fox, who though born and bred a protestant of the church of England, had been soothed, or tempted, or some how or other constrained to take the habit of that order.

' Indeed 'tis a most bewitching habit—enough to make any girl enamoured with a cloyster, who was but sensible of her own charms (as most are, who have any; and many fancy, who have none) and conceited how well she would become it.—'Tis of fine white woollen cloth, spotless as the lambkin's fleece, from whence it is derived, and symbolical of its native purity—the thin, transparent, black veil adown the face, contrasts the red and white—which, from its gentle waving, still opens new beauties, still conceals what may be better imagined:—the most loosely-attired coquet cannot display the thousandth part of them.

' But turn thine eyes from it, thou fair observer!—too easily enticed by false appearance—susceptible alike of good and evil—for, take my word, *there's magic in the web of it!*—The moment thou puttest it on, thy beauties storehouse, the pride of heaven, thyself, and all mankind, will become a piteous charnel!—thy fair opening blossoms will wither, thy roses fade, thy lillies shrink from their whiteness!—thy silken locks for ever be concealed—thy crystal orbs cease to emit their wonted fires!—thy fragrant breath which late out-vied the morning's freshness, be thenceforth spent in broken and ceaseless sighs!—thine eyes will be directed to turn inwards, there to behold the spotless chamber of thy soul!—wretched conceit!—alas! that thou mightest well do, hadst thou no eyes at all!—who then shall mark thy witching airs, thy easy steps, thy graceful motions?—None but divinities shall hear thy soft, melting speech—none but angels catch the enrapturing music of thy voice!

' What a pity it is to see so many delicate young creatures shut up from society!—the very ends of their being blasted!—created to charm, to cheer, to be admired—to love and to be loved—to taste the riches of increase—to rejoice in their maker's bounty, not limited to them alone, but extended to their numerous offspring!

' What a perversion of scripture is here?—Virgins and lamps!—vessels of honour and leafy trees!—Which are the foolish virgins?—those who attended the bridegroom's coming, or those who went not till it was too late?—which are the most
ho-

honourable, the full or the empty vessels!—which the goodliest tree, the leafy or the fruitful?

‘Here buried alive, they grow and wither in obscurity—they may not be touched, scarce looked upon, their fragrantcy never once to be tasted!—their sweet breath serving only to bedew and perfume the hallowed walls, rendered such by immuring them.

‘And so the conversion of my pretty countrywoman, it seems, was, in a great measure, owing to the present pious bishop of Bruges.

‘His lordship had learnt that her inclination was wavering, her faith unsteady, her means of support slender—here a fine opportunity presented itself of taking her soul into keeping, of fixing her faith, and at the same time of securing her body’s maintenance—he paid down the price of her admission among the *Conceptionists*.

‘To establish the wavering mind—to receive the stranger—to patronize the wretched, are certainly acts of great humanity, and becoming a bishop as much as any man whatsoever.—His lordship, no doubt was happy in thinking that he had gained a soul—but I dare say he never once reflected how many good subjects the king my master may have lost through his zeal, and heaven perhaps as many faints.

‘Your pardon my dear doctor, ’tis your want of consideration, not mine—No man upon earth loves, honours, respects them more than myself—you consider them too partially—my affection for them is as unbounded as love itself—you only want to add to the number of the elect—I would wish to increase the inhabitants of heaven.’

Our Author concludes this chap. with a pertinent hint, that other motives beside those of a purely religious nature, may sometimes influence gentlemen of Roman Catholic countries to immure the ladies in these prisons of piety. The point, indeed, is past dispute, and is universally known; but Mr. Coriat’s manner of *intimating* the fact is his own. ‘I know you are a Papist, doctor, and from a fondness for your female relations, may wish to have two thirds of your sisters, aunts, and cousins become nuns and saints.’—’Tis indeed amazing that the women do not, one and all, unite against so cruel and tyrannical a system.’

In another chapter Mr. Coriat has some farther reflections on this affecting subject.—‘The curtain is drawn back, and behold the prioresses and her nuns!—She appears like the goddess, or the priestess of this temple; and they as her attendant nymphs, or vestals!

‘To you, madam, it can be no ways irksome—By a long course of self-denial you must be thoroughly weaned from the world;

world ; and here I make no doubt but that you enjoy perfect peace, heightened by the fullest assurance, the liveliest hope of a blissful hereafter.

‘ At your time of life, madam, I have no objection to the ladies secluding themselves, if they think proper. After having tasted life’s fancied sweets and real sorrows, and experienced some of her numberless cares and calamities, they may well be thankful that they are over, and whatever may have been their lot, that they can find peace at the last—and surely more real consolation may be found here, than in chess-boards and backgammon tables ; in dice and cards ; in washes and strong-waters ; after the loss of husbands, who were their partners, or their plagues ; of children, who might have been their comforts, or their curses—after the unkindness of some relations, and the ingratitude of others, whom can we love ?—from the forgetfulness of some friends, and the bitterness even of those whom we had laboured most to serve, whom shall we trust ?—Grief and Disappointment are sore searchers, and will often bring us to reflection—“ ’Tis time,” some of those ladies will say, “ to look a little about us—the Hours, ever young, though we wax old, foot it away with greater dispatch than ever—at least they appear to do so to us, now that our dancing days are over—the sands run on in a greater stream, and, if possible, with a more determined motion—or else our eyes deceive us—but there can be no deception in the surfeiting sameness which we have endured—we are palled with cloying sweets, and sated with high seasonings—our appetites are spoilt, and we have no longer any relish for life—let us fly then incontinently this motley train of human mischief—let us retire into God and ourselves—let us make up our accounts with Heaven—let us *seek peace and ensue it.*”

‘ With all my heart, ladies, if it is your pleasure—I see no reason why you may not retire, and carry some of your unprovided neices along with you ; for certainly, as you well observe, prayer books are full as becoming the palsied hands of dowagers, as packs of cards and dice-boxes—if their ladyships think so.

‘ But for you, lady prioress, you can only have anticipated the evils without doors, not having experienced any of them—you must have credulously hearkened, fondly believed, and rashly resolved—*you must have wept ’ere you were stricken.*—And for these sexual angels!—what had they done, or suffered ?—

‘ Don’t imagine, reader, that a single syllable of this was said to the prioress—No, I am persuaded that you are aware of the impropriety of such conversation in a cloyster. To endeavour to put people out of conceit with their condition without
any

any intention, or the means of bettering them, is the height of cruelty—but where it is impracticable to alter it, 'tis cruelty and folly united—and indeed for the most part they are inseparable.

‘ Our conversation was of a different cast—an agreeable mixture. We touched sometimes upon the world; but more upon the sweets of virtuous retirement—The Arachnean arts of the fair sisterhood, and their beautiful imitations of Flora’s choicest gifts, engaged our attention: and made us at a loss to determine whether they were the daughters of Ingenuity, or the sisters of the Seasons.

‘ Is it not strange that those who profess to have abandoned the vain world, should jointly labour to keep up the world’s vanity?’

The nonsense of sacrificing essentials to forms, through mistaken, popular notions of politeness, and a slavish subjection to custom, is thus agreeably exposed, in chapter XVIII.

‘ There are so many fine things and matters of curiosity to be met with here, that I despair of seeing the twentieth part of them—I find myself cramped by too much fashion and ceremony. A plague on all foolish fashions! say I—I’m told by the ladies, and the chevalier is entirely on their side, that if I walk out, ’twill be unmannerly to leave them at home; and for ladies to walk, it seems, is not the fashion.—Then if we are to be shut up in a *remise*, I should be glad to know what we can see in being hurried through the streets, except the particular places we are driven to?—if this is travelling, I had *just as soon* stay at home—I shall have no opportunity of making my remarks as I go along—

‘ And yet, if I mistake not, after this manner most of my countrymen travel—they set out with prejudices against the natives they are going to visit—they know their characters before-hand—a Frenchman, is a puppy; an Italian a cheat; a German, a pedant; and a Dutchman, a brute—for this reason they chuse to keep their own company; to be waited upon by their own servants; to journey in their own carriages, and to return home almost as wise as they set out.

‘ Do they so?—Why then in God’s name let them associate among themselves!—but suffer me, without breach of good manners, to mix with the inhabitants—to eat with them, to drink with them, to travel with them—to converse with them as freely as I may be permitted without offence, and even to go to church with them, let their religion be what it will.—’Tis men and manners that I am chiefly in search of—I was sensible before I came here, that there were houses and trees and rivers in most countries.

“I would fain explore that gloomy vault, or natural cavern!—but it may be too melancholy for the ladies—besides the descent is disagreeable, and even dangerous.—I should choose to climb yonder summit!—but, madam, let me intreat the favour of you to stay below—the ascent will fatigue you.—In short, madam, if you chuse to be the dupe of fashion and ceremony, you must not blame me. If you will baulk your inclination (for I see you are not without some) suffer me to indulge mine—if you chuse to stay at home, I can have no objection; only permit me to go abroad.

“It is a request, Sir, that cannot be granted—’twould be preposterous in you to attempt it—the gentlemen in this country never quit the charge of the ladies, to ramble by themselves:—curiosity must always give way to propriety.”

“Must it so? madam—then I submit for this time—but if ever you catch me abroad again in company, where I am not at liberty to do as I like, I’ll give you leave to bind me over, or tye me down in whatever manner you please—I would be the associate, the visitant, the guest, but not the slave of my company.—If you have any banquet in view, to which generous FREEDOM and open-hearted HOSPITALITY are not to be invited, you may save yourself the trouble of sending me a card—I chuse to dine upon my own cold mutton at home.

“Mistake me not, I would not prefer any thing to the seasonable converse of the ladies—they alone are the sweeteners of life, and by contemplating their perfections only, we arrive at the sublime and beautiful.—But while there are other pursuits, other gratifications independent of them, and in which they cannot so easily participate; at least suffer us to untie this knot of ceremony—or do it yourselves, and accompany us as far as you may conveniently.”

In the second volume we meet with an animated account of a preacher among the Capucin friars at Aloft.—“The people are gathering very fast towards the centre of the great isle—something must be going forward—mark that poor decrepit Capucin now crossing—The eyes of all are upon him—see! he ascends the pulpit—nay, then we shall have a fine sermon to be sure!—astonishment! with what dignity he rises!—are you sure ’tis the same father we saw just now?

“The very same, for I never lost sight of him.”

“See! he raises his right hand—and hark! he opens his mouth—what solemnity!—what an equal poise his body maintains in the center, so that with ease he can alike address either side—what grace!—how free and unrestrained his delivery—what cadences!—’tis difficult to say whether he charms, or commands most—what majesty!—and all this in spite of his decrepitude and uncouth garb—not a sleepy eye in the whole assembly

assembly—no wonder—for they must be drowsy souls indeed, that such affecting eloquence will not keep awake.—The very pigs of the people are charmed into attention—for so I interpret St. Anthony's and other saints preaching to irrationals. The preacher shews now in his best light, and appears to be in his proper element; whereas most preachers that I have yet seen, appeared to me, never to be more out of their element, than when in the pulpit.

‘Manly grace and eloquence, I conclude then, no ways depend upon the external habit—the muscles mark the orator; not the wig—Earnestness attracts all eyes; not the starched band.—The poor hooded hermit, the most unseemly figure that ever fancy dressed up and called human, with meer natural powers, I perceive, may draw attention, beyond flowing robes and lawn sleeves.’

We shall conclude the article with Mr. Coriat's defence of wooden shoes. It is comprehended in a sort of dialogue between the author and his Reader:

“Have a care! Mr. Traveller—for now thou'rt on a precipice from whence 'tis odds if thou escapest!”

‘Where's the danger?’

“O thou purblind pilgrim!—to whom art thou writing?”

‘To men.’

“Insensible to the last degree!—he understands me not!—Are they not Britons, and art not thou a Briton?—What then can they have to do with the subject of this chapter?—a subject which every free-born Briton holds in just derision, contempt, abhorrence!”

‘Away with such impertinence! and let me cheapen this honest man's wooden shoes—how much a pair friend?’

“What sort? what size?”

‘O, all sorts and sizes, from the pigmie to the colossian—you seem to have a fine parcel!’

“Yes, heaven be praised! there's no want of shoes in this country.”

‘Such as they are—’

“I believe no place affords better, nor cheaper—from twopence to seven-pence a pair.”

‘And pray now, honest friend, can people walk with them?’

“Was there ever such a foolish question?—why don't you see thousands in the market that wear no other?—Walk with them, quotha!—ay, and run with them, and dance with them too!”

‘Are they warm?’

“Far more so than yours.”

‘Are they light?’

“Much

“ Much lighter, I'm told, than ploughmen's shoes in England, and full as pliant.”

“ Are they lasting ?

“ You cannot easily wear them out ; and only keep them from breaking, and they will last a long while.”

“ What a comfort and blessing to the poor !—

“ The comfort of wooden shoes ? ridiculous !—What a blessing to the poor ?—I shall burst with indignation !—Will you not give over yet ?”—

“ Let me see—why then for about half a crown, a man may shoe himself, his wife, and half a dozen sturdy children for several months together—

“ May trammel them ! may fetter them ! you mean”—

“ How can that be ? when you hear they can dance in them—

“ And so they might in chains !—and where's the difference ?”

“ The difference is obvious in my sense—the one implies restraint from a forfeiture of liberty ; the other shews freedom and protection.

“ Freedom in wooden shoes ?—preposterous !”

“ As preposterous as it may appear to you, I think it very evident that these people are free to wear others whenever they can afford it :—In the mean time they are protected from the common injuries, which I should suppose attends bare-footed poverty ; and are more capable of labour, than if they wore shammy, or dog-skin. Use makes them full as easy, and the small expence brings them within the compass of the poorest husbandman.—Humanity pleads strongly in their favour, and reproaches us with having a more tender concern for our cattle, than for many of our own species ; since horses, oxen and even asses that labour are taken care of in that regard ; the worth of the beast, depending, in a great measure, upon the preservation of its feet.—

“ But what has this to do with Britain ?”

“ Your pardon—it has to do with Britain, or I should not have introduced it.

“ The man is absolutely mad !”

“ I am not mad, though you are ignorant ; and a stranger even in your own country—

“ Know then, that in the northern part of this loved island, where property is so partially divided that all are lords, or beggars ; shoes are almost as scarce as parishes—at least one may venture to affirm that in many, nineteen go bare-footed, for one that is well-shod :—and even in their august capital, and gallant port of Leith, the number of wretched Carmelites that are to be seen is piteous, is shocking !—Would it not therefore be an act of greatest charity—

“ Would

“ Would you sow sedition among them ? ” —

“ By introducing shoes ?

“ You’d raise another rebellion ! ”

“ By giving them shoes ?

“ Will you still insist upon it ; ”

“ I don’t insist upon any thing—I would only insinuate that, according to my judgment, wooden shoes are better than no shoes at all.”

Here we shall, for the present *, take leave of this very agreeable and sensible writer ; hoping that it will not be long before we have the pleasure of taking another trip to the continent, with so entertaining and instructive a companion.

* From some passages in the work, there is reason to infer, that if these two volumes meet with a favourable reception from the public, a *continuation* will probably follow.

An historical Dissertation concerning the Antiquity of the English Constitution. Edinburgh : printed for Kincaid and Bell. 8vo. 5 s. Sold also by Cadell, London. 1768.

“ **T**HERE is no subject more interesting to a native of Great Britain, and none that leads to discoveries more curious or important, than an inquiry concerning the antiquity of our laws and constitution. Our historians, however, have very seldom attended to it. They describe the conduct of generals, the valour of armies, and the consequences of victory and defeat ; but the manners and way of thinking of our ancestors they have neglected, as unworthy of remark, or incapable of ornament.

“ Our antiquaries have displayed much critical knowledge, but the spirit of customs and of laws escapes their penetration. They often throw together their materials without arrangement ; they are often unable to reason from them ; and, forgetting that the human mind *advances in a progress*, they ascribe to rude ages the ideas and sentiments of their own times.

“ The foundation and principles of the Anglo-Saxon constitution, are to be found, it is thought, in the institutions and manners of the antient Germans ; and it is in these that the Author of the following dissertation has endeavoured to investigate them. Nations renounce not all at once the ideas and usages to which they have been accustomed ; and though some differences may be introduced by a conquest, or a change of situation, yet the fabrics of policy, that are then erected, must bear some resemblance to former establishments.

“ A peculiarity, which he had occasion to observe, concerning property among the Germans, suggested to him the leading
sentiment.

sentiments that he has employed in this essay. From the conceptions of our ancestors, in relation to this article, from the spirit of independence, and the connection of prince and retainer, he has been enabled (if he does not deceive himself) to exhibit, in a new light, that system of laws, and those constitutions, which the conquerors of Rome established in the countries where they settled.'

Such are the reflections, and such the account of his design, which our ingenious writer has prefixed to his dissertation. The work is divided into five parts; the first of which treats on the ancient inhabitants of Germany and Britain. Having employed two sections in a general description of the manners, customs, institutions, and moral character of the Germans, the Author proceeds to consider the situation of property among them, and observes that they had arrived to the age of agriculture; but that, for want of attending to the history of mankind, the state of things, in this respect, has not been described with precision. 'It is certain, says he, that land is first connected with nations; and that some ages necessarily roll away before it can be united or transferred to individuals. The history of the Germans will exemplify its connections in the one case, and may lead us to conjecture by what means it arrives at the latter; and how, of consequence, the more refined and extended notions concerning property have birth in society.'

'A German tribe, having fixed on a tract of country where to settle, considered the whole as belonging to it; and individuals thought not of appropriating particular possessions. The care of its maintenance ingrossing the first attention of the community, a certain portion of territory was marked out for that end, and given to the one half of the people to be cultivated. The other half spread the glory of the nation, enlarged its dominion, or repelled the attacks of an enemy. And as they alternately relieved each other, the tribe became expert both in war and agriculture.

'But however natural it may seem, the attachment of nations to a particular residence follows not immediately their acquaintance with agriculture. For a German nation, though deriving its subsistence from the products of the earth, yet renounced not entirely its wandering way of life. It annually removed to a new situation, always allotting a new territory to be cultivated for its use.—When the fruits of their fields had come to maturity, the magistrate and leading men of the state divided them among the members of the tribe. But it must not be supposed, that in these divisions every individual was equally considered. Warriors, fierce and independent, and apt to value highly their merits, were not to be satisfied with the same allotments given to the multitude. Hence every share

was proportioned to the dignity and virtues of the receiver. So far ancient authors have instructed us concerning the state of land in Germany.'

Our learned Writer describes next the manner in which land came to be divided among the individuals of a tribe; and then gives, in his fourth section, a general idea of the political arrangements of the Germans. In the community the supreme power was vested. The council of the nation, consisting of those who had been presented with a *frama*; for all such had a right to be present, assembled at stated times: and every man came to it in arms; a sensible mark of his independence.—To those alone, whom age had rendered wise and venerable, and to whom valour, eloquence, or other merits, had given reputation, was paid a preferable attention. In other respects there subsisted the most entire equality; for no artificial differences of place, or of rank, being known, the only distinctions among men were their personal qualities.—The majority of voices decided all controversies; and the measures they found most expedient and agreeable were embraced, and prosecuted with a spirit and resolution, which could not fail to be inspired when every man was equally interested in them.

'This mode of government, continues our Author, so free and limited, naturally arose from the state of society of the Germans; and it is surprising how their prejudices could so far impose on writers, as to make them fancy, that this people submitted to the will of kings. When individuals have become acquainted with riches, and the state of equality is no longer preserved; when to aspire to superiority is the general ambition, and men struggle to emerge from obscurity, for the pleasure of lording it over others; it is then that we are to look for the kingly authority. So Tacitus would inform us, when talking of a certain people in Germany: *Est apud illos et opibus honoresque unus imperitat, nullis jam exceptionibus, non precario jure parendi*. But the Germans, equally ignorant of the means and enjoyments of luxury, disclaimed all subjection to an arbitrary rule. And their princes, or great men, having no way by which to corrupt them, or introduce venality, and thereby foment divisions, and raise themselves to power, studied to become illustrious by martial achievement, and by being elected to the command in expeditions. Accordingly, in the history of those nations, we find few attempts to overturn liberty; and these, always unsuccessful, were inspired from an acquaintance with the Roman manners.'

The fifth section treats of the inhabitants of Britain, and the Saxon conquest. Nothing, as our Author has shewn, is worse founded than an opinion industriously propagated by many writers, who, neglecting reason and history, and guided only by prejudice, have asserted, that the first government of the
Britains

Britains was regal and despotic. As to the Saxons, they brought along with them into Britain their own customs, language, and civil institutions. Free in Germany, they renounced not their independence, when they had conquered;—and this island saw itself again in that state of liberty in which the Roman arms had discovered it.

In the second part of this dissertation, we have the state of land in the German and Gothic kingdoms; and the first section is employed on the origin and progress of the feudal polity. The rise of this system, in consequence of not attending to the earlier history of the northern tribes, hath generally been ascribed to their conquests. But our Author has endeavoured to prove, that it existed at a higher period; and that, before they had sallied from their woods, it directed their political conduct, and the confederacies into which they entered. The appearances it exhibited on their conquests, and its after progress, were but the improvement of institutions to which they had formerly been accustomed. An account is, likewise, given of the manner in which land, that formerly belonged to communities, became vested in leaders; and how grants of territory, bestowed at first by tribes on one another, flowed to individuals. ‘The confined notions of property peculiar to a barbarous age, and the particular situation of the conquered nations; substituted leaders in the place of communities: an extensive territory was vested in them; and, perceiving the advantages to be derived from it, they hastened to be powerful. The people were alarmed; they claimed the direction of this territory; the grants of land submitted to a progress; additions flowed to the power of the vassals; and laws were enacted to secure their rights. Princes forgot that they represented the people; and the people crushed their ambition. Liberty followed the conquerors out of Germany; it was in danger on their conquests; and this danger, like convulsions and rebellions in a state, served to confirm and strengthen it.’

The remaining sections of this part treat on the origin and decline of the feudal ceremonies and incidents, upon allodial possessions, and contain an application of the Author’s theory to the history of England.

The third part, which relates to the orders of men in Germany and England, proceeds, after some observations on the distinction of ranks, to consider the German and Saxon kings, whose power, revenues, and prerogatives were subject to very great limitations. Indeed, the regal dignity was very rare among the Germans, while they remained in the woods. It was not till they had settled in their conquests that it grew to be universal.—Nor must we imagine that, after this, the Saxon, any more than the German monarchs, succeeded each other

in a lineal descent, or that they disposed of the crown at their pleasure. ' In both countries, continues our Author, the free election of the people filled the throne; and their choice was the only rule by which princes reigned. The succession, accordingly, of their kings, was often broken and interrupted, and their depositions were frequent and groundless. The will of a prince whom they had long respected, and the favour they naturally transferred to his descendants, made them often advance him to the royal dignity; but the crown of his ancestor he considered as the gift of the people, and neither expected nor claimed it as a right.

' It was not till after the Norman invasion, when *feuds* had become *hereditary*, and the rights of *primo geniture*, and *representation* in *succession*, were fully understood, that the people allowed the kingly dignity to descend in a particular family. They recurred, however, to their free method of election when their liberties were invaded; and, breaking the line of their monarchs, they bestowed the crown where it was better merited. They reconciled the administration of a single person, and the liberty of the subject. And to rude and ignorant men are we indebted for that excellent constitution, which the ancient world had never experienced, and could not conceive.'

The remainder of the third part is appropriated to the German and Saxon nobility; allodial proprietors, ceorles, and villeins; the German priests or Druids, and the Saxon clergy. In the fourth part the Writer considers the judicial arrangements in Germany and England, including the origin of justice, courts, and the forms of procedure. The fifth part has for its subject the great council, or parliament, in Germany and England. Our Author here strenuously contends for a representation among the Saxons, and that the commons, who were very considerable in Germany, must also have constituted a part of the Anglo-Saxon parliament. We should gladly have inserted what is offered on this subject; but as the extract would be too long, we must refer our Readers to the performance at large; in which they will meet with many curious observations.

If we are rightly informed, that the present work is the production of a very young man, we may venture to say, that, by so agreeable a specimen of his ingenuity and learning, he hath given a fair promise of great things hereafter, provided the vigour and application of his mind be continued.

R...s.

+ Dr Gilbert Stuart

Letters

Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's, Dublin, and his Friends. From the Year 1710, to 1742. Published from the Originals; collected and revised by Deane Swift, Esq; of Goodrich, in Herefordshire. 8vo. 3 Vols. † 15s. sewed. Bathurst, &c. 1768.*

WHAT! more last words of Dean Swift! Aye, and more still may be expected †, while there are relations or friends of the witty and ingenious Dean remaining, with hearts full of zeal for his fame, or impelled by a boundless admiration of his writings; or while there is any remaining disposition in the public to add three or four volumes, every three or four years, to their sets of the miscellanies. Well! be it so, as long as they have any thing to communicate, worthy of the celebrated Writer's reputation, and of a place in our libraries. But, let us not be amused with every trivial scrap that might happen to fall from his pen,—inimitable as it was, when he chose not to dip it in froth and frivolousness: nor let us be troubled with his orders to his butcher or cook, his disputes with his house-keeper concerning the cost of a dozen of shirts, or his squabbles with his taylor about his Reverence's last new breeches.—Let us see what are the contents of the volumes now before us.

* Author of An Essay on the Life and Writings of Dr. Swift; of which we gave an account in the 12th vol. of our Review; and in which article we endeavoured to give our Readers a competent idea of *this Editor*: to whom the publick are likewise obliged for those parts of the Dean's posthumous pieces which make the 15 and 16 volumes of the large octavo edition, and the 15, 16, and 17, of the small 8vo. See Review, Vol. xxxiii.

† These three vols. are numbered, in their title pages, IV. V. and VI. to denote their succession to the three former volumes of letters, &c. published under the inspection of Dr. Hawkesworth, in 1766; of which edition we gave a particular account in our Review. Vol. xxxv. p. 55, seq.—N. B. The mention of this article was, by some mistake, omitted in our General TABLE of CONTENTS to the above-mentioned volume; and we now mention the omission, that such of our Readers as think it worth their while, may supply the deficiency with their pen.

‡ Our Editor informs us, in his preliminary letter to the bookseller, that he has authority to say, from MSS now in his own study, that there are many of the Doctor's best Writings, long since printed, which are not to be met with in any collection of his works; and that, as he knows the titles of these, and can conjecture where they may be found, he hopes he shall be able to recover these pieces, and send them down to posterity.* Mr. Swift has also publicly advertised his intention of giving the public a complete edition of the Dean's works: which, indeed, is much wanted.

First, we have a series of letters from Dr. Swift to Stella, of which our Editor gives us the following account in a note.

‘ These letters to Stella, or Mrs. Johnson, were all written in a series from the time of Dr. Swift’s landing at Chester, in September 1710, until his return to Ireland upon the demise of the queen; barring the interruption of about six weeks, or two months, in the Year 1713, when he was obliged to go over to Ireland, upon being made Dean of St. Patrick’s, Dublin. The letters were all very carefully preserved by Stella; and at her death, if not before, taken up by Dr. Swift; for what end we know not, unless it were to compare the current news of the times with that History of the Queen which he writ at Windsor in the year 1713: they were sometimes addressed to Mrs. Johnson, and sometimes to Mrs. Dingley, who was a relation of the Temple family, and friend to Mrs. Johnson. Both these ladies went over to Ireland upon Swift’s invitation in the year 1701, and lodged constantly together.’

In these letters the Dean gives his fair Correspondents a continued daily *journal* of where he dined or supped, at what hour he went to bed, how he slept, what time he rose in the morning, what great man’s levee he attended, what still greater man he was with, *tête à tête*, what coffee-house he sauntered away a rainy hour at, what weather, what wind, what company he kept, &c. &c. &c. The generality of all this, it must be said, is very trivial matter *for the public*, however allowable in a private correspondence with intimate friends, and those *female* friends too, whom he might be desirous of diverting with these little anecdotes, in his personal absence. To those ladies, indeed, every thing, every minute incident that related to their admired friend, might be peculiarly interesting; but, really, to *us*, fond as we are of the Dean’s humorous and agreeable vein, they have proved so tiresome, that sometimes it required a degree of patience, not to throw down the book, with the same displeasure that Swift himself would have shewn, had it been his lot to have spent as much time over the *bagatelles* of any other wit who might have condescended to *scribble himself down*, in the manner he did, in these letters. ’Tis true, however, that this journal contains many anecdotes of a more general nature; many particulars relating to the secret history of the court, the ministry, and the politics of those times, which are really worth our attention, and which give *some importance* to this part of the Author’s literary correspondence. These journalizing letters are connected with the journal contained in the collection published by Dr. Hawkesworth; which is a continuation of these letters, from the date of the last of them, Feb. 9, 1711-12, in the fifth volume of the set now before us. The continuation, in the

the former series, carries the journal down to the summer of 1713, when the Doctor was made Dean of St. Patrick's.

Whatever reasons might induce the present Editor to hold himself obliged to print, as he seems to have done, the Dean's familiar letters to Stella *literally* and *punctually* as he wrote them, we cannot but think it a little strange to see such inaccuracies on any occasion, fall from the pen of so correct a writer as the Dean appears to have been, in all his works prepared by himself for the press. An essayist in a common news paper would scarcely be pardoned, who should express himself—as Dr. Swift has in the following passages: 'I got a fall from my horse—but no hurt; the horse *understands* falls very well, and *lying* quietly till I got up.' Vol. IV. p. 2.—'Be merry and *get* your health.' Ib. p. 3.—'I hope you are now at *Trim*, or *soon designing* it.' Ib. p. 14. And in his history of the reign of William Rufus, &c. which the Editor looks upon as 'such a model of English history as will make all men of taste—regret that he pursued his plan no farther' we find that Robert Duke of Normandy, *spighted* at the indignity done him—prepared a fleet and army to invade England.—For shame, Mr. Deane Swift, of Goodrich in Herefordshire! Is this language suited to the dignity of history, or are such negligences as we have marked in your uncle's correspondence with Mrs. Johnson, likely to support the reputation which by his own care of his writings he had justly gained, as the most accurate of English authors?

The journal, which takes up the whole of Vol. IV. and the larger half of Vol. V. being ended, we come to a miscellaneous correspondence; and the names of the persons by whom the letters were written, are—Dr. Swift, Mrs. Long, Judge Nutley, —Charles Ford, Peter Ludlow, George Rochford, Francis Geoghegan, —Flower, Charles Coote, Esquires, —Lady Bellingbroke, Edward Earl of Oxford, Mrs. Martha Blount, Lady Johnston, Lady Acheson, Alderman Barber, Miss Kelly, Countess of Kerry, Mrs. Pendarves, Mrs. Donnellan, Mrs. Pratt, Mrs. Conduit, Dr. Sheridan, the Bishop of Clogher, Lady Howth, Sir W. Fowndes, the Rev. Marmaduke Philips, and Lady Betty Brownlowe. Few of these letters, however, are, in our opinion, of any great importance; and those from Sheridan, in particular, are, surely, the most egregious trifles that ever disgraced the pen of a man of learning: playing monkey tricks with words, and twisting, turning, and distorting language into meer jargon. But this was a species of wit, which passed current among these geniuses, under the name of *Bagatelle*.

The Sixth is the most respectable volume of this set; though, like the others, it contains a number of very uninteresting letters. The writers are, Swift, Sheridan, Lord Oxford,

Lord Howth, Lord Orrery, Lord B——, Dr. King, Dr. Siccan, most of the Ladies in the former list, together with Mrs. Whiteway, Miss Harrison, Miss Richardson, Miss Davys, the Bishop of Kilmore, the Hon. Tho. Carter, Mr. Ford, Mr. Thomas Carte, Dr. Dunkin, the Right Hon. William Pakeney, Esq; William Richardson, Esq; Erasmus Lewis, Esq; Dr. Clancy, Alexander Macaulay, Esq; Mr. Pope, Dr. Scott, &c. &c. Some of these letters, indeed, are valuable, and will make the reader ample amends for the rest, of inferior worth: Mrs. Whiteway's, in particular, give us a very high opinion of that Lady's merit.—There is also an ingenious complimentary letter from Lord B—— (Lord Bathurst, we suppose) to Dr. Swift, with which, we dare say, most of our Readers will be pleased: it is dated from Cirencester, Sept. 13, 1735, and seems founded on an occurrence, of which we do not remember to have met with any other account.

‘ Dear Dean, though you never answer any of my letters, and I can never have a line from you, except in parliament time about an Irish cause, I do insist that without delay you give me either by yourself or agents immediate satisfaction in these points. First, whether that article which I read in the news about one Butler, a shooting parson, be true or not; secondly, whether he has yet begged pardon, and attested upon oath that it was without design, and by accident that the gun went off. In case the fact be true, and that he has not yet made any sufficient or reasonable excuse, I require of you that you do immediately get some able painter to draw his picture, and send it over to me, and I will order a great number of prints to be made of it, which shall be dispersed over all parts of the known world, that such a worthless rascal may not go any where without being known. I make no doubt of his being immediately drove out of Ireland, such a brutal attempt upon the Drapier cannot be borne there; and he won't venture into England when these prints of his person are sent about, for he would certainly be knocked on the head in the first village he passes through. Perhaps he may think to skulk in Holland, the common refuge of all scoundrels; but he will soon find out, that Dr. Swift (for so they pronounce the name) is in great esteem there, for his learning and political writings. In France he would meet with worse reception; for his wit is relished there, and many of his tracts, though spoiled by translation, are yet more admired than what is writ by any among themselves. Should he go into Spain, he would find that Don Suisto is in the highest estimation, being thought to be lineally descended from Miguel de Cervantes by a daughter of Quevedo's. Perhaps he may think to be safe in Poland during the time of these troubles; but I can assure him, from the mouth
of

of a Polish lady, who was lately in London, by name Madam de Monmorancy (for she was married to a French gentleman of that great family) that Dr. Swift is perfectly well known there; and she was very solicitous to know whether he were a Stanislaist or not, she being a zealous partizan for that cause.

Now if this brute of a parson should find no security in Europe, and therefore slip into the East Indies in some Dutch ship, for a Dutchman may be found who would carry the devil for a stiver or two extraordinary, he will be confoundedly surprized to find that Dr. Swift is known in China, and that next to Confucius his writings are in the greatest esteem. The missionaries have translated several European books into their language; but I am well informed that none of them have taken so well as his; and the Chinese, who are a very ingenious people, reckon Sir the only author worth reading. It is well known that in Persia, Kouli-Can was at the pains to translate his works himself; being born a Scotsman, he understood them very well, and I am credibly informed that he read *The Battle of the Books* the night before he gave that great defeat to the Persian army. If he hears of this, he may imagine that he shall find good reception at Constantinople; but he will be bit there; for many years ago an English renegado slave translated Effendi Soif for them, and told them it was writ by an Englishman, with a design to introduce the Mahometan religion; this having got him his liberty, and although it is not believed by the Effendi, the book and the author are in the greatest esteem amongst them. If he goes into America, he will not be received into any English, French, or Spanish settlement; so that in all probability he would be soon scalpt by the wild Indians; and in truth there would be no manner of shame that a head should be uncovered that has so little brains in it. Brutality and ill-nature proceed from the want of sense; therefore without having ever heard of him before, I can decide what he is, from this single action. Now I really believe no layman could have done such a thing. The wearing petticoats gives to most of the clergy (few only excepted of superior understanding) certain feminine dispositions. They are commonly subject to malice and envy, and give more free vent to those passions: possibly for the same reason that women are observed to do so, because they cannot be called to account for it. When one of us does a brutal action to another, he may have his head broke, or be whipt through the lungs; but all who wear petticoats are secure from such accidents. Now to avoid further trouble, I hope by this time his gown his stript off his back, and the boys of Dublin have drawn him through a horse-pond. Send me an account of this, and I shall be satisfied. Adieu, dear Dean; I am got to the end of my paper, but you may

may be assured that my regard for you will only end with the last breath of your faithful servant.

As we have mentioned Mrs. Whiteway with some degree of distinction, though not in terms by any means equal to her merit, we shall give our Readers one of her letters, as a specimen of the uncommon *sense* and *spirit* * of the Writer. It is addressed to Mr. Pope, and relates to the declining state of the Dean's health, towards the close of his life; and is dated May 16, 1740.

* Sir! Should I make an apology for writing to you, I might be asked why I did so? If I have erred, my design at least is good, both to you and the Dean of St. Patrick's; for I write in relation to my friend, and I write to his friend, which I hope will plead my excuse. As I saw a letter of yours to him, wherein I had the honour to be named, I take the liberty to tell you (with grief of heart) his memory is so much impaired, that in a few hours he forgot it; nor is his judgment sound enough, had he many tracts by him, to finish or correct them, as you have desired. His health is as good as can be expected, free from all the tortures of old age; and his deafness, lately returned, is all the bodily uneasiness he hath to complain of. A few years ago he burnt most of his writings unprinted, except a few loose papers, which are in my possession, and which I promise you (if I out-live him) shall never be made public without your approbation. There is one treatise in his own keeping, called *Advice to Servants*, very unfinished and incorrect, yet what is done of it, hath so much humour, that it may appear as a posthumous work. The history of the four last years of queen Anne's reign I suppose you have seen with Dr. King, to whom he sent it some time ago, and, if I am rightly informed, is the only piece of his (except *Gulliver*) which he ever proposed making money by, and was given to Dr. King with that design, if it might be printed; I mention this to you, lest the Doctor should die, and his heirs imagine they have a right to dispose of it. I intreat, Sir, you will not take notice to any person of the hints I have given you in this letter; they are only designed for yourself: to the Dean's friends in England they can only give trouble, and to his enemies and starvling wits cause of triumph. I inclose this to alderman Barber, who I am sure will deliver it safe, yet knows nothing more than its being a paper that belongs to you.

* The ceremony of answering women's letters, may perhaps make you think it necessary to answer mine; but I do not expect it, because your time either is or ought to be better employed, unless it be in my power to serve you in buying Irish linen, or

* Mr. Pope's expression, in his answer to the letter here given.

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any other command you are pleased to lay on me, which I shall execute, to the best of my capacity, with the greatest readiness, integrity, and secrecy; for whether it be my years, or a less degree of vanity in my composition than in some of my sex, I can receive such an honour from you without mentioning it. I should, some time past, have writ to you on this subject, had I not fancied that it glanced at the ambition of being thought a person of consequence, by interfering between you and the Dean; a character of all others which I dislike.

‘I have several of your letters to the Dean, which I will send by the first safe hand that I can get to deliver them to yourself; I believe it may be Mr. M^cAulay, the gentleman the Dean recommended through your friendship to the prince of Wales.

‘I believe this may be the only letter which you ever received without asking a favour, a compliment, extolling your genius, running in raptures on your poetry, or admiring your distinguishable virtue. I am, Sir, with very high respect, your most obedient and most humble servant,
Martha Whiteway.

‘Mr. Swift, who waited on you last summer, is since that married to my daughter: he desires me to present you his most obedient respects and humble thanks for the particular honour conferred upon him in permitting him to spend a day with you at Twickenham; a favour he will always remember with gratitude.’

From the circumstance mentioned in the postscript to the foregoing letter, we conclude that Mr. Swift, there mentioned, is the gentleman whose name stands in the front of these volumes, as editor of the present collection: and if we rightly remember, the death of Mrs. Whiteway was, not many months ago, recorded in the public papers, in a paragraph from Worcester.

There is another letter in this collection, by the perusal of which we have been not a little affected. It was written by Earl of Orrery, to our editor, and is dated Dec. 4, 1742.

‘Sir, I am much obliged to you for the full, though melancholy, account you have sent me of my ever honoured friend. It is the more melancholy to me, as I have heard him often lament the particular misfortune incident to human nature, of an utter deprivation of senses many years before a deprivation of life. I have heard him describe persons in that condition, with a liveliness and a horror, that on this late occasion have recalled to me his very words. Our litany, methinks, should have an addition of a particular prayer against this most dreadful misfortune. I am sure mine shall. The bite of a mad dog (a most tremendous evil) ends soon in death; but the effects of his loss of memory may last even to the longest age of man; therefore

therefore I own my friendship for him has now changed my thoughts and wishes into the very reverse of what they were. I rejoice to hear he grows lean. I am sorry to hear his appetite is good. I was glad when there seemed an approaching mortification in his eye-lid. In one word, the man I wished to live the longest, I wish the soonest dead. It is the only blessing that can now befall him. His reason will never return; or if it should, it will only be to shew him the misery of having lost it. I am impatient for his going where imperfection ceases, and where perfection begins; where Wilsons cannot break in and steal, and where envy, hatred, and malice have no influence or power. Whilst he continues to breathe, he is an example, stronger and more piercing than he or any other divine could preach, against pride, conceit, and vain glory. Good God! Doctor Swift beaten and marked with stripes by a beast in human shape, one Wilson. But he is not only an example against presumption and haughtiness, but in reality an incitement to marriage. Men in years ought always to secure a friend to take care of declining life, and watch narrowly as they fall the last minute particles of the hour glass. A bachelor will seldom find, among all his kindred, so true a nurse, so faithful a friend; so disinterested a companion, as one tied to him by the double chain of duty and affection. A wife could not be banished from his chamber, or his unhappy hours of retirement: nor had the Dean felt a blow, or wanted a companion, had he been married, or in other words had Stella lived. All that a friend could do, has been done by Mrs. Whiteway; all that a companion could persuade, has been attempted by Mrs. Ridgeway: the rest—but I shall run on for ever; and I set out at first only with an intention of thanking you for your letter, and assuring you that I am, Sir, your most obedient humble servant,

Orrery.

We were particularly struck with the noble letter-writer's reflection on the *peculiar* unhappiness to which a man may possibly be reduced in a *single* state; and we think it not unworthy the consideration of every bachelor: since no man can say, or foresee, any more than Swift could, in the vigour of his days, to what kind of evil he may live to be exposed.

With respect to the sketches left by the Dean, of the reigns of William II. Henry I. Stephen, and Henry II. it seems they were written in consequence of a design formed by the author, about the year 1704, to write an history of England, from the beginning of Rufus, to the end of Elizabeth:—‘Such an history,’ says he, in his letter to count Gyllenberg, as appears to be most wanted by foreigners and gentlemen of our own country; not a voluminous work, not properly an abridgment, but an exact relation of the most important affairs and events, with-

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out any regard to the rest.' He was diverted from pursuing this history, partly by the changes that happened in the state, partly by the vicissitudes of his own affairs, and the chagrin occasioned by his disappointments.—His abandoning this design was, indeed, a loss to literature; for, from the specimen here given, we may conclude that it would have been a valuable performance. His style is nervous, clear, concise and manly; the facts seem to be related with accuracy, moderation and judgment; and the characters of the princes and great men of the respective times, are drawn with equal freedom and impartiality.

We now, for the present, take leave of one of our favourite English Authors; hoping that after our Editor, or other persons who are possessed of any of the Dean's unpublished writings, have given us every genuine production of his masterly pen which can possibly be recovered (without, however, printing such trifles as the author himself would have deemed unworthy of the press) Mr. Swift himself, or some other hand, as well qualified for the task, will oblige the world with a faithful abridgment of the whole; free from the intermixture of essays, poems, &c. by other writers, his associates in wit and friendship, whose performances we have in separate forms. By this means, the works of the ever-to-be-admired Dean Swift, which now seem to be engrossing the room of a moderate library to themselves, may be reduced to such a reasonable number of volumes, as will require somewhat less than a little fortune to purchase them.

C.

Commentaries on the Laws of England. By William Blackstone, Esq; Book III. Concluded. See our last.

THE close of our last account just opened the subject of the sixth chapter, including the consideration of the ecclesiastical, military and maritime courts. Before the learned writer treats of these in particular, he makes some general and curious reflections concerning the distinction between the lay and ecclesiastical jurisdictions. He justly observes that in the time of our Saxon ancestors, the county court was as much a spiritual as a temporal tribunal: the rights of the church were ascertained and asserted at the same time and by the same judges as the rights of the laity.

For this purpose the bishop of the diocese, and the alderman, or in his absence the sheriff of the county, used to sit together in the county court, and had there the cognizance of all causes as well ecclesiastical as civil; a superior deference being paid to the bishop's opinion in spiritual matters, and to that of the lay judges in temporal. This union of power was very advantageous to them both: the presence of the bishop

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shop added weight and reverence to the sheriff's proceedings; and the authority of the sheriff was equally useful to the bishop; by enforcing obedience to his decrees in such refractory offenders, as would otherwise have despised the thunder of mere ecclesiastical censures.

But so moderate and rational a plan was wholly inconsistent with those views of ambition, that were then forming by the court of Rome. It soon became an established maxim in the papal system of policy, that all ecclesiastical persons and all ecclesiastical causes should be solely and entirely subject to ecclesiastical jurisdiction only: which jurisdiction was supposed to be lodged in the first place and immediately in the pope, by divine indefeasible right and investiture from Christ himself; and derived from the pope to all inferior tribunals. Hence the canon law lays it down as a rule, that "*sacerdotes a regibus honorandi sunt, non judicandi*;" and places an emphatical reliance on a fabulous tale which it tells of the emperor Constantine; that when some petitions were brought to him, imploring the aid of his authority against certain of his bishops, accused of oppression and injustice, he caused (says the holy canon) the petitions to be burnt in their presence, dismissing them with this valediction; "*ite, et inter vos causas vestras discutite, quia dignum non est ut nos judicemus Deus.*"

It was not however till after the Norman conquest, that this doctrine was received in England; when William I, (whose title was warmly espoused by the monasteries which he liberally endowed, and by the foreign clergy, whom he brought over in shoals from France and Italy and planted in the best preferments of the English church,) was at length prevailed upon to establish this fatal encroachment, and separate the ecclesiastical court from the civil: whether actuated by principles of bigotry; or by those of a more refined policy, in order to discountenance the laws of King Edward abounding with the spirit of Saxon liberty, is not altogether certain. But the latter, if not the cause, was undoubted the consequence, of this separation: for the Saxon laws were soon overborne by the Norman justiciaries, when the county court fell into disregard by the bishop's withdrawing his presence, in obedience to the charter of the conqueror; which prohibited any spiritual cause from being tried in the secular courts, and commanded the suitors to appear before the bishop only, whose decisions were directed to conform to the canon law.

King Henry the 1st, our author proceeds to remark, revived the union of the civil and ecclesiastical courts, which was nevertheless soon after dissolved: and when upon the death of Henry I, the usurper Stephen was brought in and supported by the clergy, we find that one article of the oath they imposed upon

upon him was, that ecclesiastical persons and ecclesiastical causes should be subject only to the bishop's jurisdiction.

He then recounts the various species of ecclesiastical courts, beginning with the lowest. The courts treated of are. 1. The archdeacons court. 2. The consistory court. 3. The court of arches. 4. The court of peculiars. 5. The prerogative court. 6. The great court. 7. The commission of review.

With respect to courts military, the only court of the kind known to, and established by the permanent laws of the land is the *court of chivalry*, but this, as Mr. Blackstone remarks, is now grown almost entirely out of use, on account of the feebleness of its jurisdiction, and want of power to enforce its judgments; as it can neither fine nor imprison, not being a court of record.

In regard to the maritime courts, they consist only of the *court of admiralty* and its *court of appeal*.

Having thus considered the several courts whose jurisdiction is public and general, Mr. Blackstone, in the ensuing chapter, treats of those whose jurisdiction is private and special, confined to particular spots, or instituted only to redress particular injuries. A particular detail of these, which are very numerous, would, to the far greater part of our readers, prove tedious and uninteresting; we shall therefore hasten to our author's reflections with regard to the courts of request, or courts of conscience for the recovery of small debts: of which great numbers have, within these few years, been established in different parts of the kingdom.

The anxious desire, that has been shewn to obtain these several acts, proves clearly that the nation in general is truly sensible of the great inconvenience, arising from the disuse of the antient county and hundred-courts; wherein causes of this small value were always formerly decided, with very little trouble and expense to the parties. But it is to be feared, that the general remedy which of late hath been principally applied to this inconvenience, (the erecting these new jurisdictions) may itself be attended in time with very ill consequences: as the method of proceeding therein is entirely in derogation of the common law; as their large discretionary powers create a petty tyranny in a set of standing commissioners; and as the disuse of the trial by jury may tend to estrange the minds of the people from that valuable prerogative of Englishmen, which has already been more than sufficiently excluded in many instances. How much rather is it to be wished, that the proceedings in the county and hundred-courts could again be revived, without burthening the freeholders with too frequent and tedious attendances, but at the same time removing the delays that have insensibly crept into their proceedings, and the power that either party

party have of transferring at pleasure their suits to the courts at Westminster! And we may with satisfaction observe, that this experiment has been actually tried, and has succeeded in the populous county of Middlesex; which might serve as an example for others. For by statute 23 Geo. II. c. 33. it is enacted, 1. That a special county court shall be held, at least once a month in every hundred of the county of Middlesex, by the county clerk. 2. That twelve freeholders of that hundred, qualified to serve on juries, and struck by the sheriff, shall be summoned to appear at such court by rotation; so as none shall be summoned oftener than once a year. 3. That in all causes, not exceeding the value of forty shillings, the county clerk and twelve suitors shall proceed in a summary way, examining the parties and witnesses on oath, without the formal process anciently used; and shall make such order therein as they shall judge agreeable to conscience. 4. That no complaints shall be removed out of this court, by any process whatsoever; but the determination herein shall be final. 5. That if any action be brought in any of the superior courts against a person resident in Middlesex, for a debt or contract, upon a trial whereof the jury shall find less than 40 s. damages, the plaintiff shall recover no costs, but shall pay the defendant double costs; unless upon some special circumstances, to be certified by the judge who tried it. 6. Lastly, a table of very moderate fees is prescribed and set down in the act; which are not to be exceeded upon any account whatsoever. This is a plan entirely agreeable to the constitution and genius of the nation: calculated to prevent a multitude of vexatious actions in the superior courts, and at the same time to give honest creditors an opportunity of recovering small sums; which now they are frequently deterred from by the expence of a suit of law: a plan which, in short, wants only to be generally known, in order to its universal reception.

We entirely concur with Mr. Blackstone as to the expedience of extending this useful institution. The power delegated to the commissioners of the courts of conscience, is undoubtedly liable to very great abuses. The trivial concerns which form the business of those courts, are often committed to the decision of persons of little consideration, who are most easily tempted to act under undue influence, and to be governed by little personal partialities, and the sordid principles of self-interest. A power without appeal lodged in such hands, is liable to be executed in an unjust and oppressive manner. It is to be feared that the mean practices sometimes used for extorting money by delays and various impositions render it in proportion more expensive than the courts at Westminster, without being attended with

with the advantage of having the suits determined by experienced and unbiassed judges, and impartial juries.

Having gone through the several species of private or special courts of the greatest note in the kingdom instituted for the redress of private wrongs, our author closes this part of his subject with one general observation from Lord Coke; 'that these particular jurisdictions derogating from the general jurisdiction of the courts of common law, are ever taken strictly, and cannot be extended farther than the express letter of their privileges will most explicitly warrant.'

The matter which succeeds, respects the cognizance of private wrongs; and considers in which of the vast variety of courts, mentioned in the preceeding chapter, every possible injury that can be offered to a man's person or property is certain of meeting with redress. This part of the work being mostly of a technical nature, and as such concerning the professors chiefly, our readers will not expect that we should give a regular epitome of it. Nevertheless we shall not omit taking notice of such passages, as being of an historical or general nature, may prove agreeable to our readers. Of this kind are our author's reflections on the old law Latin, which succeeded the Norman French, and was first introduced by Edward III, who having employed his arms successfully in subduing the *iron* of France, thought it unbeseeming the dignity of the victors, to use any longer the *language* of a vanquished country.

'This technical Latin continued in use from the time of its first introduction, till the subversion of our antient constitution under Cromwell; when, among many other innovations in the law, some for the better and some for the worse, the language of our records was altered and turned into English. But, at the restoration of King Charles, this novelty was no longer countenanced; the practisers finding it very difficult to express themselves so concisely or significantly in any other language but the Latin. And thus it continued without any sensible inconvenience till about the year 1730, when it was again thought proper that the proceedings at law should be done into English, and it was accordingly so ordered by statute 4 Geo. II. c. 26. This was done, in order that the common people might have knowledge and understanding of what was alleged or done for and against them in the process and pleadings, the judgment and entries in a cause. Which purpose I know not how well it was answered; but am apt to suspect that the people are now, after many years experience, altogether as ignorant in matters of law as before. On the other hand, these inconveniences have already arisen from the alteration; that now many clerks and attorneys are hardly able to read, much less to understand, a record even of so modern a date as the reign of George the

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first. And it has much enhanced the expence of all legal proceeding: for since practisers are confined (for the sake of the stamp duties, which are thereby considerably encreased) to write only a stated number of words in a sheet; and as the English language, through the multitude of its particles, is much more verbose than the Latin; it follows that the number of sheets must be very much augmented by the change. The translation also of technical phrases, and the names of writs and other process, were found to be so very ridiculous (a writ of *nisi prius*, *quare impedit*, *fieri facias*, *habeas corpus*, and the rest, not being capable of an English dress with any degree of seriousness) that in two years time a new act was obliged to be made, 6 Geo. II. c. 14; which allows all technical words to continue in the usual language, and has thereby almost defeated every beneficial purpose of the former statute.

What is said of the alteration of language by the statute, 4 Geo. II. c. 26. will hold equally strong with respect to the prohibition of using the antient immutable *court hand* in writing the records or other legal proceedings; whereby the reading of any record that is forty years old is now become the object of science, and calls for the help of an antiquarian. But that branch of it, which forbids the use of abbreviations, seems to be of more solid advantage, in delivering such proceedings from obscurity: according to the precept of Justinian; "*ne per scripturam aliqua fiat in posterum dubitatio, jubemus non per siglorum captiones et compendiosa aenigmata ejusdem codicis textum conscribi, sed per literarum consequentiam explanari concedimus.*"

These observations are undoubtedly just. Even the fleeting nature of modern language may be mentioned among other reasons why it is most advantageous to have all records in a dead language: and to the inconveniences pointed out by our author, and which have arisen from the disuse of the technical Latin, we may add that it has proved the means of introducing low and illiterate people into the practice of the law, who being destitute of the advantages, and strangers to the sentiments, attending a liberal education, have too often brought disgrace on themselves and scandal to the profession.

In the chapter which treats of trials by juries, Mr. Blackstone takes occasion to make a very warm, yet just panegyrick on this mode of trial; but lest his eulogium should appear the result of enthusiasm or prejudice, rather than of sober reflection, he has very fairly stated its principal defects, as follows.

1. The want of a complete discovery by the oath of the parties. This each of them is now intitled to have, by going through the expence and circuitry of a court of equity, and therefore it is sometimes had by consent, even in the courts of law. How far such a mode of compulsive examination is agreeable to the

the rights of mankind, and ought to be introduced in any country, may be a matter of curious discussion, but is foreign to our present enquiries. It has long been introduced and established in our courts of equity, not to mention the civil law courts; and it seems the height of judicial absurdity, that in the same cause, between the same parties, in the examination of the same facts, a discovery by the oath of the parties should be permitted on one side of Westminster-hall, and denied on the other: or that the judges of one and the same court should be bound by law to reject such a species of evidence, if attempted on a trial at bar; but, when sitting the next day as a court of equity, should be obliged to hear such examination read, and to found their decrees upon it. In short, common reason will tell us, that in the same country, governed by the same laws, such a mode of enquiry should be universally admitted, or else universally rejected.

‘ 2. A second defect is of a nature somewhat similar to the first: the want of a compulsive power for the production of books and papers belonging to the parties. In the hands of third persons they can generally be obtained by rule of court, or by adding a clause of requisition, to the writ of *subpoena*, which is then called a *subpoena duces tecum*. But, in mercantile transactions especially, the sight of the party's own books is frequently decisive; such, for instance, as the daybook of a trader, where the transaction must be recently entered, as really understood at the time; though subsequent events may tempt him to give it a different colour. And as, this evidence may be finally obtained, and produced on a trial at law, by the circuitous course of filing a bill in equity, the want of an original power for the same purposes in the courts of law is liable to the same observations as were made on the preceding article.

‘ 3. Another want is that of powers to examine witnesses abroad, and to receive their depositions in writing, where the witnesses reside, and especially when the cause of action arises in a foreign country. To which may be added the power of examining witnesses that are aged, or going abroad, upon interrogatories *de bene esse*; to be read in evidence if the trial should be deferred till after their death or departure, but otherwise to be totally suppressed. Both these are now very frequently effected by mutual consent, if the parties are open and candid; and they may also be done indirectly at any time, through the channel of a court of equity: but such a practice has never yet been directly adopted as the rule of a court of law.

‘ 4. The administration of justice should not only be chaste, but (like Caesar's wife) should not even be suspected. A jury coming from the neighbourhood is in some respects a great advantage; but is often liable to strong objections: especially in

small jurisdictions, as in cities which are counties of themselves, and such where assises are but seldom holden; or where the question in dispute has an extensive local tendency; where a cry has been raised and the passions of the multitude been inflamed; or where one of the parties is popular, and the other a stranger or obnoxious. It is true that if a whole county is interested in the question to be tried, the trial by the rule of law must be in some adjoining county: but, as there may be a strict interest so minute as not to occasion any bias, so there may be the strongest bias, where the whole county cannot be said to have any pecuniary interest. In all these cases, to summon a jury, labouring under local prejudices, is laying a snare for their consciences: and, though they should have virtue and vigour of mind sufficient to keep them upright, the parties will grow suspicious, and resort under various pretences to another mode of trial. The courts of law will therefore in *transitory* actions very often change the *venue*, or county wherein the cause is to be tried: but in *local* actions, though they sometimes do it indirectly and by mutual consent, yet to effect it directly and absolutely, the parties are driven to the delay and expence of a court of equity; where, upon making out a proper case, it is done upon the ground of being necessary to a fair, impartial, and satisfactory trial.

To these defects, we think, may be added the necessity of the whole twelve concurring in their verdict; it is to be feared that two or three shallow and obdurate jurymen, too often, by tiring the patience, direct the judgment of the more discerning majority.

We could wish that our limits would allow us to take notice of many other excellent remarks, which abound in this volume, more especially of our Author's reflections concerning the court of chancery; but the extracts we have already given are sufficient to invite every lover of science to peruse the whole of this incomparable performance.

R-d

An Essay on the first Principles of Government; and on the Nature of political, civil, and religious Liberty. By Joseph Priestley, L. L. D. F. R. S. 8vo. 3s. sewed. Doddsley, &c. 1768.

THERE is, perhaps, no country that can be compared with our own, for the number of valuable writers it has produced upon liberty, and for the just and enlarged sentiments which have been advanced concerning this great subject. The works of Harrington, Sidney, Locke, Hoadly, and others, will be read and studied, and their names held in the highest honour, so long as any worthy and liberal views of things shall be found

found to prevail in the British islands. But, much indebted as we are to these excellent authors, for their bold and vigorous assertion and vindication of the civil and religious rights of mankind, we are not to imagine that they arrived to the *ne plus ultra* of political science. The subject was too large and comprehensive for them to see the whole of it at once. The knowledge of it is capable of great improvement; and will, undoubtedly, continue to improve, according to the degree in which human reason is cultivated, and the experience of men in the affairs of government becomes more accurate and extensive.

The truth of these observations will, in some measure, be evident, from a survey of the admirable performance before us; which owes its rise to the remarks that were published by Dr. Priestley, on *Dr. Brown's Proposal for a Code of Education*. Our Author having been led, in his remarks, to mention the subject of civil and religious liberty, several persons were desirous that he should treat of it more at large. It appeared to them, that some of the views he had given of this important, but difficult subject, were new, and shewed it in a clearer light than any in which they had seen it represented before. They thought he had placed the foundation of those most valuable interests of mankind on a broader and firmer basis, in consequence of his availing himself of a more accurate and extensive system of morals and policy, than was adopted by Mr. Locke, and other writers. Accordingly, Dr. Priestley informs us, that he hath endeavoured to answer the wishes of his friends, in the best manner he is able; and that he hath, at the same time, retained the substance of the former treatise, having distributed the several parts of it into the body of this Essay.

In the introduction, which is upon the first principles of government, and the nature of liberty, our ingenious Author begins with considering the two capital advantages which man derives from the superiority of his intellectual powers. The first is, that, as an individual, he possesses a certain comprehension of mind, whereby he contemplates and enjoys the past, and the future, as well as the present.—The next advantage resulting from the same principle, and which is, in many respects, both the cause and effect of the former, is, that the human species itself is capable of a similar and unbounded improvement; whereby mankind in a latter age are greatly superior to mankind in a former age, the individuals being taken at the same time of life.—The great instrument in the hand of divine providence, of this progress of the species towards perfection, is society, and consequently government.—Accordingly, that form of government will have a just claim to our approbation which favours this progress, and that must be condemned in which it is retarded. With these enlarged views, Dr.

Priestley proposes to consider the business of government, and having laid down its first principles, he chooses, for the sake of greater clearness, to divide liberty into two kinds, *political*, and *civil*. 'Political liberty, continues he, I would say, consists in the power, which the members of the state reserve to themselves, of arriving at the public offices, or at least of having votes in the nomination of those who fill them: and I would chose to call *civil liberty* that power over their own actions, which the members of the state reserve to themselves, and which their officers must not infringe. Political liberty, therefore, is equivalent to the right of magistracy, being the claim that any member of the state hath, to have his private opinion or judgment become that of the public, and thereby controul the actions of others; whereas civil liberty extends no farther than to a man's own conduct, and signifies the right he has to be exempt from the controul of the society, or its agents; that is, the power he has of providing for his own advantage and happiness. It is a man's civil liberty, which is originally in its full force, and part of which he sacrifices when he enters into a state of society; and political liberty is that which he may or may not acquire in the compensation he receives for it. For he may either stipulate to have a voice in the public determinations, or, as far as the public determination doth take place, he may submit to be governed wholly by others.'

Agreeably to this distinction, with regard to which we entirely concur with our Author in thinking it an important and useful one, he proceeds, in the first part of his performance, to treat on political liberty. 'In countries, says he, where every member of the society enjoys an equal power of arriving at the supreme offices, and consequently of directing the strength and sentiments of the whole community, there is a state of the most perfect political liberty. On the other hand, in countries where a man is, by his birth or fortune, excluded from these offices, or from a power of voting for proper persons to fill them; that man, whatever be the form of the government, or whatever civil liberty, or power over his own actions he may have, has no power over those of another, has no share in the government, and, therefore, has no political liberty at all. Nay, his own conduct, as far as the society does interfere, is, in all cases, directed by others.'

'It may be said, that no society on earth was ever formed in the manner represented above. I answer, it is true; because all governments whatever have been, in some measure, compulsory, tyrannical and oppressive in their origin; but the method I have described must be allowed to be the only equitable and fair method of forming a society. And since every man retains, and can never be deprived of his natural right

(founded on a regard to the general good) of relieving himself from all oppression, that is, from every thing that has been imposed upon him without his own consent, this can be the only true and proper foundation of all the governments subsisting in the world, and that to which the people who compose them have an unalienable right to bring them back.'

Dr. Priestley does not, however, by any means assert that the good of mankind requires a state of the most perfect political liberty. This, indeed, is not possible, except in exceeding small states; which, if we judge from experience, are not desirable; because not favourable to great improvements and to happiness. Neither if they were desirable, would they be practicable; because an entire equality, in communities or individuals, can never be preserved, while some are more powerful, more enterprising, and more successful in their attempts than others.—If, in every state of considerable extent, we suppose a gradation of elective offices, and if we likewise suppose the lowest classes of the people to have votes in the nomination of the lowest officers, and, as they increase in wealth and importance, to have a share in the choice of persons to fill the higher posts, till they themselves be admitted candidates for places of public trust; we shall, perhaps, form an idea of as much political liberty as is consistent with the state of mankind.

Our Author has shewn, at large, that, if the magistrates abuse their trust, the right of deposing, and consequently of punishing them, lies in the people. Indeed, we could follow him, with pleasure, through the whole of what he has advanced upon the subject of political liberty; but we must content ourselves with two or three passages, out of many others, equally manly, spirited, and liberal. 'If it be asked, says he, how far a people may lawfully go in punishing their chief magistrates, I answer that, if the enormity of the offence (which is of the same extent as the injury done to the public) be considered, any punishment is justifiable that a man can incur in human society. It may be said, there are no laws to punish those governors, and we must not condemn persons by laws made *ex post facto*.—But I answer, that is a case, in its own nature, prior to the establishment of any laws whatever; as it affects the very being of society, and defeats the principal ends for which recourse was originally had to it. There may be no fixed law against an open invader who should attempt to seize upon a country, with a view to enslave all its inhabitants; but must not the invader be apprehended, and even put to death, though he have broken no express law then in being?—And why should a man, who takes the advantage of his being king, or governor, to subvert the laws and liberties of his country, be considered in any other light than that of a foreign invader?

Nay, his crime is much more atrocious, as he was appointed the guardian of the laws and liberties which he subverts, and therefore was under the strongest obligations to maintain.

‘ In a case, therefore, of this high criminal nature, *salus populi suprema est lex*. That must be done which the good of the whole requires; and, generally, kings deposed, banished, or imprisoned, are highly dangerous to a nation; because, let them have governed ever so ill, it will be the interest of some to be their partisans, and to attach themselves to their cause.

‘ In large states, this ultimate seat of power, this tribunal to which lies an appeal from every other, and from which no appeal can even be imagined, is too much hid and kept out of sight by the present complex forms of government, which derive their authority from it. Hence hath arisen a want of clearness and consistency in the language of the friends of liberty. Hence the preposterous and slavish maxim, that whatever is enacted by that body of men, in whom the supreme power of the state is vested, must, in all cases, be implicitly obeyed; and that no attempt to repeal an unjust law can be vindicated, beyond a simple remonstrance addressed to the legislators. A case, which is very intelligible, but which can never happen, will demonstrate the absurdity of such a maxim.

‘ Suppose the king of England, and the two houses of parliament, should make a law, in all the usual forms, to exempt the members of either house from paying the taxes to the government, or to appropriate to themselves the property of their fellow citizens. A law like this would open the eyes of the whole nation, and show them the true principles of government, and the power of governors. The nation would see that the most regular governments might become tyrannical, and their governors oppressive, by separating their interest from that of the people whom they governed. Such a law would shew them to be but servants, and servants who had shamefully abused their trust. In such a case, every man for himself would lay his hand upon his sword, and the authority of the supreme power of the state would be annihilated.’

The second part of this treatise is upon civil liberty, and is divided into three sections. The first section considers the nature of civil liberty in general, and exhibits several just and important observations, on the distinction that ought to be made between the *form*, and the *extent of power* in a government; and upon the near and manifest connection which political and civil liberty have with each other. In the second section, Dr. Priestley examines the question, in what manner an authoritative code of education would affect liberty and social happiness; and here he lays down as a principle, that the civil magistrate has a right to interfere in any matter, whatever it be, which
will,

will, probably, be conducted more to the advantage of society, in his hands, than in those of individuals. It is difficult to dispute this principle, and yet it seems very liable to abuse. Is not the design of government more immediately confined to the preserving the lives, liberties, and properties of men from injury; and are there not some things in which it ought not to interpose, any farther than is absolutely necessary to this end, whatever plausible reasons may be urged to the contrary?

As to our Author's remarks on Dr. Brown's code of education, we have given an account of them, in our Review for September, 1765. They are equally sensible and spirited; and, indeed, we do not wonder that Dr. Priestley, whose heart is warmed with paternal affection, and who is conscious of his ability to train up his children in the best manner, should be struck with horror at the thoughts of having that delightful business, in any measure, taken out of his hands. We cannot, however, help lamenting, that education, under the direction of individuals, will, in all probability, require a long time to be carried to perfection. Considering the ignorance, the folly, the caprice, the misguided fondness, the prejudices, the passions, and the vices of many parents, what numbers are there of the rising generation, who have little or no chance for the attainment of knowledge, virtue, and happiness! Would it be impossible, upon our Author's system, for the magistrate so far to interfere, as to prescribe young persons certain bodily exercises, and to provide for their instruction in certain general principles of integrity, patriotism, and liberty, in such a way, as, while it scarce infringed at all upon the parental rights and authority, would be evidently conducive to the public good?

The third section is upon religious liberty and toleration, and contains a variety of just and generous sentiments, as well as some useful hints concerning several things that want to be reformed in ecclesiastical establishments. At the close of the section, Dr. Priestley, pleads for a full toleration of the papists; and this we cannot avoid regarding as the most exceptionable part of his treatise. He has by no means considered the subject with the accuracy and extent which its great importance demands. The question, whether the papists have a right to a full toleration, is not to be discussed in the compass of eight small pages. It is a difficult and intricate question. It is a question which takes in a large number of circumstances; and we shall find that different opinions have been formed concerning it, by the steadiest and most enlightened friends of liberty. The nature of popery should, particularly, be inquired into; not merely as a system of absurd doctrines and worship, but as a practical and intolerant superstition; as a cruel conspiracy against all the essential privileges of mankind; as a scheme

which cannot rise to a high degree of power, except upon the ruins of every thing that can render life desirable and valuable. We do not intend, by these observations, absolutely to determine the point against our author; but only to shew, that he ought not to have treated it in so superficial a manner.

The third and last part of this work is upon the progress of civil societies to a state of greater perfection, shewing that it is retarded by encroachments on civil and religious liberty. This part abounds with excellent and liberal reflections; but, as we have formerly taken notice of some of them, in the review before referred to, we shall dismiss the present article, with remarking, that Dr. Priestley is more sanguine in his expectations of the future improvement of these islands in freedom, prosperity and happiness, than will be justified by an enlarged knowledge of the world, and a careful consideration of the prevailing principles and manners of the age.

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Sermons on various Subjects, by the late Reverend Samuel Chandler, D. D. and F. R. and A. S. S. published from his Manuscript; with a Preface, giving a brief Account of the Life, Character, and Writings of the Author. By Thomas Amory. 8vo. 4 Vols. 1 l. 1 s. in Boards. Cadell, &c. 1768.

THE sermons contained in these four volumes, we are told in the Preface, are published according to the directions in the Doctor's last will; most of them were transcribed for the press by the author himself, and the rest are either such as he had declared his intention to publish, or are added at the request of some of his most judicious hearers. We are further told, that they are the Doctor's *genuine* works, and that they have undergone no other alterations than were necessary, in posthumous sermons, in order to their appearing tolerably correct.

As there is a natural and a very laudable curiosity in the mind of almost every reader to be acquainted with the life and character of persons distinguished by their abilities and learning, we shall gratify this curiosity, by placing before our readers the short account which the editor gives of the life and character of Dr. Chandler.

Doctor Chandler was descended from ancestors heartily engaged in the cause of Non-conformity and sufferers for the liberty of conscience. His grandfather Chandler, a tradesman at Taunton in Somerset, was much injured in his fortune by the persecutions under Charles II. but bore cheerfully *the spoiling of his goods*, that he might preserve his peace of mind, and his title to the *better and more enduring substance in Heaven* inviolate.

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His father, the reverend Mr. Henry Chandler, was a dissenting minister of considerable worth and abilities, who spent the greater part of his ministerial life at Bath, where he maintained an honourable name. Mr. Samuel Chandler his elder son, the subject of the present memoirs, was born at Hungerford in Berks, where his father was then a minister, A. D. 1693. Discovering early a genius for learning, it was cultivated with care, and he was placed under master, with whom he made such improvements in classical learning, that few carry from the college so large a stock of this, and particularly of the Greek, as he was master of before he went to the academy.

Being determined for the ministry, he was first sent to an academy at Bridgewater, under the direction of the reverend Mr. Moore; whence he was soon removed to Gloucester, that he might be a pupil of the very learned and ingenious Mr. Samuel Jones, who had opened an academy in that city with great reputation, which he long supported. Mr. Jones being then in the prime of life, and bent on advancing the character with which he set out; applied himself with uncommon care and diligence to cultivate the minds of his pupils; in which he was not a little animated by the distinguished geniuses of several of them; one of whom was the famous Dr. Butler, who died Bishop of Durham, and another the late Archbishop of Canterbury. The emulation which such companions in study must excite, and the mutual light and assistance they would communicate, could not but greatly contribute to render Mr. Chandler richly furnished in the several parts of literature and science, to which he applied; and particularly in critical, biblical, and oriental learning. And the acquaintance and friendship which then commenced, was continued with reciprocal instances of esteem and regard to the end of life, notwithstanding their different stations and engagements.

Mr. Chandler leaving the academy began to preach about July, 1714, and entering upon his sacred employments, with such abilities, and these so well improved, was soon taken notice of; and chosen to be their minister by the Presbyterian congregation at Peckham, near London, in 1716, and served them in the gospel of Christ with acceptance and reputation; until he was called thence to minister to the society in the Old Jury, one of the most considerable churches in the city, of the Presbyterian denomination. While Mr. Chandler was employed at Peckham, some gentlemen, of the several denominations of Dissenters in the city, came to a resolution to set up and support a weekly evening lecture at the Old Jury, for the winter half year; the subjects treated in which were to be the *evidences of natural and revealed religion*, and *answers to the principal objections* urged against them: and they chose two of the most eminent young ministers in each denomination for executing this design. Of these Mr. Chandler was one, and the very worthy Dr. Lardner another; who has since made himself universally known and esteemed, by many very learned, judicious and impartial writings, in defence of the authenticity of the New Testament, and the truth of the Christian religion; which will do him and the Dissenters great and lasting honour.

When this lecture was dropped, another of the same kind was set up, to be preached by one person; it being judged, that it might be thus conducted with more consistency of reasoning, and uniformity of design:

design: and Mr. Chandler was chosen for this service. In the course of this lecture he preached some sermons on the confirmation which *miracles* gave to the divine mission of Christ, and the truth of his religion; and vindicated the argument against the objections of Collins in his *grounds and reasons*, &c.

* These sermons, by the advice of a friend, he threw into the form of a continued treatise, and printed. This work gained him high reputation, and made way for his being called upon the first vacancy to settle with the congregation in the Old Jury, about the year 1725; first as an *assistant*, and afterwards as their *pastor*. Here he ministered to the religious improvement and eternal felicity of an affectionate and generous people for forty years, with an increasing and established reputation; which how well it was deserved, his discourses formerly and now printed sufficiently manifest. With what vigour, diligence and constancy of application, he also employed the time not taken up by the duties of his pastoral character, for improving himself and benefiting the world, may be learnt from the several writings he published on a variety of important subjects; a list of which is therefore subjoined.

* Perhaps it may be of use to studious persons of tender constitutions to be informed, that Mr. Chandler in the younger part of life was subject to frequent and dangerous *fevers*; one of which confined him more than three months, and threatened by its effects to disable him for public service. He was therefore advised to go into the *vegetable diet*, in which he continued for twelve years. This produced to happy an alteration in his constitution; that though he afterwards returned to the usual way of living, he enjoyed an uncommon share of vigour and spirits till seventy.

* Among other learned and useful designs which Mr. Chandler had formed, he began a Commentary on the Prophets. Having finished Joel, which he published, and gone a great way in Isaiah, he met with the M. S. Lexicon and lectures of the famous Arabic professor Schultens, who much recommends the explaining the difficult words and phrases of the Hebrew language, by comparing them with the Arabic. This determined Mr. Chandler to study the Hebrew anew, with this light before him, and to drop his Commentary 'till he should thus have satisfied himself, that he had attained the genuine sense of the sacred writers: and having once dropt it, a variety of other engagements prevented his resuming and finishing his original plan.

* While he was thus employed in advancing the interests of religion, learning and liberty, he received the highest literary honour from two universities, Edinburgh and Aberdeen; who each of them sent him, unasked, the diploma of *Doctor in Divinity*.

* Before I conclude these brief memoirs, I would mention two or three facts, which justice to the Doctor's memory will not allow me to omit. The *first* is, that the *widows* and *orphans* of poor dissenting ministers are greatly indebted to him for that fund which has relieved to many of their necessities. He first formed the design of it, and by his interest and applications engaged a number of gentlemen in the generous subscription, that laid the foundation on which this excellent charity has since risen to its present greatness: and to this fund he continued a zealous friend to the last. Two other facts I shall take leave to transcribe from the sermon preached after his funeral.

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* The *one* is, that the high reputation which he had gained, by his defences of the christian religion, procured him from some of the governors of the established church, the offers of considerable preferments, which he nobly declined. He valued more than these the liberty and integrity of his conscience, and scorned for any worldly considerations to profess as divine truths, doctrines which he did not really believe, and to practice in religion, what he did not inwardly approve. An honourable sacrifice to truth and honesty, and well compensated by the affection and generosity of his people; as far as such sacrifices are recompensed on this side the grave.

* The *other* fact which I would mention is this. When it had pleased God, during the last years of his life to visit him with frequent returns of a most painful disorder, he bore these with a *resignation* becoming the *faith of a Christian*, grew visibly more disengaged from temporal things, and often with warmth declared; that to secure the divine felicity promised by Christ, was the *principal* and almost the *only* thing that made life desirable. That to attain this he would gladly die, submitting himself intirely to God, as to the time and manner of death, whose will was most righteous and good: and being persuaded, that *all was well, which ended well for eternity.*

* Thus Dr. Chandler closed a long, active and useful life, and we trust he is among the *dead who have died in the Lord, and are blessed; who rest from their labours, and whose works follow them.*

We now proceed to the sermons themselves, which have a very considerable degree of merit. The Doctor's style, indeed, in point of elegance and correctness, has but little to recommend it; some of his discourses, too, on doctrinal points, especially those on the *original state and fall of man, the temptation by the serpent*, &c. contain many things which every liberal and impartial enquirer after truth must, we are persuaded, look upon as extremely exceptionable. His practical discourses, however, particularly those on the *immoderate love of pleasure*, are excellent; they shew great knowledge of human nature, and contain very just and striking views of the manners and principles of the times we live in. There is likewise such a fulness and variety of thought, upon almost every subject which Dr. Chandler treats, as is very rarely to be met with. This, though it often renders his sentences too long, and sometimes embarrassed, shews a mind richly furnished, and has a very happy effect upon every serious and attentive reader, as it not only shews him the subject in a variety of lights, but naturally tends to impress his mind with the importance of it.

We shall give a specimen of the Doctor's style and manner, taken from one of his sermons on the *immoderate love of pleasure*.—

* The *man of pleasure*, says he, is no rare character in the times in which we live. How few families are there comparatively to be found, in which there is not one or more of this complexion? How numerous are the opportunities for and incentives to pleasure, that abound every where in the midst of us, to catch thoughtless minds, and deceive them
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out of their time, their substance, their virtue, and their happiness? And are not persons of all ranks and degrees, in all societies and communions, entering into the common snare, and adding strength and authority to the growing evil, by the countenance of their example? Where must these things end, or who can be at a loss to foretell their consequences, if some speedy check be not put to them, by the prudent interposition of the legislature, or by a severer but more sovereign remedy, the rebukes of providence? If indeed men would but impartially consider the nature of things, and enter seriously into the bad effects of such a temper and practice, effects that all histories furnish them with, and that are every day visible amongst us at home, one would think they should need no other motives to check such a disposition in themselves, and discountenance it in others, as far as their influence and authority will reach. You will not take it amiss, if I represent to you the nature and consequences of such a spirit, as they appear to my mind; and indeed they appear to me in every circumstance of terror and ruin. Consider,

1. How *contemptible* and *low* the character of a *man of pleasure* is! How mean the figure he makes in life! a little, poor, insignificant, useless creature, made up of selfish views, sordid schemes, and dishonourable pursuits! His mind an uncultivated waste, in which nothing manly, generous, amiable, and good, prospers; void of knowledge, in every thing useful, stript of all benevolent passions, and a stranger to all those excellent virtues, which are the great ornaments of human nature: one who is continually in quest of impertinent amusements, or who rejoiceth in nothing but the indulgence of his appetites, or who is continually sinking himself deeper into the guilt of the most criminal gratifications. He is one whose mind is entirely disabled from all the noblest exercises of reason, who looks on the study of all serious things with contempt and aversion. His thoughts run no higher than the caprice of fashion, the elegance of dress, the gay diversions of the times, to kill reflection, and waste away the tedious hours of life; and are oftentimes much worse employed, in studying to deceive, betray, and ruin others, by drawing them in to be partners in his pleasures, and minister to his vilest passions and inclinations. Your *men of pleasure*, in conversation, are the most empty and unfurnished creatures in the world, or the most offensive and shocking. They want ideas to bear a part in the solid entertainments of men of sense and reason, and as to all subjects of importance in human life, are as little capable almost of entering into them as ideots or children. If they shine, it is only by their dress or equipage, by plausible impertinence, by exactness of taste in trifles, by depth of judgment in fashionable follies, by a little wit and raillery in favour of vice, or at the expence of decency, good breeding, religion and virtue. And frequently their conversation is much lower than this, and descends to subjects that a good mind scorns to think of, modesty and sense of honour blush at the very mention of, and to delight in which argues the most abandoned and profligate conscience; in which the name of God is never mentioned but to profane and blaspheme it, nor religion introduced, but to shew they are mad enough to insult and renounce it.

And are not there amongst the very lowest of the human species, and even amidst all the advantages of fortune and birth, worthy the

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contempt of every sensible person that beholds them; who, to consider them in the most favourable light, are a composition of ignorance, dulness, affectation, impertinence, indolence and folly; who mean nothing good, who aim at nothing great, who live for no valuable use and purpose, and are in truth the mere cyphers of human life; and who, to consider them in another view, are in reality, how strong soever the expression may be, the *miscreant part* of the human species, who sacrifice not only all that is valuable in themselves, but as far and as often as they can, all that is sacred and excellent in others to their own gratifications and pleasures.

2. But this love of pleasure is not only low and contemptible, but extremely *disbonourable* and *infamous*, which no splendid titles, no elevation of condition, no height of fortune, can extenuate or conceal. Ask even a civilized *beast* in what true worth and dignity of character consist, what renders any man truly noble and great; and he will tell us, 'tis not birth, or ancestors, or titles, or wealth, or any of those external circumstances, in which men so greatly pride themselves; but that *virtue is the only true nobility*. and that *real greatness* consists in the possession of *moral excellency*. in *sanctity of character*, in the *love of justice*, and in an *universal regard to truth* in conversation and practice. Nor is there any one thing that the *wisest* men of *antiquity* have stigmatized with more odious characters, and severe reproaches, than the intemperate love of indulgence of pleasure. 'Tis in its nature *brutal*. A man of pleasure is wholly degenerated into sense and appetite, and lives by no other or better principle than the beasts that perish. 'Tis mere bodily instinct that governs him, imagination that perpetually deludes him, caprice and humour that are the sole rules of his conduct. He is in a state of the most abject *slavery*, and in bondage to the most imperious and cruel masters. The habits of sensuality destroy the natural freedom of the mind, and eradicate the sentiments and love of liberty, and leave men in full possession of the vilest and most infamous affections; inasmuch that though frequently honour, sense of duty, conscience and interest all exclaim against their practices, they are almost irresistibly drawn into their accustomed indulgences, in spite of all the consequences of ruin that are before them. It naturally tends to indolence and sloth, to unnerve and unbrace the vigilant and active powers, and frequently throws men into that indolent state, creates in them that indifference to exercise, and fills them with that hatred to all diligence and labour, as renders their whole lives an inglorious state of rest and idleness, except it be when some new scene of pleasure awakens them out of their lethargy, and their appetites stimulate them on afresh to some irregular and criminal gratification.

And how *base* and *infamous* are the *methods* by which they generally pursue these. If we place the man of pleasure in the most favourable light we can, and consider him only as continually busied in and delighted with the glare, ostentation, the pomp, and splendid amusements of life, how scandalous is the waste of time consumed in them, how shamefully is the improvement of the mind neglected for the sake of them, how monstrously the great end of life forgotten and perverted, through an attention to them! If the love of pleasure leads men further than these, into really criminal excesses, the infamy of a voluptuous course is in proportion much greater, and throws the foulest stain upon

upon those who indulge them. How lost to all decency are the men that live only to satisfy the cravings of an intemperate and luxurious appetite, and spend their time and estates in the feasts of a delicious and extravagant table. Oh! how is human nature debased, and all the dignity of it prostituted and trampled under foot, by the debauches of wine, by riot and by drunkenness, when the powers of reason are all laid asleep, and the man transformed into somewhat more wretched and vile than the most despicable insect; when every impious suggestion takes place, when all the brutal passions seize him, and he becomes fitted to perpetrate every enormity of vice, without reflection to preserve, or conscience to controul him; when fools and madmen laugh him to scorn; and thoughtful and sober men look on him with a mixture of abhorrence, indignation and compassion. Other pleasures of vice there are, which are pursued and purchased by such means as are abhorrent to all principles and sentiments of honour, which shew men destitute of every thing great and good in their minds, and whatever be their titles, dignity, rank, and plenty in life, demonstrate them to be men of the most abject dispositions; and as to moral excellency and worth, entirely divested of it. Such are the men of pleasure, who lay snares to ruin innocence, who condescend to entreaties, persuasions, bribes, oaths, flatteries, promises, threatenings, and all the accursed arts and methods that their own perfidious and cruel hearts can inspire them with, to corrupt others, for their own gratifications, into shame and guilt, and irretrievable destruction; men that are the abhorrence of God, and the shame, the reproach and curse of human society; who are relentless to all the miseries they cause, and spread ruin wherever they can prevail, without shedding a tear over the waste of which they are the authors; who enter into families frequently only with a view to undo them, and put an end to their peace; and to dissolve the tenderest and most endearing relations of life, or to render those between whom they subsist, the most substantial plagues and torments to each other, as long as ever they continue. The treachery and baseness of such a character, though I want words to express, yet God hath abundant vengeance in store, by *terrible things in righteousness*, to repay. The truth is, that a life of mere sensual pleasure, in every view of it, is beneath the dignity of human nature, and the character of a man of *pleasure*, a perpetual infamy and reproach to him that deserves it.

We shall conclude this article with observing that in most of Dr. Chandler's sermons upon doctrinal points, the Reader, who is conversant with such subjects, will see clear proofs of his great critical knowledge of the sacred writings; and particularly in his sermons on the *Assension of Christ*, and the *Effusion of the Holy Spirit*, he will meet with some very ingenious illustrations of difficult texts of scripture, and some arguments in support of the divine original of Christianity, placed in a very strong light.

R.

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1768.

MISCELLANEOUS.

- Art. 9. *Memoirs of the House of Brandenburg. Containing the History of that Family, from the Death of Frederic the Third, the first King of Prussia, to the Death of Frederic William, the present King's Father. To which are added, Two Dissertations, 1. On the Military State of Brandenburg, from its first Establishment to the Death of the late King. 2. On the ancient and modern Government of Brandenburg.* By his Prussian Majesty. 12mo. Vol. II. 2s. 6d. Nourse. 1768.

THIS is a continuation of the Memoirs of the House of Brandenburg, by the same illustrious author as the former part; of which we gave a full account in our Review, Vol. IV. It is translated from the last magnificent edition, published at Berlin in 1767, in which several additions are made to the first part of the work.—The volume now before us contains likewise three funeral orations, written by his Prussian Majesty; the first on his beloved preceptor, M. Jordan; the second on his favourite general, Baron Goltze; and the third on his nephew, Prince Henry.

- Art. 10. *A Dialogue between Isaac Walton and Homologistes: in which the Character of Bishop Sanderfon is defended against the Author of the Confessional.* 8vo. 1s. Fletcher.

The Author of this Dialogue is one of those who charge the author of the CONFESSORIAL with malice of heart, false accusation, &c. &c. and are of opinion that his scheme of reformation is calculated, *not to defend this kingdom against the overflowings of the Tiber, but rather to break down the mounds which now restrain them.*

As this Writer thinks the censures which are to be found in the Confessional, between p. 229 and 313, of the 2d edition, affect the moral character of Bishop Sanderfon, he was desirous to examine how far they were well-grounded; and having, he tells us, 'first made the enquiry for his own satisfaction, he now lays it before the public, in hopes that it may give some little content to those humane readers who had rather that any one, and especially one who hath the reputation of a good man, should be proved innocent than guilty.'—He hath introduced Isaac Walton, who composed the life of Sanderfon, as one party in the dialogue; to the other he hath given the name of *Homologistes*; and as far as the Confessional is responsible for any thing said by *him*, it is either referred to, or quoted.

- Art. 11. *Somnium Academici Cantabrigiense.* 4to. 6d. No Bookseller's Name.

An academical squib, thrown at the D. of G. as we suppose, while he was a candidate for the chancellorship of the university of Cambridge: to which his Gr— has been since elected,—this *adverse dream*, and all other opposition, notwithstanding.

REV. DEC. 1768.

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Art. 12.

- Art. 12. *A Philosophical Survey of the animal Creation, an Essay. Wherein the general Devastation and Carnage that reign among the different Classes of Animals are considered in a new Point of View; and the vast Increase of Life and Enjoyment derived to the whole from this Institution of Nature is clearly demonstrated.* Translated from the French. 12mo. 2s. 6d. Johnson and Payne.

This essay is divided into three parts; in the first of which the Author treats of the nature of life in general, its ends, extent, and variety; in the second, he considers the opposition in which it is with itself, and the advantages of this opposition; and in the third, after answering the objections which may be made to his theory, he treats of the law of multiplication, its origin, and effects.

The grand object which the whole plan of nature has in view, according to our Author, is the production and preservation of life; all second causes, he says, every event, and every being, are, by eternal and immutable laws, rendered subservient to this end. If the species multiply, it is in order speedily to repair the losses to which their frailty exposes them; if they destroy each other, if the term of their existence is confined to certain limits, it is in order to prevent their increase from being excessive. That law of nature which enjoins the destruction of one animal for the good of another, contributes, we are told, to the augmentation and happiness of life, by introducing several new species, which could not otherwise exist, and which, so far from being injurious and prejudicial, are useful, nay essentially necessary to the other.

The Author does not pretend to any new discoveries in natural history, but only endeavours to plan what is already universally known in a new point of view.—His notions of the great Author of nature are just and honourable, and he appears, through the whole of his essay, to have an enlarged and liberal turn of mind. Those who are little acquainted with natural history, and intend to make it their study, will find their account in perusing this essay with attention. R.

- Art. 13. *The Power of God, deduced from the computable instantaneous Production of it in the solar System.* By Samuel Horsley, F. R. S. 8vo. 1s. 6d. Wilson.

This elaborate and singular production was published towards the close of the last year, but we chanced to mislay it, when it came, in course, with other new pieces, before us; we, therefore, now, think it too much out of time, as well as too chimerical a performance, in itself, to take up either our Readers attention or our own.

- Art. 14. *Strictures on an Answer to the Pietas Oxoniensis:* by Thomas Nowell, D. D. Principal of St. Mary-Hall, &c. *By No Methodist.* 8vo. 1s. Bladon.

A very smart, but scurrilous*, attack on Dr. N. and on the other

* As a specimen of this writer's liberal manner, we need only quote these words, addressed to Dr. N. p. 9.—'Since your impudent and impertinent enquiry how some of those expelled members subsisted,' &c. *What language!* and from one too, who boasts his having received his education at Oxford!

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gentlemen of the university, concerned in expelling the six enthusiastic students. The Author's design, however, is not merely to abuse those gentlemen; it is also 'to prove, from Dr. N.'s own representation of facts,' [See Rev. for last month, p. 415] 'that the six students of St. Edmund-Hall, have been *cruelly* treated, and were *unjustly* expelled.'—There is no doubt but every methodist, or favourer of methodism, will tenaciously stick to *this*. And truly no wonder! It was indeed a mortifying stroke. Just at the time when these aspiring sectaries flattered themselves with having got firm footing in the first university in Britain, to have their wings so unfortunately clipped,—to be, so unluckily, detected, exposed, and driven out, in the view of the whole world,—Oh! it was a disappointment scarcely to be borne!

Art. 15. *The Rabbi's Lamentation upon the Repeal of the Jew-act.*

Setting forth, to the respectable Brotherhood in Duke's Place, how ill it becomes any Dissenters from the See of Rome, and Britons more especially, to refuse them the Benefit of a Naturalization.

Book I. By R. Shylock. 12mo. 6d. Peat, 1768.

Some years ago the Jews sought to be united with us by an act of naturalization. Though the fate of that scheme is well known, the affair might by this time have been forgotten; but here comes an angry Jew, and takes his revenge of us by an abusive rhapsody, which, both for the matter of his invective, and the manner in which it is written, is too ridiculous to merit any serious regard.

Art. 16. *A Letter to the Author of a Letter from a Citizen of London to a Friend in the Country: containing a full, authentic, and*

impartial Narrative, of some late Debates and Proceedings in Common Council, relative to the Distribution of certain Tickets for the King of Denmark's Masquerade. Wherein the extreme Partiality, Absurdity, and Falsity of the Facts set forth in that Pamphlet are exposed, and a true and authentic State of the Case is given: to which are added, genuine Copies of the Letters which the Lord Mayor received with the Tickets sent him by Order of the King of Denmark. By a Common-Councilman. 8vo. 1s. Wilkie.

Not to enter into the particulars of this serio-comic dispute, it may only be remarked that the common councilman seems to leave the principal question very little altered from what it was before. For the letter sent with the first two hundred tickets, only desires they may be distributed *dans la cité*; but whether the corporate body was implied or excluded by this general expression, will not perhaps be unanimously settled: nor does this advocate enter into a discussion of that question. **N.**

Art. 17. *A Lecture upon Partnership Accounts, with a Chapter upon Balance. In all the Varieties of foreign Exchange, and domestic Trade, upon a Plan altogether clear and mercantile.* By a Merchant. 8vo. 2s. 6d. Law.

A merchant's counting-house is the proper place for the review of this article; and as nothing need be said of the importance of clearly stating accounts, especially those of a complicated nature, it is hoped that ingenious young gentlemen, not as yet involved in business, and too far engaged in partial methods to undertake an alteration, will for

their own sakes examine carefully the several known and accepted forms, in order to make the proper choice for their own safety and ease. **N.**

Art. 18. *Remarks upon a Book*, intitled, *A short History of Barbados* *: in which the partial and unfair Representations of the Author, upon the Subjects of his History in general, and upon that of the Demand of Privileges in particular, are detected and exposed. Barbados printed, London re-printed. 8vo. 2s. Almon.

The writer of these Remarks censures the author of the Short History, who affirmed that no previous history of Barbados of any consequence had appeared, of making ample and unacknowledged use of several; as also of grossly misrepresenting the internal transactions of that island. Such detections are only to be made by persons who are, or have been, long enough resident on the scene of action, to have acquired an intimate knowledge of its affairs. The accused author must be left to his own defence.

* See p. 13. of this volume.

Art. 19. *The Trial of Daniel Disney, Esq; Captain in the 24th Regiment of Foot, and Town major of the Garrison of Montreal, at the Session of the supreme Court of Judicature, held at Montreal, in Feb. and March 1767, before the Hon. William Hey, Esq; Chief-Justice of the Province of Quebec,—for breaking and entering the House of Mr. Thomas Walker, at Montreal, on the Night of the 6th Day of December 1764, with Intention to murder the said Mr. Walker, and for feloniously cutting off his Right Ear,—against the Form of the Statute 22 and 23 Car. II. cap. 1. &c.* 4to. 2s. Quebec printed, 1767; and sold at the Bar of the New-England Coffee-house, London.

The cruel and cowardly assassination of Mr. Walker, a justice of peace at Montreal, has been so often mentioned in our public prints, that we cannot suppose many of our Readers to be unacquainted with the circumstances, as well as the primary occasion, of that wicked transaction. This publication contains the trial of one of the military gentlemen, accused of being a principal actor in that malicious and revengeful scene. The proof seemed undeniably clear and positive against the prisoner; but, by means of an *alibi-defence*, he was acquitted.—The opening of the case, by Francis Maseres, Esq; Attorney General for the province of Quebec, and the same gentleman's observations on the captain's defence, are well worth perusal.

Art. 20. *A Defence of my Uncle*. Translated from the French of M. de Voltaire. 8vo. 3s. 6d. sewed. Bladon. 1768.

In the Appendix to the thirty-seventh volume of our Review we gave an account of Voltaire's *Defence de Mon Oncle*; as to the translation now before us, it has little, in point of elegance or accuracy, to recommend it. **R.**

Art. 21. *Philosophical Essays*. 1. *Of the Academical Philosophy*. 2. *Of Active Power*. 3. *Of Liberty and Necessity*. 12mo. 2s. 6d. Edinburgh. 1768.

The Author of these Essays is a sensible writer, and appears to be a sincere friend to the interests of virtue and religion, but those who are conversant

converſant in metaphyſical ſubjects will find little, & any thing new in what he advances.—The great point he has in view, in the firſt of his eſſays, is to recommend and enforce the principles of the old academy, as explained by Plato in his Phædo: he ſhews very clearly, and illuſtrates by ſeveral pertinent examples, the pernicious conſequences of ſcepticiſm, and the advantages ariſing from modeſty, diffidence, and caution, in our enquiries concerning matters that are but very imperfectly apprehended by us.

In his ſecond eſſay he examines what Locke and Hume have advanced in regard to the origin of our ideas of active power.

Our idea of active power, he ſays, is not the effect of any ſenſible impreſſion of external objects, in which the mind is entirely paſſive; but is acquired by the action of the mind in the exerciſe of its intelligent faculty, whereby it diſcovers, by a neceſſary inference, or rather intuitive perception, that ſuch a quality muſt be; in this manner alſo, he tells us, it diſcovers many other intellectual ideas.—He endeavours to ſhew that this quality of active power is of great importance in relation to the underſtanding, and, particularly, that we are enabled by it to acquire new ideas not ariſing from any ſenſation, nor even from reflection, at leaſt in the ſenſe wherein it has been conſidered by Mr. Locke. In his third eſſay he takes ſome notice of its influence upon the will and affections, and conſiders it as the true ſource of the very important qualities of liberty and morality. He enters into a pretty full examination of the famous queſtion about liberty and neceſſity; is an advocate for liberty, but treats the ſubject with modeſty and caution.

R.

POETICAL.

Art. 22. *The New Foundling Hoſpital for Wit, Part II.* 8vo. 2s. 6d. Almon.

The nature of this collection of modern wit and witiſms, is intimated in our mention of the firſt part, in our Catalogue for May.

Art. 23. *Curtain Lectures; or Matrimonial Miſery diſplayed. In a Series of intereſting Dialogues, between married Men and their Wives, in every Station and Condition of Life.* 12mo. 2s. 6d. Cooke.

Ned Ward's Nuptial Dialogues are well known: theſe are a proper ſupplement to them. The Author ſeems to be one of Ned's poetical baſtards.

Art. 24. *Arts, Manufactures, and Commerce; a Poem.* By George Cockings, Author of *War*: an heroic Poem. 8vo. 1s. 6d. Cooke, &c.

Of this man of rhimes, and of his rumbling ſtrains, we have already, we believe, given our Readers a competent idea; ſee Review, Vol. xxxiii. p. 412*; and Vol. xxxv. p. 76†.—Poor George is ſtill floundering in the bogs that lie at the foot of Parnafſus, where Blackmore, Flecknoe, Settle, ſunk before, and from which there is no room to hope that this hapleſs adventurer, will ever be able to emerge.

* War; a poem. † Conqueſt of Canada, a tragedy.

Art 25. *Flights to Helicon: or, Petites Pieces, in Verse.* By G. P. Toufey. 12mo. 2s. 6d. Newbery.

From the humble motto * in the title-page of this book, we had, before we turned over the leaf, conceived a favourable opinion of the Writer's *modesty*, but we were soon undeceived when we came to read some of his *petites pieces*, and found him railing at Reviewers, speaking evil of *DIGNITIES*, and defying all censure: and when we saw, after all this parade, what an *unlettered muse* had presented herself before us, we really could not but admire at the *vanity* of a writer, who could expect *such* compositions to be *CRITICISED*. The truth, indeed, is *not* that this Mr. G. P. *Toufey* (which sounds like a fictitious name) is a *bad poet*, but that he is no poet at all: as will fully appear from the following specimens of what he hath here provided for the entertainment of the *subscribers* to this two-and-sixpenny volume.

By the way, though, it may behove us to obviate a censure which might here fall upon ourselves, on the supposition that we are unbecavolently sneering at the poverty of a writer, *poor* in every sense, to whom the subscription half-crowns might be particularly convenient.—No such thing, indeed; for he gives us to understand, in the dialogue prefixed by way of *introduction*, that he is in happier circumstances; and we are sincerely glad to hear it, as we do not think poverty by any means a proper object of ridicule. In this dialogue, the Author's friend, vainly endeavouring to dissuade him from publishing his rhymes, congratulates him that his

————— Happier stars

Have freed him from those ills, those dreadful cares
The *needy* bard sustains, —————

And he, moreover, affirms, that he scorns each mean, each *fordid* view of *gain*: adding

Know, I am guided by far nobler ends,
I write, to please myself,—and please my friends.

So far is very laudable, and is expressed in that true spirit of independency, becoming the dignity of literature: and pity it is that the lustre of such noble sentiments should be obscured by the *unnecessary* appearance of that list of half-crown subscribers which precedes them!

We come now to the promised specimens of the Author's supereminent abilities; from the height of which he looks down with such just contempt on those grovelling wretches the critics; but these instances shall be very short; for we perceive that the article is already long enough:

In the piece entitled *Henry and Aurelia*, is the following notable stanza:

The *fleet* by furious tempests wide dispers'd,
Atunder 'gainst the neighb'ring rocks *were* split;
And Henry's vessel was among the *first*,
Who in the *sea* a *war'ry* grave *all* met.

Whether this is above or below criticism, let the learned reader determine.

In the same poem we find that 'Squire Henry, who had been cast away on a desert island, where he remained a year, and where one

————— *Nugaeque canora.* Hor.

would

would think he had not much *business* to be *careful* about, had frequently formed this very singular wish—That he had suffered death with the rest, and been

—— free from *busy care*.

Those, however, who have been on the island, can best resolve us what it was that the gentleman could be so *busy* about, during his residence on it: perhaps he was industriously constructing a raft to carry him back to his disconsolate Aurelia.

A pretty Phillida-welladay kind of pastoral affords another passage which may bid equal defiance to the critics:

I whisper'd a tale in her ear,

Expressing how much I *did* love;

She told me I need not despair,

She did not my passion *disprove*.

Now what did madam (what's her name?) mean by not *disproving* the man's passion? was it that she did not deny but that he really did love her, or that she did not *disapprove* his addresses?—She certainly had a mind to leave herself an opening to quibble off, on occasion: what an artful ambiguous jade it was! no wonder she jilted the poor fellow at last.

There is yet a more—But thou yawnest, gentle Reader!—We, too, have had more than enough.—Here, boy! take away this book, and reach that volume of Tristram Shandy.

Art. 26. *Corruption; a Satire, inscribed to the Right Hon. Richard Grenville, Earl Temple*. By the Author of the Monody to the Memory of a Young Lady. 4to. 2s. 6d. Bladon.

When we, last month, appiauded this writer's Monody, it was because we perused it with ~~the same~~ feelings which animated the author in writing it. There was nature in the poem, as there was a natural and an interesting object before the author, and one of that kind, too, which seems to have been happily suited to the peculiar turn of his genius and poetical powers: which, if we are not mistaken in the conjecture, will always succeed best in the pathetic.—On the former melancholy occasion, his pen appears to have followed the dictates of his heart, and to have copied its genuine feelings; but, with regard to the present publication, the case is very different. That evil, the weight of which is borne by a whole community, is far more easily supported by individuals, than that which comes home to us, and affects our private happiness; and while we are irresistibly drawn to lend the sympathetic tear to the sad tale of domestic woe, poor distressed BRITANNIA may weep her eyes out, in a political poem, without being able to force one particle of moisture from those of the reader. The merit, therefore, of a satire on the times, or the manners of the age we live in, must consist wholly in the strength and harmony of the verses, and the truth and propriety of the representations conveyed in them: the heart not being so affected by invective and declamation, as it is by elegiac compositions, or any of the softer species of poetry,—which naturally tend to melt the soul, and fill the mind with benevolent affections, and tender sympathies.

With regard to the poetry of the present satire, it is generally nervous, and the versification is seldom deficient in point of harmony;

K k 4

but

*correspondent
to those*

but as to the truth of the several charges brought against the times in general, or particular persons who are lashed by the Writer, people are commonly influenced to speak and judge of such matters, in great measure, from their own particular situations and circumstances. The man whose personal interests, and private affairs, are in a prosperous train, will be apt to think favourably enough of the times which are so propitious to him; while, on the contrary, a ruined tradesman, a losing gameller, an unsuccessful candidate for a seat in the house, a disappointed courtier, a disbanded son of Mars, or a starving son of the muses, will naturally damn the times, rail at the rich, the successful, the great,—and place the affairs of *poor Old England* in as bad a light as their own.—Then out come satires against party, and faction, and placemen and statesmen; with dreadful denunciations of the severest poetical vengeance against every rogue of eminence in the kingdom: except the author's patron; who, of course, is the only honest and virtuous person of the age.

This, we are apprehensive, is, in some degree, the case, in respect of the satire now before us. The nation is so absolutely overwhelmed by the tide of corruption, the profligacy of faction, and the wickedness of L—d this and L—d that, and all the rest of them, that nothing but the virtue and public spirit of a Temple, a Wilkes, and a Glynn, can save us. Bribery, venality, avarice, injustice,—all manner of vices, natural and political, run down our streets like a mighty and irresistible torrent. In short, if we look through the glass held forth to us by our Author, we see nothing but

“Corruption raging like a dire disease,
And sighs and groans come wing'd by ev'ry breeze.”

Again,

“BRITANNIA see abandon'd to despair,
Unplume her martial brows, and tear her hair!
Tho' eyes, that with stern majesty look'd down,
On vanquish'd worlds, that trembled at her frown!
Now drown'd in tears, ingloriously confess
No ray of power, no passion but distress——”

Now if, on the foregoing principles, we seek for the source of all this evil that has befallen the distressed Britannia, we shall, perhaps, find it by the help of our Author's dedicatory address to Earl Temple:

“For me, long lost to all the world holds dear;
No hopes can flatter, and no suns can cheer;
Sickness and sorrow, with united rage,
In early youth have wreak'd the ills of age:
'Tis all my wish.—(since earth'y joys are flown)
To sigh unseen—to live and die unknown.”

Such being the comfortless situation of our ingenious but unfortunate Bard, we can easily account for the yellow appearance that, to his jaundiced eye, every thing around him seems to wear. We however, who have not quite so bad an opinion of the times, are not without hopes (and we sincerely wish they may be verified) that this publication of his distresses may raise him up some generous patron, with an heart to commiserate, and a fortune to alleviate (as far as human assistance can alleviate) the weight of those complicated evils which nothing but a most uncommodious

uncommon share of spirits and fortitude could enable any man to support.

Art. 27. *Plain Truth, in Plain English. A Satire.* By a Plain Man, in a Plain Dress. 4to. 1s. Bingley.

Invectives without sense, and rhymes without poetry:—a dull, heavy satire on the great folk.

Art. 28. *Verses in Memory of a Lady.* Written at Sandgate Castle; 1768. 4to. 6d. Becker.

This is the third publication of the kind, which we have had within these few months past; and each of them justly entitled to our approbation.

From an advertisement, printed at the end of the present performance, of Dr. Langhorne's *Precepts of Conjugal Happiness*, we are led, of course, to attribute the *Verses* which precede it, to the same ingenious bard, and to conclude that they were composed to soothe the sorrows of the writer, for the loss of an amiable and truly excellent wife.

The Author professes to reject the aid and ornaments of imagination, on so affecting and melancholy a subject; wishing rather to express his grief in the 'strong language of despair': and he takes occasion to avow his dislike of those elegant strains of woe, which have, indeed, been admired for their beauty and eloquence, but, at the same time, have been thought to wear a dress too ornamental for the *REAL mourning of the HEART*:

Hence ye vain painters of ingenious woe,
Ye LYTTLETTONS, ye shining PETRARCHS, go!
I hate the languor of your lenient strain,
Your flowery grief, your impotence of pain.

We do not remember to have any where met with a sentiment more striking in its effect on the mind of the sympathising reader, than that which (in the following passage) relates to the circumstance of the lady's dying in child-bed:

See Love, even Love! has lent his darts to fate!

* * * * *

Oh! when beneath his golden shafts I bled,
And vainly bound his trophies on my head;
When crown'd with flowers he led the rosy day,
Liv'd to my eye, and drew my soul away—
Could Fear, could Fancy, at that tender hour,
See the dim grave demand the nuptial flower?

The pathetic exclamation which immediately follows the lines above-quoted, is expressed with the natural energy of a mind agitated with the strongest feelings of unaffected sorrow: though, perhaps the seemingly studied imagery in the last line, will be thought somewhat too poetical,—too nicely picturesque:

There, there his wreaths dejected Hymen strew'd;
And mourn'd their bloom unfaded as he view'd.
There each fair hope, each tendernefs of life,
Each nameless charm, of soft obliging strife,
Delight, Love, Fancy, Pleasure, Genius fled,
And the best passions of my soul lie dead;

All,

All, all is there in cold oblivion laid,

But *pale* REMEMBRANCE *bending o'er a SHADE*.

Pale Remembrance bending o'er a shade, affords a very good design for a painter or statuary;—but has not, in our opinion, that simplicity which most naturally suited the peculiar situation of the poet: who does not seem to have been able to adhere strictly to his motto*, to check the fallies of his muse, and prevent her straying a little, even in this short excursion, into the flowery paths of those shining *painters of ingenious woes*, whose example he so warmly disclaims.

* *Nec tantum ingenio, quantum servire dolori.*

Art. 29. *Poems on Several Subjects.* 8vo. 1s. 6d. Johnson and Co.

If there is not excellence in these poems, there is a degree of modesty in the writer, that will not fail to move even the *critical* reader to regard his productions with a favourable eye. He humbly introduces his publication, with a supplicatory address to the *Reviewers*; in which he professes that his appearance in print, is not with the hope of gaining 'forbidden pelf,' but merely, in his own words, to *replenish his too scanty self*

With valu'd authors, moral and divine,

In whom truth, wisdom, wit, and virtue shine.

This, adds he,

Is all the benefit I hope to gain,—

A scheme, I trust, *you* will not render vain.

Benevolence forbid it! and, if thou hast 'left no calling for this idle trade,' go on:—cultivate thy untutored muse, and success attend thee, till thy scanty self be well filled with the fruits of thy honest endeavours to replenish it!

Whoever this humble bard may be, we applaud his discretion in concealing his name. 'Tis an indication not only of a becoming diffidence, but of judgment.—When the anonymous candidate for the approbation of the public, hath been successful in his endeavours to obtain it, it will then be time enough to claim the bays; but if he fail in the attempt, he has the consolation to find, that, safe in his concealment, the weight of his disappointment will be the more supportable, from the consideration that his defeat is attended with no disgrace.

But though our Author conceals his name, he is not ashamed of mentioning the obscurity of his situation in the world, the narrowness of his circumstances, and what he deems the great deficiency of all, his want of a liberal education. In all these respects, he seems to have had a fate similar to that of his friend Woodhouse, (the honest poetical shoe-maker, whose works are mentioned in the 30th vol. of our Review) to whom he has here addressed an epistle, in which he pathetically laments their common niggard fortunes;—though he felicitates Mr. Woodhouse on the kind patronage he had met with: at the same time not forgetting to acknowledge the benevolent regard with which he himself hath been favoured, by a gentleman—probably meaning Dr. Johnstone of Kidderminster, to whom he has gratefully inscribed his labours.

A few lines from his poem on Winter, will give our Readers no disadvantageous idea of the genius of our Author's unlettered muse:

Autumn no more her gen'rous vintage yields,

With golden grain no more she crowns the fields:

No

No more, in am'rous mood, the nymphs and swains,
In rustic dances, press the russet plains!

See, see, chill winter comes, afflicting sound!
The trees disrob'd, destruction wasting round;
Whilst hungry flocks neglect the fields to graze,
The lordly bull looks round with dumb amaze;
The pensive birds transfix'd to naked sprays,
Indulge their anguish, and forget their lays:
Black fogs surround; hoarse winds intensely keen;
And the faint sun is scarcely felt, or seen.

Now nature's pow'rs are chain'd in chilling frost;
The winding streams have all their vigour lost;
Nor clam'rous forge, nor mill their aid receives,
Long spiry icicles hang the weeping eaves!

As this poet happily finds himself, amidst various pressures of adverse fortune, 'supremely happy in his muse,'—and is able, under so many disadvantages, to 'cheat the pensive hour,' by indulging his inclination for poetry,—it would be downright malignity to disturb his home bred felicity, by any discouraging strictures on his performances. No! honest Bard of Kidderminster! we would much rather applaud thy ingenious propensity to rational improvement, and inoffensive pastime; and shall here bid thee adieu, in the words of thy own consolatory verses 'to the unfortunate Mrs. Poynton *, of Lichfield:'

Think not that fate on thy devoted head
Pours forth life's nauseous dregs with ill design;
By sacred heav'n-born contemplation led
From vice and folly, see thy soul refine.

Long may thy modest, meek, instructive muse,
(For such I hope thy ev'ry theme to find)
The balm of comfort o'er thy life diffuse,
And joys celestial cheer thy pensive mind.

* This person; who, it seems, is blind, has lately solicited subscriptions for a volume of poems.

D R A M A T I C.

Art. 30. *The Hypocrite: a Comedy. As it is performed at the Theatre-Royal in Drury-Lane.* Taken from Moliere and Cibber. By the Author of the Alterations of *The Plain-Dealer*. 8vo. 1s. 6d. Griffin.

The Non-juror of Cibber, borrowed from Moliere's *Tartuffe*, is a well-known Comedy, and, as a *stage-play*, has been in great favour with the friends of the Hanover succession. The principal character, however, that of the non-juring jacobitical priest, being worn out, the present Editor has revived the play, by substituting a fanatical vill in of the original cast, in the room of Dr. Wolf, and giving him a tabernacle enthusiast for a companion.

We have seen various objections, in the public papers, against the introduction of such characters as Dr Cantwell and Maw-worm on the stage; but we are by no means convinced that hypocrisy, a vice amenable to no laws, is not as fair an object for comic satire to point her shafts

shafts at, and expose to the derision and abhorrence of mankind, as any other vice. Nor can we see the least reason to fear that true religion will suffer by a detection of those artful wretches who by their specious canting, and the mask of piety, would impose on the credulity of weak but well disposed minds.

Art. 31. *Damon and Phillida*. Altered from Cibber into a Comic Opera. With the Addition of new Songs and Chorusses. As it is performed at the Theatre-Royal in Drury-Lane. The Music entirely new, composed by Mr. Dibdin. 8vo. 1s. Griffin.

There is great simplicity, and true rustic humour in Colley Cibber's little ballad entertainment entitled *Damon and Phillida*; of which, and of the original stock from which it sprung [Love in a Riddle] the reader will find a judicious account in the Companion to the playhouse.—Mr. Dibdin's alterations, however, seem to be real improvements;—so far as we can judge from a bare perusal of the piece; but not having been present at the representation, we can say nothing in respect of the music: of which, however, we have heard a favourable report.

Art. 32. *Cyrus: a Tragedy*. As it is performed at the Theatre-Royal in Covent-Garden. By John Hoole. 8vo. 1s. 6d. Davies.

Mr. Hoole's poetical abilities are well known to our Readers, from his translations of Tasso and Metastasio †. This tragedy is taken from the well known dramatic performance of the latter, on the same subject; it is well adapted to the English theatre; and has been exhibited with deserved success. There is a pretty account given in the prologue, of the nature of Mr. H.'s present poetical adventure:

New to the stage, before this dread array,
 Prepar'd to offer here his virgin play,
 Our tim'rous Author, diffident of praise,
 Grafts his first laurels on another's bays;
 Takes from another's breast the gen'rous fire,
 And fits to English strains a foreign lyre:
 Aspires to please by unsuspected means,
 Importing passion from Italian scenes;
 Where heroes combat to soft music's note;
 And tyrant's warble thro' an eunuch's throat:
 To symphony despairing lovers sigh;
 And struggling traitors by the gamut die!
 Yet here a living bard, whose fame out-runs
 The foremost of the tuneful Drama's sons,
 Can ev'n in song his magic pow'r dispense,
 At once uniting harmony and sense.
 From him our poet now essays to write,
 And plans from him the story of to-night;
 A well-known tale—who has not heard the name
 Of Cyrus, and the rising Median fame?
 Each puling school-boy can discuss the theme;
 The suffering grandson, and the monarch's dream.

† See Review, Vols. xxix. and xxxvii.

O! should his genius catch th' inspiring thought,
 And nobly copy what was nobly wrought;
 Or where the master's hand but sketch'd the line,
 With happy warmth fill up the bold design;
 Then ev'ry figure, with full force impress,
 May wake the feelings of th' impassion'd breast;
 While each bright eye, amidst this circle, pays
 The tribute of involuntary praise.

POLITICAL and COMMERCIAL.

Art. 33. *Continued Corruption, standing Armies, and popular Discontents considered; and the Establishment of the English Colonies in America, with various subsequent Proceedings, and the present Contests, examined, with Intent to promote their cordial and perpetual Union with their Mother-Country, for their mutual Honour, Comfort, Strength, and Safety.* 4to. 3 s. Almon.

We greatly applaud this public-spirited writer's zeal for the joint interest, honour and safety of the mother-country and her colonial-offspring; but cannot praise his indigested way of writing: for which he makes no other apology than a simple declaration of the want of 'time to methodise or blot.' His view, however, by this seasonable publication, is certainly very laudable; and he has offered many observations which deserve the strict attention of those who have it in their power to contribute, in any degree, toward accommodating the differences which have unhappily arisen between the head and the members of the body-politic of this divided and distracted empire.

Our learned Author makes great use of his reading and observation, particularly with regard to history, in order to shew, from the most striking examples of prior states and empires, *now no more*, the fatal effects of corruption, and internal violence. He dwells especially on the exemplary conduct of the Romans towards their colonies; and having, moreover, cited the greatest authorities on this head, he comes to this fair deduction,—That general policy would require the British *right* to be communicated to British America, had she not a natural and just claim to it; but he also shews that special policy, resulting from the nature and situation of the British empire, would absolutely require the same. He concludes the whole, with the following very striking reflections:— 'Survey all nations, consider well their rise and fall, with their causes, and you will find that as long as their counsels were wise and the people united, free, and virtuous, so long they were invincible and glorious; but when corruption, with her offspring, dissention, dissipation, profligacy, peculation, fraud and effrontery, with intrigue and faction, entered, liberty and justice fled, and misery and slavery took their place. The same survey will inform you that the permanent principles of universal liberty and justice are the sole foundations of solid union, are far preferable to a thousand temporary expedients, ten thousand subtle refinements, and all the unequal and hard measures which the world ever felt. Survey moreover, fellow-citizens, your own condition, and you will find that, according to the wisdom of the wisest men in all nations, it requires an immediate revolution. Let no honest man be alarmed at this, nothing is here intended but what is

subservient to the public welfare; and, to explain myself, my sincerest wishes are that after all other the principal free states in Europe have lost their liberties, his majesty and his descendants may, as long as the earth shall endure, continue to be the protectors of a free people;—that the British parliament may at all times be the most august and honourable assembly, dignified by their virtues, and ever enjoying all the prerogatives belonging to the sole supreme authority, exercising them according to the spirit of our constitution, and felicitating all parts of the empire by defending them in the enjoyment of their rights, liberties and privileges—that the people may ever retain such portions of public virtue as the constitution supposes, and its preservation and their welfare require, ever esteeming common justice to be a debt due to and from all persons and societies, and the common cause of all honest men, and detesting the man who would have any of his fellow subjects less free than himself; and that the public administration may be at all times conducted by men eminent for their wisdom, virtue, and experience, who shall delight in establishing the principle of merit, not forgetting the words of Lord Clarendon, that “men pay too dear for their want of providence, and find too late that the neglect of justice is an infallible underminer, how undiscerned soever, of that security which their policy would raise for themselves, in the place of that which wisdom and justice had provided for them:” and “that prince who thinks his power so great that his subjects have nothing to give, will be very unhappy if he hath ever need of their hands or their hearts.” My farther wishes are, that power may never be confounded with right or authority, “because every thing is what it is by nature, and not by will;” and the elements of human right are no more within the compass of human power than the elements of Euclid.*

With regard to the Writer of this essay, it appears from sundry intimations, in various parts of his work, that he is a veteran in the service of his country, in more respects than one, and was employed in a military capacity, in the reign of his late majesty; for some of whose ministers he appears to have had a degree of partiality, which may have led him to think and speak with the less reverence of certain of their successors:—of one gentleman, especially, who has rendered himself particularly obnoxious to our American brethren.

(Dedicated* by Permission, to John Wilkes, Esq;)

Art. 34. *A Charge to Englishmen.* 8vo. 1s. Flexney, &c.

This charge is merely declamatory, and so generally worded, that the revolution society at Newport in the Isle of Wight, before which it was delivered, is best able to point out the particular intention of it; indeed the *imprimatur* at the head of the title-page, may in some measure assist those who are not of that society, to form a judgment of its general tendency. If the members of this club understand themselves, and mean well, success attend them.

N.

* The address to Mr. Wilke is signed William Sharp, junior; and it is dated at Newport, in the Isle of Wight; 1768.

Art. 35.

Art. 35. *An Inquiry into the Nature, and Causes of the present Disputes between the British Colonies in America, and their Mother Country; and their reciprocal Claims, and just Rights impartially examined, and fairly stated.* 8vo. 1s. Wilkie.

A dispassionate, though somewhat prolix, discussion of a question, which, as the author observes, is as arduous and important as ever the English government was engaged in. He waves all reasoning from statute laws and charters, as having been sufficiently done by others, but proposes to consider the American claims on the foundation of the natural rights of mankind, and general principles of legislation, under the circumstances of remote situation from the centre of government.

‘The following essay, says the author, shall be founded upon the three following inquiries; First, Whether the colonies should not be allowed to enjoy the same political privileges and advantages with the mother-country? Secondly, Whether the frame and model of the British constitution is such, as practically to admit thereof in respect of America? And Thirdly, Whether, in case that should be found impracticable, such a form of government should not be established there, as shall appear most unexceptionable, and will best secure to the colonies their just rights and natural liberties?’

The more extensive an empire is, our author argues, the weaker it will be, if by oppressing the remote provinces to the aggrandisement of the government at home, occasions of discontent and murmuring are given: no partiality ought therefore to take place against them, which he thinks is done with regard to some restraints which the trade and manufactures of different provinces are laid under. ‘An empire therefore should pay equal attention to all its parts; and, if there is any difference, the most distant demand the greatest, at least in point of policy, if not of justice. For abuses, more or less, will inevitably creep into all governments; and it is in the remotest provinces they generally harbour with most impunity. And as these provinces are always the first to revolt, when an opportunity offers, frequently after a series of ill usage; they therefore most certainly ought not to be the last attended to, or worst regulated.’

After considering the policy of the Grecian governments, but more particularly the Roman, whose plan of incorporating their province is more applicable to the present question, our author proceeds to his second inquiry, whether the model of the British government will practically admit of the Americans enjoying the same political advantages as are possessed at home? This he determines in the negative, since investing the American assemblies, with authority in all respects equal to that of the mother-country, would actually dismember the empire. But then, ‘although the British parliament may indeed with propriety make laws for Britain, yet it cannot with the same propriety exercise the like power with respect to America, while those parts of our dominions are not fairly represented in it. Nor, on the other hand, can our colonies make laws for themselves in their own assemblies, without thereby actually declaring themselves independent states, unless what they enact is only of force, so long as it is not inhibited or reversed by the parliament of Great Britain. And while their power stands thus limited by a superior authority, whereof they themselves have no share, they cannot be con-

sidered as a free people. For they are subject to laws and regulations not of their own making, which is the very definition of slavery. That they may notwithstanding be governed with equity, and treated with mildness, in a degree not at all inferior to England, is very possible, and on some accounts, by no means improbable; yet still, upon the above footing, their constitutional rights and liberties must be precarious and uncertain.'

This difficulty gives rise to the following sensible observation: 'And here I cannot help making this remark, that the more free a constitution is in its nature, the less extensive it is in its views. For the larger the empire, the more numerous and unwieldy the democratic branch of it necessarily becomes. And therefore where divers remote and distant countries are united under one government, an equal and fair representation becomes almost impracticable, or, at best, extremely inconvenient.' This inconvenience, as he observes, is nothing in dominions however extensive, while on one continent, to what ensues from a long separation by water; a remark we have before made in our last Review, p. 397.

This sufficiently points out the tenderness required in settling an affair of so great importance. For as our author very properly hints, 'an arbitrary or military government would have laboured under no difficulties of this kind at all. France would have ruled over the whole continent of North America, with more ease and less ceremony, than we can over one single province of it. A few brief and succinct forms, together with a good standing army there, would have readily done the business. But the English constitution is quite of another nature, and proclaims to all a liberty and freedom unknown in other countries. And it is this peculiar excellence of it, which constitutes the genuine and true cause from whence the present difficulties in adjusting the rights and privileges of our colonies arise.'

The third head, and principal object of the inquiry, occupies the remainder of the pamphlet.

'That every government, says he, should support itself, is a truth too obvious to be contested. And that England has an undeniable right to consider America as part of her dominions, is a fact, I presume, which can never be questioned. For few empires can produce as just a claim to half their provinces, as that of England to her's in America. I will only observe at present, that it was England, in some sense, which at first gave them being (excepting only that part of them which was ceded to us by the French) and ever since has defended them with her arms, and governed them with her laws. It is therefore but just and equitable that they should, in return, contribute a reasonable proportion for the support of that government, by which they are protected. This they have not as yet the effrontery openly to deny. But the manner of levying such supplies is the subject in debate.

Now all the ways of raising them, which at present occur to me, are chiefly four; though each of these may perhaps be variously modeled. The first is by a requisition, made by the king and his council, of a certain sum by them fixed, to be raised in each province, in such manner as their own assemblies shall think fit. The second is by a like requisition made by parliament, and to be raised in like manner. The third is by a tax imposed in the British parliament, upon its present footing. And the

the fourth is by the same authority in conjunction with a general representation therein of the Americans.

• The first of these, however acquiesced in on the part of the colonies, is, in my opinion, by far the most exceptionable. For if only a few men, who constitute the ministry, have a right to appoint what sums they shall raise, and their requisition is to be indispensibly complied with, they must evidently in this case be wholly subject to ministerial government, and of course to ministerial tyranny. And that such a requisition should without reserve be complied with, is altogether obvious. For should the Americans be allowed herein a discretionary power, they will in fact be perfectly independent, and the sovereignty of England over them will be only a nominal one: because if they are at liberty to chuse what sums to raise, as well as the manner of raising them, it is scarcely to be doubted but their allowance will be found extremely short. And it is evident they may, upon this footing, absolutely refuse to pay any taxes at all.

• The second method I took notice of, was by a like requisition made by the British parliament, and to be raised and collected in such manner as the provincial assemblies shall like best. This method, however inadequate upon the whole, appears to me much preferable to the former, as in so large a body of men, both justice and the true interest of the empire are more likely to be duly regarded; and therefore they may reasonably expect the burden will be more equitably laid upon them. Besides, it is not improbable but some who have property among them may sit in this assembly. And it may farther be observed, that their proceedings are not quite so rapid and precipitate as those of the privy-council, so that should it be found unnecessary, they will have more time to petition or make remonstrances. For this privilege, the least which a subject can enjoy, is not to be denied them, however an ultimate compliance may be insisted on as indispensable. And it is likewise, let me add, much more probable that their ability to pay taxes, and the true state of their finances, will be better understood, as well as their petitions and remonstrances more solemnly canvassed: on all which accounts, and several others not mentioned, I cannot help giving it much the preference to the former, although I cannot pretend to recommend either.

• And of the impropriety of the third method above pointed out, the Americans seem abundantly sensible, as appears from their conduct on occasion of the late *stamp act*, the repeal whereof looks somewhat like an acknowledgement of the same thing on the part of the British parliament. For if that act was in itself just and equitable, though in its circumstances not quite convenient, means might have been easily discovered to remove these difficulties, without a total repeal of it. For if it was only oppressive, as imposing too heavy a tax, or productive in its consequences of some unnecessary trouble; to these surely proper remedies might have been applied, and yet its essence still preserved. But here the chief stress of the complaints made against it was not laid; but the inequitableness of it in its full extent, is what the colonies principally objected to it. The British parliament, they urged, exercised an authority they had naturally and constitutionally no right to. And a law, deriving its existence from such an authority, must necessarily, in respect of those it is imposed upon, be inequitable and arbitrary. And this the parliament, in repealing it, notwithstanding all their declarations and

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resolutions to the contrary, seem tacitly to have acknowledged. But this is still the grand point in debate, which I fear cannot be very easily adjusted.

‘To think that any people can be free, while subject to laws they are no way consulted in making, is such an absurdity as few, I believe, in their own case, would not readily discover: and common honesty requires that we should as readily acknowledge in the case of others. Let us, though but for a moment, consider ourselves Americans, and I more than presume we shall be of this opinion. For as nothing will better assist us to view each side of the question in the strongest light, so nothing will better assist us in forming an impartial judgment of it. Nor, again, is it at all more rational to maintain that that people are represented in the British parliament as it now stands. An equal representation, indeed, is a thing scarcely practicable, and what England herself cannot boast of; but the Americans cannot properly be said to have the smallest share in it. The weight their trade and commerce with us may give them, deserves not to be mentioned on this occasion. For that is no more than what any country in Europe, in some degree might have. And who durst say, that Holland, for instance, is represented in England?’

The impracticability of the fourth mode of taxation, may be inferred from what has been already said: here then the main difficulty arises, of suggesting the most eligible method of obviating all these objections. As our author does not presume to decide positively in favour of any one scheme, we must be obliged to pass over much of what he observes in general as to the opposition made by the Americans, and the reasonableness of their contributing to the expences of the state, the protection of which they so successfully have enjoyed, and still continue to enjoy; together with the probable consequences of a disunion between us, as it may affect themselves: the principles he mostly inclines to favour, will appear from the following extracts.

‘The positions I advance are, First, that the Americans, no less than the English, have a right to be represented in the assembly they not only are taxed by, but wherein the laws in general they are governed by are enacted: Secondly, that the legislative power of every kingdom or empire, should center in one supreme assembly: Thirdly, that, as a consequence of both these positions, the Americans should be allowed, if they should chuse it, to be represented in the British senate: and, Fourthly, that in case that should be found impracticable, they should be allowed such an establishment, in subordination to the sovereignty of England, as should appear most favourable to their rights and liberties. This is the system, and these are the principles I have all along argued upon and supported; but, that they will be objected to by some of both parties, I can easily foresee. However, I think they are in themselves just, which to me is sufficient. And, certain it is, that, in order to a right understanding in this debate, it were much to be wished that some fixed principles were on all sides agreed to and established, whereupon to ground the whole superstructure of their subsequent reasoning.’

‘But unless the reciprocal claims and rights, on both sides, are more duly regarded, and better established, little else than disorder and confusion are to be expected; and if they are not seasonably put a stop to, it is impossible to foresee what may be the issue. The proper bounds and limits

limits of these should therefore be fairly adjusted, as the most direct means to redress grievances, and to introduce harmony and good intelligence. And were that done as it ought, we might then hope that the colonies, on the one hand, should no longer have cause to complain of encroachments on their liberties, on the part of the English, nor yet the English, on the other, to complain of the unequal payment of taxes on the part of the colonies; both being equally obliged to do justice by each other. And this, were it only attempted with that temper and coolness that would permit people to distinguish right from wrong, might be totally effected; although indeed, from the untoward nature of things, not with all the impartiality and exactness one could wish. Nor should mere custom, nor any charter or law in being, be allowed any great weight in the decision of this point; for truth and justice, whereon government should ever be founded, and not in power, are prior to all these, and therefore ought chiefly, if not solely, to be consulted. Prudence, however, which includes nothing thereto contrary, should no doubt be duly regarded: for upon all occasions, not only what is in itself just, but also what on each in particular is directly proper, should always be done. And in the determination of this point, prudence seems principally concerned; the dictates whereof more especially should be attended to, in framing our conduct in regard to what I am here going to mention, I mean the possibility, or rather probability there is, that the Americans may insist upon the same rights, privileges, and exemptions as are allowed the Irish, because of the similarity, if not identity, of their connections with us. Hence it may be thought hard, perhaps, that in a case, in appearance circumstanced so much alike, our conduct should not be alike too. Indeed were this real fact, there might still exist very solid reasons for a difference of conduct; but the truth is, their case, in my humble opinion, is, on some accounts, far from being so very similar. I will say nothing of our original claim to either country, but that it is full as good as the world in general, in matters of this kind, can produce. But if any distinction were to be made, most certainly, of the two nations, the Americans are least entitled to any lenity on that score; and yet I believe most people are of opinion, they have been hitherto, by far, the most favoured.

But, in matters of this nature, England seems to have a discretionary power, which, however, she has no just power to exercise inequitably, as I hope she never will; and the terms she may think safe and proper to grant the Irish, she may judge full as dangerous and imprudent to grant the Americans: for as they lie at such a distance from us, they may have it much more in their power to create disturbances with impunity; because, long before we could send among them any considerable number of forces, they might do a great deal of mischief, if not actually overturn all order and government. But this is not so very exactly the case with respect to Ireland, which lies almost contiguous to us. These, and several other reasons might be offered, why the same measures, in regard to both nations, might not be altogether alike convenient and advisable. I do not, however, deliver it as my fixed opinion, that they should be placed upon a less advantageous footing than the Irish, if their conduct doth not evidently render that unsafe. But I only mention these as obvious arguments why such seeming partiality may possibly, in fact, be no more than what strict justice admits, and sound policy requires. Rigorous measures I certainly am no advocate for, in

matters of government more particularly, excepting only when they become altogether indispensable: for nothing less than absolute necessity can justify them.

‘And if the Americans, at this time, would, in any tolerable proportion, contribute their quota of taxes, and otherwise should demean themselves as dutiful and loyal subjects, I am not the only person, I suppose, that would chuse rather to suffer their ancient establishment, however imperfect, to remain undisturbed, than oblige them to any innovations, at the expence of an open rupture. But government, however, is not to be trampled on; and a proper degree of firmness is not inconsistent with the most perfect lenity. Yet while we expect every thing from them, we ought carefully to see that we, on our part, are not wanting. Whatever justice is due to us, is due to them too. If they ought to support the expence of government, as well as we, they ought also, as well as we, to enjoy the full benefit of that government; and, if we insist upon the former, they, in their turn, may justly insist upon the latter.

‘And the utmost of their claim, upon this ground, can amount only to a proper representation in the British senate. This, I believe, if they are to obey the laws enacted there, they have a clear right and title to, unless it can be fairly proved that they are unworthy the same privileges and advantages, as we of this nation enjoy. But this, I presume, cannot very easily be made to appear; and therefore I conclude this claim to be good. But if they should wave it, as impracticable, it would not, I conceive, be improper to grant them the benefit of their own assemblies, upon their present footing, allowing their acts to be only of force, while not declared otherwise in that superior one of Great Britain. Hereby an union of government might perfectly be preserved, and the colonies, at the same time, allowed all the advantages the nature of their situation would admit of.’

After such large quotations, which the importance of the subject may excuse, we shall offer no observations to extend the article, but leave our Readers to judge for themselves of the validity of the Author's reasoning.

L A W.

Art. 36. *Considerations on Proceedings by Information and Attachment.* By a Barrister at Law. 8vo. 1s. Harris.

The sensible and public spirited Author of these considerations sets out with remarking—‘that the present reign has been a continued scene of dissention between the ministry and people,—the former grasping at more power, the latter struggling for more liberty; that prosecutions for *libels* against government have been more frequent than in any reign that history informs of; that authors, printers, publishers, and even *venders* of what are stigmatized with the epithet of *seditions libels*, have been involved in the same common fate; and that the new-fangled engines of these prosecutions have been *informations* and *attachments*.’—With regard to these *engines*, his design is ‘to consider them on constitutional principles,’ in order to determine ‘whether they breathe the mild spirit of the laws of England, and are of a congenial disposition; or whether they are of a nature repugnant to the principles of our free constitution.’

It is somewhat melancholy, however, to lovers of liberty, to hear him premising, that the prosecuting spirit of the times will not permit him

him to speak with that unreserved freedom which his inclination would prompt him to: 'a freedom, says he, which would render me obnoxious to those dreadful thunder-bolts of ministerial vengeance, which it is my wish to have condemned, as abhorrent to every idea of constitutional liberty.'

Our Considerer, however, ventures, with a laudable degree of freedom, to investigate, distinctly, the two different modes of proceeding by attachment and information; and he seems to have fairly determined the point; that they are repugnant to the spirit of our laws and constitution.

It is not, however, the Writer's intention totally to deny the utility of the regular mode of proceeding by information, on a rule granted by the court to shew cause, &c. which only serves as an indictment or presentment of a grand jury, and is afterwards to go to trial; nor does he deny but that attachments are in many instances necessary to keep up the authority and dignity of the court: he only professes to argue against the perversion of these modes. Yet, on the whole, he thinks it may fairly be deduced, from the various considerations that he has urged, 'that the proceedings by *informations* and *attachments*, however consonant to the practice of the courts, yet in their present arbitrary and unlimited empire, are totally repugnant to the spirit of the *English* laws and constitution; that they are subversive of all the principles of *English* liberty; and that the *Grand Palladium* of it, a trial by JURY, is by informations in part set aside; and by attachments totally annihilated. That informations (in particular the *ex officio* informations of the attorney-general) are the means of great oppression and expence; which may, *ad libitum*, be used by the crown to the utter ruin and destruction of any man, however innocent he may be, without ever having a trial by his country; which has been evidenced in repeated instances. That *attachments* seem gradually to have been perverted from their original design and intention; that they are of a colour and complexion very different from all the rest of our laws, as they unite in the same person the distinct characters of *accuser*, *evidence*, *judge*, and *jury*; that, for the security of the subject's person, liberty, and property, it is presumed, these modes of prosecution ought to be moderated, limited, and restrained.'

To obviate every opinion that our Author writes with a view of espousing the cause of any *factious demagogue*; he solemnly disavows any such design; and particularly expresses his *disesteem* of *that man*—whom he, nevertheless, strongly commends, for his 'fortitude in opposing the tyrannical acts of ministers.'—This apparently honest pamphlet is inscribed to John Glynn, Esq; serjeant at law.

N O V E L S.

Art. 37. *Love at Cross Purposes: exemplified in two sentimental and connected Histories from real Life. viz. I. The forced Marriage; or the History of Sir George Freemore and Miss Emily Menel, in two Volumes. II. Memoirs of Lady Frances Freemore and her Family, in two Volumes. 12mo. 4 Vols. 10s. sewed. Noble.*

Mr. Menel an arbitrary father and an imperious husband, having two beautiful daughters, had promised his friend Mr. Freemore the choice of one for his nephew Sir George Freeman: but before this

young
2



young gentleman returned from his travels, being solicited by Mr. Bodens, he promised him his daughter Emily, and peremptorily insisted on his daughter's compliance, to which she was by no means inclined. At this instant Mr. Freemore arrives with his nephew, who captivates both the ladies, but is attracted by the pre-engaged Emily. As the father refuses to recede from his engagement, Sir George strengthens Emily's dislike of Bodens, by assuring her he knows him to be a bad man; and finding no hopes of mollifying her father, he solicits her to elope, under the protection of his uncle. This, upon Mr. Menel insisting on his daughter's instant marriage, with the tacit consent of her mother and sister, she complies with; but being discovered on the road by her father and Bodens, she is forced back, married, brings her husband a daughter, and is very ill used by him.

When Sir George had lost Emily, as he had discovered the impressions the other sister (Fanny) had received in favour of him, he addresses her, and finally obtains her consent, provided that of her father could be procured; but he denounces the heaviest curses on her if she married Sir George.

During these transactions, young Menel the brother, accidentally meets in a stage coach an afflicted young lady who puts herself under his protection, declaring all she knows of herself to be 'that she was left an orphan under a guardian at six years of age, that she was brought up at a remote boarding-school, from which her guardian lately fetched her, and endeavoured to force her to consent to criminal proposals; and that she had just escaped, destitute, and was in search of some way of honest livelihood.' Young Menel hereupon introduced her into the family of his aunt, as a companion; by which means she accidentally discovered Bodens to be her guardian, though she knew him by another name. Miss Charlotte Gaston, as she was then called, being sent to a milliner, did not return, and while young Menel was in the utmost anxiety to discover what became of her, he found her one day in Hyde-park, quite emaciated, and in a strange habit, walking toward London; and it appeared she had made an escape from a private mad-house. A new scene now opens, for another woman comes and claims Bodens as her husband by a prior marriage. On this Bodens makes off, and is found by accident confined to his bed, in a delirious fever, on the Canterbury road. Here he dies, but first discovers his prior marriage, and that Charlotte Gaston's real name is Bodens; that she is his cousin, and that her estate was in his possession. Hence arises a general scene of distress; old Mrs. Menel had died in the course of these afflicting disasters, and her husband now follows. Sir George renews his courtship to the deluded unhappy widow, whose fortune as well as that of Charlotte Bodens is recovered. But Emily dying broken hearted of her distress, he once more addresses Fanny, whose scruples and her father's maledictions, are obstacles he cannot overcome in these volumes; though in all probability he does in those that follow. Young Menel is however united to Miss Bodens.

Such are the outlines of this story, and if any improbabilities appear in it, they are considerably increased, to render the narrative interesting and affecting. We now attend to the second part.—

True enough: Fanny Menel consents to become Lady Freemore. Sir George has a son who is intended for his niece; but during his travels, he contracts another engagement, and young Miss Emily is prevailed on to accept another offer. Love at cross purposes however, according

tording to the title, still continues to distract the young people introduced in these two volumes; but our room will not allow us to follow the intricate maze: suffice it therefore to say, that the necessary obstacles dying conveniently out of the way, the cross purposes are at last rectified, to the great relief of the reader if he does not anticipate the event. **N.**

RELIGIOUS and CONTROVERSIAL.

Art. 38. *Dux Dissertationes: in quarum priore probatur, variantes lectiones et menda; quæ in sacram scripturam irrepperunt, non labefactare ejus auctoritatem in rebus, quæ ad fidem et mores pertinent: in posteriore vero, predestinationem Paulinam ad gentilium vocationem totam spectare.* A Thoma Edwards, S. T. P. Aul. Clar. Cantab. nuper Socio. 8vo. 2s. Beecroft, &c. 1768.

The learned Author of these dissertations clearly proves the points which he undertakes to prove, as fully expressed in the above title; but this has been so often done already, in the most unexceptionable manner, and beyond all rational contradiction, that we cannot see what end can be answered by repeating what has been so often repeated. **R.**

Art. 39. *Lettres sur l'état présent du Christianisme, et la conduite des Incrédules;—(i. e.)* Letters concerning the present State of Christianity, and the Conduct of Infidels. By A. J. Roustan, Minister of the Swiss Church in London. 12mo. 3s. Elmsley. 1768.

These Letters are written in a sensible, sprightly, and agreeable manner: the Author appears, through the whole of them, to be a man of judgment and candor. **R.**

Art. 40. *Letters to the Author of A Free Inquiry into the Nature and Origin of Evil. To which are added Three Discourses.* 1. *On Conscience.* 2. *On Inspiration.* 3. *On a Paradisiacal State.* By the Rev. R. Shepherd, Fellow of C. C. C. Oxford. 12mo. 3s. sewed. Flexney. 1768. *A second Edition.*

As we gave an account of these Letters at the time of their first publication, we have now only to mention the additional discourses. In the first of them Mr. Shepherd takes occasion, from Rom. ii. 14 and 15, to enquire into the nature of the principle called *conscience*; and to consider how far it is or is not a full and sufficient rule of action.—Conscience, he thinks, implies something more than the usual explanations attribute to it; something, that acts in concert with right reason, but is nevertheless independent of it. Reason, he says, is the investigation of truth; conscience, as the word seems etymologically to imply, an innate knowledge of it. Reason acts by making comparisons, forming judgment upon them, and by a long train of thought: conscience operates instantaneously; without any laborious deductions of reason, directs, approves, and chides. It is as it were a ray of intuitive knowledge, that image of the deity, after which man was originally created; a particle of divine light, which by the great and general depravation of human nature has since the first fall original been much obscured, but is not yet entirely extinguished. The second discourse, on inspiration, was preached on Whit Sunday, and is a plain, sensible discourse; containing, however, nothing but what has been often repeated. In the third, which is written in Latin, Mr. Shepherd endeavours

deavours to answer the objections of those who alledge that moral evil necessarily arises from the constitution of human nature. R.

Art. 41. *The Contrast: or the Rev. Dr. Thomas Nowell, Public Orator of the University,—against Dr. Nowell, Principal of St. Mary Hall, concerning the Doctrine of Justification; in his Letter to the Author of Pietas Oxoniensis.* By one who is not a Master of Arts. 8vo. 6d. Dilly, &c.

The Author reviles the university for expelling the six young methodists, although, in his view of things he has little reason, as their friend, to regret their being driven from Oxford: for he observes, that ‘tho’ they are expelled students of an university, yet they are not too mean to be the objects of the love and care of the most high God.’ Still, adds he, ‘it is hoped, they are students in the school of Christ, and that the God they serve, will make all grace abound in them, and cause all things to work together for good to them.’—As to what he advances, concerning the doctrine of justification, we refer to the pamphlet.

S E R M O N S.

I. *England’s Warning-piece*; shewing the supreme and indispensable Authority of the Laws of God, and the Impiety of screening and abetting Murder.—Occasioned by the untimely Death of Mr. William Allen the younger, who was most inhumanly murdered near his Father’s House, by an arbitrary military Power, on Tuesday the 10th of May, 1768. Preached at the Request of his Friends, in the Parish church of Newington Butts, and published in Compliance with the Demand of the Public. By John Free, D. D. 8vo. 1s. Bingley.

II. *Concio ad Clerum habita Cantabrigiæ in Templum Beate Mariæ*, xi. Cal. Apr. 1768. *Pro Gradu Doctoratus in Sacra Theologiæ.* Auctore Roberto Sumner, Col. Regal. olim Socio. Bathurst.

III. At the Assizes at Newcastle upon Tyne, Aug. 2, 1768. By Robert Thorpe, M. A. Vicar of Chillington in Northumberland, and late Fellow of St. Peter’s Coll. Camb. Robinson and Roberts.

IV. *The Excellency of the Spirit of Christianity*:—Preached before the Society in Scotland for propagating Christian Knowledge, at their anniversary Meeting, in the High-church of Edinburgh, June 5, 1767. By Dr. William Leechman, Principal of the College of Glasgow. Edinburgh printed, by Balfour and Co.

An admirable discourse! worthy the high reputation of Dr. Leechman, for compositions of this kind.

ERRATA in our last.

Page 397, l. 6, for ‘lightening the bonds of subjection,’ read *tightening*.

406, l. 23, for ‘the labour,’ read ‘his labour.’

FOREIGN LITERATURE.

APP. Rev. Vol. xxxix, June 1964, pp. 1-10

After giving a short view, towards the conclusion of his tenth memoir, of the several opinions which he has had occasion to explain and illustrate in the course of his memoirs, he goes on thus :

‘ Such is the general plan of the labyrinth in which the antient philosophers bewildered themselves during several centuries, in order to find the first and fundamental principle of truth and happiness.

‘ Those great men, those lights of the world, to whom the secrets of nature were trusted, have taught us nothing. Instead of the antient tradition, which till their times had been the rule of human conduct, they have given us nothing, according to Socrates himself, but *air and vapour*.

‘ Thales, who lived in the intermediate period between tradition and philosophy, laid down excellent principles ; which he did not think it necessary to prove at a time when nobody entertained any doubts concerning them. The natural philosophers, who succeeded him, formed a world without the assistance of divine power, nay some of them actually excluded it. The world of Epicurus was a machine which was formed and regulated by chance ; that of Strato a mere vegetable ; that of Zeno, an intelligent animal without liberty ; that of Plato, a fiery ungovernable steed. Were so many learned labours, so many volumes, so many disputes necessary, during a series of ages, to give us such instructions as these ?

‘ The world knew, before Thales, that there was an universal intelligent Cause, attentive to the conduct, and concerned for the welfare of mankind ; it knew that the human soul was essentially related, and subordinate, to this cause. Was it necessary that philosophers, labouring upon these two principles, which are the foundation of life and manners, should do nothing but weaken them, or render them problematical, without substituting any useful or satisfactory principle in their stead ?

‘ They refer every thing to a kind of uncreated matter. Had they a clear and adequate idea of this matter, its attributes, and essence ? According to the divine Plato, it was a being, which was *neque quid, neque quale, neque quantum*, but yet existed. What a foundation was this for sublime speculations concerning eternal order and its laws ? They have written concerning motion, I do not say without knowing the nature of it, but even without having the least idea of its cause. Nay, some of them have gone so far as to deny its existence ; because they chose to appear ridiculous, rather than adopt the language of Socrates upon any occasion, and say, *I know not*. What shall we say of the doctrine of the ancient philosophers concerning the specific organization of individuals, the respective position of the different parts of the world, the descent of souls from the

the planets into human bodies, and their return after a certain fixed period, which Pythagoras knew to a minute?

‘ All these, and many other of their opinions, were so strange, to say nothing more; and explained and illustrated in a manner so absurd and whimsical, that the wisest of these philosophers, at the head of whom we may justly place Socrates, looked upon them as the present age does upon the disputes of the schools. Such were the subjects, however, which were warmly disputed both in Asia and Europe during four centuries. The conclusion which Socrates drew from them was, that their object was not philosophical, that is, that they were of such a nature as placed them beyond the reach of the human mind. Plato, writing *pro* and *con*, and under fictitious names, has made it very evident that such opinions, though they might serve to amuse idle and ingenious men, were unworthy of being adopted by persons of sense and judgment. Arcefilas carried this system of uncertainty still farther, and Pyrrho went such lengths as even to deny his own existence. Systematic philosophy, indeed, whatever course it pursued, always landed in some palpable absurdity.

‘ What ideas of virtue could arise from such confusion of opinions? What principles of conduct for societies and individuals? Accordingly, all the fine treatises of wisdom, all the splendid precepts, which are explained and illustrated with such pomp of eloquence in the celebrated writings of the ancient philosophers, are not the result of their metaphysical views, but rather a collection of the dictates of that internal voice of justice and equity which speaks so clearly in every breast; a system flowing from that innate love of beauty and virtue, of truth and justice, which, though it escaped the notice of our philosophers in the course of their abstract speculations, was so distinctly perceived by their sentiments and feelings, as to be made the law of conscience, and the code of every society. What, alas! would become of mankind, if their morality were only the result of such systems as we have been contemplating? Our wisdom in its highest degree, would be only a refined system of personal interest, and that too confined to the sole pleasure of the senses.—But I go no farther; this is not the place for making reflections, or drawing consequences.’

We now proceed to give some account of two memoirs concerning Plato, and the Socratic philosophy, by Abbé Garnier.

Several academicians, viz. *Massieu*, *Fraguier*, *Sallier*, &c. had, before our Author, written concerning Plato, but their view was rather to explain and illustrate his doctrine, than to answer the objections that are usually brought against him, and which may be reduced to three classes. The first article of accusation that is brought against him, is, that he has altered the

philosophy of Socrates, either by blending foreign and incompatible doctrines with it, or by spreading doubt and uncertainty over the clear principles of morals: the second relates to the form of his Dialogues, which is said to be confused, embarrassed, tedious, and full of repetitions, not to mention the inequality of his style, the simplicity of which sometimes degenerates into meanness, and its boldness sometimes rises to enthusiasm: lastly, he is charged with the abuse of logic; he makes Socrates reason with more subtlety than strength; he is not sufficiently delicate in the choice of his proofs, and in his disputes with the sophists, he is frequently but a more refined and dextrous sophist himself. Our Author, without proposing to be either the panegyrist or apologist of Plato, intends, in a series of dissertations, to examine these several articles of accusation, as a proper introduction to the study of his works. He begins with the first article, which he states in the following manner:

Plato, at first, gave himself up to the study of poetry, and being born with a lively imagination and a pliable genius, he had all the talents that are necessary to succeed in it; but despairing, it is said, of ever equalling Homer, he quitted this career, and pursued another wherein he flattered himself he should appear with more advantage. Philosophy began to engage the attention of Greece; accordingly he devoted himself to the study of philosophy, and attached himself to Socrates: as it is very difficult, however, and perhaps impossible, to subdue nature entirely, by commencing philosopher, he did not cease to be a poet. Fiction, which is the soul of poetry, animated his dialogues, in which he affected never to appear himself, always substituting his master and his hero in his place: it was easily perceived, however, that he lent his own sentiments to his master; and any reader, who has the slightest acquaintance with the history of ancient philosophy, may easily distinguish what belongs to Socrates from the strange ideas of his disciple. Socrates himself, it is said, was the first who complained of this liberty, and Xenophon says expressly that Socrates turned his thoughts entirely to morality, and that those who ascribe to him long reasonings upon nature, manifestly impose upon their readers. It is not doubted but that in this passage he had Plato in view, who attributes such conversations to Socrates; and all this is grounded upon the particular circumstances of Plato's life. It is well known that after the death of Socrates he went to the school of Cratylus in order to learn the principles of the philosophy of Heraclitus, that from thence he went into Italy to converse with the Pythagoreans, and from thence into Egypt, in order to be acquainted, by conferring with the priests of that country, with all the secrets of their philosophy. Upon his
return

return to Athens, he formed the project of melting these heterogeneous substances into one mass, and making a new system of philosophy out of them. But it being impossible to connect them together, the principles of one sect destroying those of another, in order to save the appearance of contradiction, he threw a veil of doubt and uncertainty over all human knowledge, and demolished the whole fabric, without erecting any thing in its stead. The consequences arising from such a conduct are obvious, viz. an obscurity often impenetrable, endless reasonings from uncertain and precarious principles, a feeble light which glimmers for a moment, and then plunges us again into the thickest darkness. Xenophon, it is said, is very different from this: as he contented himself with the doctrine of Socrates, he has explained the principles of it with precision and perspicuity; he presents the most important truths to his readers with all that simplicity which is their greatest ornament; in a word, he leaves no doubt in the mind, but fills it with the most solid and delightful nourishment. Those therefore who are desirous of an acquaintance with the real Socrates, must have recourse to this author, and only admit the testimony of Plato when it does not contradict that of Xenophon. This is the advice given by the learned Brucker, and which he himself followed in his critical history of philosophy: *quia majorem fidem mereri Xenophontem demonstravimus, rejecto, nisi concordet, Platone ad priorem illum potissimum in delineanda philosophia Socratis respiciemus, &c. Hist. Phil. t. i. p. 523.* Such are the proofs that are made use of to prove that Plato has altered the doctrine of Socrates. In order to form a just estimate of them, and to answer them in a satisfactory manner, our Author thinks it necessary, first, to ascertain the idea that ought to be annexed to the words *preserving* and *altering* any doctrine whatever.

Two sorts of persons, he says, have applied themselves particularly to the study of the public good, viz. legislators and philosophers. The former, when they have had to do with a giddy and credulous people, incapable of reasoning, and fond of the marvellous, have, in order to persuade them, employed the fittest means to make a deep impression upon them. Accordingly, without taking much pains to prove the truth or goodness of their establishments, they have generally introduced some Divinity, and constituted themselves the ministers and organs of this Divinity. Not satisfied with engraving his oracles on brass, and binding, by solemn oaths, those whom they wanted to render submissive and obedient, they have armed two strong and impetuous passions, viz. hope and fear, to guard the sacred *depositum*; and prohibiting, under the severest penalties, all manner of alteration in their laws, they have generally established an order of magistrates to interpret them; they have

permitted commentaries, but have decreed that the text should remain sacred and inviolate.

Philosophers, on the contrary, having to do only with a particular class of men, by whom they may easily make themselves understood, have, in order to persuade, employed no other method but that of conviction. They have never desired to be believed on their word only, and have always been less desirous of communicating their discoveries, than of making new ones. One is not, say they, a philosopher like Heraclitus or Anaxagoras, nor even a disciple of these great men, merely by learning their opinions: he must be animated with the same genius, connect the relation of objects with the same penetration, reason with the same strength, and by walking in their steps, add something to their doctrine. It is thus that Theophrastus was the disciple or follower of Aristotle, Metrodorus of Epicurus, and Chrysippus of Zeno. None of them were satisfied merely with knowing the doctrine of their master; they all endeavoured to extend and enrich it by new discoveries.

Wherein then does the *preserving* of a doctrine, in matters of philosophy, properly consist, and what entitles a person to the character of a disciple or follower? It is not, as we have just shewn, a reverential respect for the opinions of one's master, without daring to discuss them and examine the foundation on which they are built. This method is only proper for legislation.—True philosophers began with setting the mind free from every kind of prejudice, and never wanted to overwhelm it with the weight of their authority. When those who attached themselves to them, were convinced, after a long and careful examination, of the truth of their fundamental principles, and that they ought to adopt the same method of philosophizing, they were called disciples. If, on the contrary, they discovered, in the course of their examination, any error or mistake in the doctrine of their masters, or if a different turn of mind led them to a different method of philosophizing, in that case, they opened to themselves a new path, and became the leaders of a sect in their turn.

There are two things, therefore, which ought to be attended to, in order to determine whether a philosopher has *preserved* the doctrine of his master or not, viz. the fundamental principles of his doctrine, and what we shall here call his manner of philosophizing. Each sect had its peculiar manner, and differed no less from one another in this respect than by their opinions; one affected sprightliness and pleasantry, another subtlety and strength; one adopted a mysterious manner, another a bold and satirical one. An example will explain my meaning; I shall take it from the sect of the Cynics. Antisthenes was the founder of it; Diogenes, Crates, and Menippus his chief

chief followers. Can it be said that they taught nothing but what they had learned from Antisthenes? that their works contained nothing but what was to be found in his? The contrary appears by the unanimous testimony of all antiquity. Wherein then do they resemble one another? in the original and fundamental principles of the sect, viz. that virtue alone is a good, and vice an evil; that health, beauty, riches, pain, and death, are things merely indifferent; that pleasure is a dangerous poison; that all the sciences, without philosophy, are childish amusements, which deserve no regard; that philosophy is confined entirely to morals, or the knowledge of our duty. They agreed besides in their manner of philosophizing; they went up and down the streets, almost naked, with sticks in their hands, exclaiming at vice, and pursuing the vicious wherever they found them, without any restraint or regard to decency. Zeno had been a disciple of the Cynics, and he preserved all the principles of their morality; but he did not approve of the too narrow limits which they assigned to philosophy, and the small value which they set upon every other branch of knowledge; he did not approve of their being mendicants, of their contempt for decorum, of their passionate and satirical manner. In a word, by adding logic and physics to their morality, by qualifying some of their fundamental principles, and changing their manner, he became the head of a new sect, which took the name of Stoics, in which, however, there was still to be found a great resemblance to that of the Cynics, from which it sprung:

— et Stoica dogmata tantum

A Cynicis tunica distantia.

Juv.

* Let us now apply these principles to Plato.—If those who reproach him with having altered the doctrine of Socrates mean only to say, that all the reasonings of this philosopher which he has transmitted to us did not really proceed from his mouth; that he has often mixed his own ideas with those of his master; they are in the right, and there are none, as far as I know, who deny it. It is not to be conceived that any person, without an astonishing memory and a total want of imagination, can repeat a conversation, of two hours, upon moral subjects which are universally interesting, without mixing something of his own with it. Xenophon himself, whose fidelity and exactness, in what he relates concerning Socrates, no body calls in question, makes no scruple of adding to his ideas many things which he had learned elsewhere. And he, indeed, must be unacquainted with the privileges of dialogue, who is offended with such liberties. Cicero extends them much farther: he thinks it sufficient, for the truth of the dialogue, that the sentiments which are ascribed to the interlocutors be agreeable to what we know of their characters. Accordingly, he has observed this method in his philosophical

compositions, imitating, in this respect, the most celebrated Sophists of Greece, who published their works under the names of Nestor, Ulysses, and Palamedes.—In order to accuse Plato, therefore, with any shadow of justice, it is necessary to prove, by a comparison of his writings with those of the other disciples of Socrates, and even with those of his enemies, that he has sometimes altered the real and fundamental principles of his master, and that he has not exhibited a true picture of him ; till this be done, it may be always replied, with justice, that Plato has not, indeed, preserved the doctrine of Socrates in the manner wherein the doctrine of a legislator ought to be preserved, but that he has preserved it very well as a philosophical doctrine, which is sufficient to clear him from every shadow of reproach.*

Our Author now proceeds to the second character of *preservation* in point of philosophical doctrines, viz. the manner of philosophizing : now as this manner, in a philosopher like Socrates, who devoted himself to the welfare of his country, is strongly connected with the manners and customs of the times he lived in ; in order to be well acquainted with him in this respect, it is necessary, our Author says, to cast an eye, for a moment, upon the state of Athens, when Socrates appeared.

‘ Athens had then reached the summit of glory. The ever-memorable victories she had gained over the Persians ; the evident superiority she had acquired over the other cities of Greece, which gratitude or fear had rendered her allies or her tributaries ; the sudden affluence of all the good things which can render a people happy ; the form of her government, which allowed every citizen to take what part he pleased in public affairs ; all these advantages, I say, had swelled the courage of the Athenians to a wonderful degree, and given a powerful spring to their haughty and ambitious spirits. Every citizen considering himself as a trustee for the glory of his country, thought he was born to give laws, or to serve for an example to the rest of the world. Every thing seemed to favour the illusion ; the liberal arts, together with riches, embellished Athens, and made it the seat, as it were, of their empire ; and whilst Pericles was thundering in the assemblies of the people, Sophocles and Euripides were producing those immortal works, which succeeding ages have been always desirous of imitating, though with little hopes of being ever able to equal them.

‘ But from these very advantages there arose great disadvantages. Riches had introduced a taste for pleasure, and cooled their warlike ardor ; the arts had only served to multiply their wants, and they became every day less delicate and scrupulous in regard to the means of supplying them ; their allies, being treated with little regard, became their secret enemies. Excessive liberty had produced licentiousness ; more generals were
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to be found than foldiers; every one wanted to command, and no one knew any longer how to obey. Presumption is the usual attendant of talents; if they excelled in one art, they thought themselves perfectly wise, and neglected instruction. The poets, who in every country have looked upon themselves as public instructors, though it was in Athens only perhaps that they were really so, were not sufficiently attentive to the choice of their maxims; they frequently blended with their instructions a poison, which was so much the more dangerous, as it was prepared with great art. The orators had nothing else in view but to render themselves agreeable to the people; they flattered their prejudices and kept them in a dangerous security. The philosophers erected systems of natural philosophy, and either neglected or corrupted morals: but the most dangerous sect of them was that of the Sophists, who being both philosophers and orators, boasted of teaching the art of persuasion at the expence of truth, and of ruling in the assemblies of the people. They maintained this detestable principle, that there is no such thing as *real* truth and falsehood, but only *apparent*; that wisdom consists in knowing how to make every subject appear true or false according to our interests, and that virtue is only a beautiful name fit to impose upon the people.

Such was the state of Athens when Socrates appeared: he saw with concern that if any one was desirous of making a proficiency in any art whatever, there was a great number of excellent masters in this city, which rendered the choice difficult, whilst there was no person to be found who professed to form good men and virtuous citizens. This science, the only important and the most difficult one, was left to the people, who are always bad instructors.—Socrates proposed to cure men of their ignorance in this respect, and to form them to the knowledge and practice of virtue.

As the Athenians had a great deal of presumption and self-conceit, Socrates had reason to expect many obstacles to the execution of his design. If there are some subjects of which men are willing to confess their ignorance, there are others, in regard to which this confession would cost them too much; and such precisely are the subjects which Socrates employed his thoughts upon. He was very sensible of this truth, and found himself under the necessity of taking an oblique method, in order not to offend the self-love of those whom he wanted to instruct: this method consisted in pretending to be ignorant of those subjects on which he spoke, and, apparently, consulting those from whom he imagined he might derive some knowledge. Accordingly, he only discovered a strong desire of receiving instruction, and openly declared, that he was entirely ignorant of every thing, but one, which was, *that he knew nothing*. Those

who have taken occasion from this to rank him among the Sceptics, are sufficiently refuted by the whole system of his morality, as we find it in the writings of his disciples; by the whole of his conduct; by the manner in which he defended himself before his judges; by his refusing to make his escape from prison; by his answer to Crito, and by his death. We always find him firm and immovable both in his words and actions. We must be careful therefore not to take, in a literal sense, what he said concerning his own ignorance, especially in regard to morality. This was only, as we have already observed, a dextrous turn which he made use of, that he might not offend the self-love of others, a tribute which he paid to envy; besides, this concealment of his own strength, or this irony, assumed different forms according to the different conditions and characters of those with whom he conversed.

‘When he conversed with persons of his own age, or with those who were older than himself, he shewed great deference for their opinions, and always bestowed such commendations upon them as he knew would touch them most sensibly; he then modestly proposed his doubts, and gave so dextrous a turn to the conversation, that he obliged them to give him an account of their real conduct and sentiments. In opposition to that species of false shame which makes us conceal our faults and imperfections from others and even from ourselves, he successfully employed another species of shame, which is equally natural and strong, viz. that of refusing to listen to the counsels of friendship and reason. He forced them to confess their own weakness and ignorance, how painful soever the confession was, and to form schemes of amendment and reformation.

‘His conduct, with the Sophists, was still more dextrous. It was chiefly in his conversations with them that he employed irony. If he had attacked them openly, he would never have succeeded: by means of their eloquence, they would easily have eluded his blows; and as they were great masters of the art of persuasion, they would at least have had an equal number of suffrages in their favour. Great dexterity, therefore, was necessary to force them from their strong holds, and to oblige them, if we may be allowed the expression, to fight foot to foot. His method was generally this. He was present at all their harangues, and was one of the first to express the great satisfaction he had in hearing them: there was only one small matter, he said, which still puzzled him; he proposed it, and the question was generally so clear, that it did not seem capable of forming any difficulty. The Sophist offered to explain it; and indeed he could not, with any degree of decency, refuse this, as one of the things which the Sophists boasted of, was, to answer every question that could be put to them. When this point was once gained,

gained, Socrates asked him, if he was not as profound a logician as an able orator, and whether it was not as easy for him to explain a subject in a few words, as to spread it out and embellish it? The Sophist declared that it was. He then begged him to reserve the riches and pomp of his eloquence for some other occasion, and only employ a close and concise style with him; for I am naturally apt to forget, says he, and have the misfortune not to be able to follow a long harangue without having my ideas confounded. When the Sophist agreed to what Socrates asked of him, he soon found himself embarrassed, and was not long before he contradicted himself. Then Socrates artfully complained, that, after having promised so solemnly to instruct him, he had still the cruelty to conceal his knowledge from him, and give him up to the delusions of error. He generally committed some small mistake on purpose, which the Sophist greedily laid hold of; but it only served to plunge him into fresh contradictions, which shewed his presumption and ignorance in the strongest light.

The principal advantage which Socrates promised himself in his disputes with the Sophists, was to cure the Athenians of their foolish prejudices in their favour, and to preserve young people from the infection of their dangerous doctrines. Socrates attached himself to young persons above all others, because he expected more from minds that were tender and flexible, and which had not as yet contracted inveterate habits. There were two things only which opposed his designs, and diverted youth from the study of philosophy, viz. flattery and ambition. As soon as a young Athenian began to reflect upon his situation, an immense career presented itself to his view; the cry of the public hero, that is, the voice of his country, which invited all those, who thought themselves capable of assisting it with their counsels, to the management of public affairs; the domestic and recent examples of those whose talents raised them to public consideration, and the highest honours of the state; all these objects were capable of kindling the fire of ambition in the breasts of youth; to which we may add the solicitations of parents, who are naturally desirous of the advancement of their children, and prejudiced in their favour; the exhortations and the credit of a great number of friends, who, in a popular state, were looked upon as the most valuable part of an inheritance.

Socrates frequented all the places of exercise, all the assemblies of young persons; he studied their characters, and attached himself especially to those in whom he observed the strongest passions. He pointed out to them the glory which awaited them, if they answered the idea which was already formed of their merit, and at the same time shewed them,
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what shame would infallibly cover them, if they disappointed the expectations of their fellow-citizens and friends. Don't you think, says he, that it would be proper, whilst it is not yet too late, to enquire attentively into our own characters, and consider what those things are which really deserve blame or approbation? He scarce begun this enquiry, when the young men, who could no longer conceal their weakness and ignorance, being abashed and confused, found it difficult to refrain from tears. Some were so much mortified, that they ever after avoided the sight of him; those of a more generous turn, however, were the more eager to court his acquaintance and conversation. He continued to examine and probe them carefully; cleared their minds of those pernicious weeds which must have prevented the growth of reason and virtue; accustomed them to reflect and think for themselves; opened their minds by degrees to enlarged views and generous sentiments; and it is well known how fond they were of his conversation, and what eminent advantages many of them derived from it.

If we were now to examine whether Plato or Xenophon has given us the justest picture of Socrates in this respect, it would be no difficult matter to shew, by an enumeration of particular instances, that Plato applied himself principally to paint Socrates in every position, and under every different aspect, without ever turning his eye from his model. After the example of Socrates, he never dogmatizes; he examines, refutes, and discusses the opinions of others, and very seldom discovers his own.—Plato possessed, in the highest degree, the art of animating his compositions, of treating the driest subjects in the most pleasing and agreeable manner, of blending all the different tones and species of eloquence together, and of joining to the most simple and natural graces the strongest and most sublime imagery. On the contrary, Xenophon never rises above an elegant simplicity; he says every thing gracefully, indeed, but says every thing in the same tone. As his memoirs of Socrates are only a continuation of his apology, it is obvious to perceive that he has been less desirous to paint Socrates in them, than to vindicate him; we neither find the irony of Socrates, nor his disputes with the Sophists: in a word, we meet with the great principles of the Socratic philosophy in Xenophon, but, if I may venture to say it, we look in vain for Socrates in them; it is in Plato only that he lives and breathes, that he warms and transports us.

This is a general view of what is contained in the first of Abbé Garnier's memoirs; in the second he considers the use which Plato made of fables. It is divided into three articles; in the first our Author considers Plato's poetical fables, in the second

second his theological, and in the third his political fables. Those who are conversant with the writings of Plato will be pleased with what he advances under each of these articles; they will not always agree with him indeed, but they will find that he supports his opinions very ingeniously and plausibly, and writes in an agreeable and sprightly manner.

The second memoir is followed by a dissertation on Plato's Cratylus, wherein our Abbé endeavours to prove that Plato never intended in this dialogue to give a philosophical treatise upon grammar, nor to defend the system of Heraclitus; but that his sole view in it was to overturn the system of Prodicus, a famous Sophist who taught rhetoric in Athens, in regard to the *inherent truth of words*.

This dissertation is followed by some general reflections upon the resemblance between the Egyptian, Phenician, and Greek languages, by Abbé Barthelemy.—In the memoir following these reflections, M. Bejot takes a great deal of learned pains to prove that the *Ἐπαρίται* of Xenophon and *Ἐπαροντες* of Hesychius, concerning whom the critics have been so much at a loss, were not, as some learned men have imagined, a people of Arcadia, but a body of Arcadian infantry, consisting of five thousand men.

The next memoir contains an enquiry concerning the family of Gallienus, in regard to which there is so much confusion and uncertainty among historians. This enquiry is followed by the eighth, ninth, and tenth memoirs concerning the Roman Legion, by M. le Beau. These memoirs throw great light upon many passages of the Roman history, but it would far exceed the bounds of our *Appendix*, to give a clear and distinct view of what is contained in them.

M. le Beau's memoirs are followed by some general remarks on the connections which the Romans had with the Tartars and Chinese, by M. de Guignes; and these remarks are succeeded by an historical and critical memoir concerning the Lombards, by M. Gaillard.

This last ingenious writer intends to trace the Lombards from their origin to the ruin of the kingdom which they established, to mark the succession of their chiefs and kings, as far as it can be known, and to give an account of the principal events that happened under their government. 'I shall give little attention,' says he, 'to known and certain facts, but shall confine myself to the discussion of what is uncertain, and endeavour to fix the precise point of each difficulty, without pretending always to resolve it.'

He reduces to three principal epochs all that he intends to say concerning them, and proposes to make each epoch the subject of a memoir. In the first, he traces their progress and their exploits in Germany, till the time they left it in order to

go and settle in Italy: this is a part of their history, which, he says, is very little known, and which the learned Sigonius has not so much as touched upon. In his second memoir he intends to view them in the height of their power, the promulgation of their laws, and, in a word, in their most flourishing state; and in the third, to point out the source and gradual progress of their declension.

We have only the first memoir in the volume now before us, which contains an account of what antient and modern authors have said concerning the origin, name, exploits, migrations, &c. of the Lombards, with our Author's observations, which, how accurate or judicious soever, can afford little entertainment or instruction to the generality of readers: the subject itself is both intricate, and, in a great measure, uninteresting. The second and third memoirs, considering the abilities of the Author, will, we have great reason to think, be both agreeable and useful.

The subject of the next memoir in this volume is, the establishment of the religion and empire of Mahomet; it is divided into two parts: the first contains an enquiry concerning the historical and religious antiquities of the Arabs, as far as they relate to Mahomet; the second gives a view of the life of Mahomet, as far as it relates to the establishment of his sect and empire.

M. de Brequigny, author of the memoir, introduces it with observing, that Mahomet is generally considered as a person of obscure descent, as a successful impostor, who had the courage and the address to introduce into his country a new form of religion, which he himself invented, and loaded with absurd and inconsistent fables. If we have recourse to the Arabian writers, he says, we shall form very different ideas concerning him: we shall see, that if Mahomet arrived at sovereignty, his family, from time immemorial, held the first rank in their country; that if he called himself an ambassador from God to extirpate idolatry, he only imitated the example which was often set him by his ancestors; that he never thought of introducing a new religion, but only of reforming the abuses of the original worship of the Arabs, the care of which had been always trusted to his ancestors, who, for many ages, had united in their persons the supreme authority both in religious and civil affairs, as he himself did after them.

The private life of Mahomet our Author does not enter into, though it contains, he says, many curious particulars, the greatest part of which are but very imperfectly known.—He was descended, we are told, in a direct line from Ismael: this is a tradition consecrated among the Arabs, who have transmitted to us the names which enter into this long genealogy; and

and though we should treat it as a fable, yet when fables are adopted by a whole nation, the families, which compose that nation, found their rights and privileges upon them, no less than upon real facts. Besides, it is well known how careful the ancient oriental nations were to preserve the memory of their families: their genealogies were their history.

According to the tradition of the Arabs, Ismael when he was driven into the desert, together with Hagar, settled in that part of Arabia where Mecca is situated, and where Hagar miraculously discovered the well which is mentioned in Scripture. Here he built the famous KAABA, or square house, which was a temple in honour of the God of Abraham. No sooner was this temple built than the Arabs flocked to it from all parts, considering themselves as under a peculiar obligation to worship God in a place where he had given such visible proofs of his goodness. The well of Hagar too, now called *Zemzem*, was an object of their adoration, and continues to be so to this day.

The same of this temple and well drew a great number of strangers to it, who, together with the family of Ismael, rendered it a considerable settlement. The descendants of Ismael were the first princes of it, and the first priests of the temple.—Mecca became the center of the ancient religion of the Arabs, of that of Abraham, and the Patriarchs. But this religion changed, by insensible degrees; idolatry made great progress in Arabia, and seduced a great number of tribes.—The descendants of Ismael, who, to the title of Princes of Mecca, still added that of Guardians of the Temple, were looked upon as the depositaries of the primitive worship, and constantly employed in endeavouring to re-establish the original of it. This was one of the principal functions of their station, and one of the first maxims of their policy, which was interested in supporting a worship, of which they were the ministers. History makes frequent mention of their attempts, but we seldom hear of their success.

Kaab, who was prince of Mecca about the year 372 of the Christian æra, was very zealous in this respect: he instituted a weekly assembly, wherein he discoursed upon the foundations of the ancient worship, and this custom was continued by his successors, subsisted till the times of Mahomet, and Mahomet himself adopted it. It is said that Kaab prophesied that one of his descendants should be a reformer, and that he should meet, in his own family, with many obstacles to his schemes of reformation: this prophesy was of use to Mahomet.

Hafchem, one of the descendants of Kaab, and great grandfather to Mahomet, was one of the greatest princes that ever governed Mecca. He rendered his small state a flourishing one, by methods which none of his predecessors had ever attempted.

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He did not neglect the well-known resource of pilgrimages, and took care to provide a good table for the pilgrims; but, besides this, he opened a new source of riches, by establishing regular caravans, which went every summer into South Arabia, and every winter into Syria. Accordingly Mecca, by his means, became the center of the commerce as well as of the religion of the Arabs. He himself conducted his caravans into Syria, and died at Gaza, in the year 547.

We are not to imagine that this office of conducting the caravans diminished the dignity of the prince of Mecca. There was a necessity of defending them against the Arabs of the deserts, who frequently attacked them; so that when Hâschem conducted a caravan, he was taking care of his finances, securing the freedom of his trade, and repelling its most dangerous enemies; in a word, he was performing the noblest and most essential duties of sovereignty.

Abdolmotaleb, Hâschem's only son, succeeded his father, and, like him, employed himself in raising the reputation of his temple, and protecting his caravans. Being engaged in a war with his neighbours, in the year 572, he could not conduct his caravan to Syria in person, but sent it under the care of his eldest son Adollah, who, in his return, died at Yatreb in the flower of his age. He had lately married one of his own relations, by whom he had a son, and this son was MAHOMET.

Mahomet was at first brought up by his mother, who died when he was only six years of age. Upon her death, his grandfather, Abdolmotaleb, took the care of him, and he too died about two years after. Abutaleb, the eldest of his surviving sons, succeeded him as prince of Mecca and minister of the temple; he charged himself with the education of his nephew the young Mahomet, and took him along with him when he went at the head of his caravans, and in all his wars which he carried on with his neighbours. Such was the life of Mahomet till he arrived at the age of twenty; when he was five and twenty, he married one of his own relations, according to the custom of his country; she was forty years of age, but she was rich. She sent caravans into Syria in her own name, and Mahomet, before his marriage, had undertaken to conduct them, which has given occasion to represent him as a mean trader. But we have seen how noble an employment that of conducting the caravans was among the Arabs: trade was looked upon by them as a very honourable profession: besides, the office of head of a caravan was as much military as commercial.

Notwithstanding the active and enterprising life which Mahomet had led, his thoughts always seemed to have been principally turned to religion; from his tenderest years he had distinguished himself by his zeal against idolatry: he was called the

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faithful, and the seeds of a reformer were discerned in him very early. The monk Nestorianus Sergius observed this, when Mahomet was only thirteen years of age. Now this monk knew nothing of him, till he saw him at Bosra, where Mahomet, accompanying his uncle at the head of a caravan, happened to lodge in a monastery where Sergius lived.

From the time of his marriage, his zeal greatly increased, and he gave himself up to a mystic and contemplative life: he shut himself up every year, during a whole month, in a cavern of mount Hera, about a league from Mecca, in order to meditate upon religious subjects. His charity and frugality, virtues highly honoured in Arabia, had long procured him general respect; and such was his reputation for piety, that when the famous black stone was to be placed in the wall of the temple, this honour was conferred upon him; his retiring, regularly, to mount Hera, had, indeed, procured him a kind of veneration.

This manner of living was very proper to kindle fanaticism in an imagination which was naturally warm; and he nourished it, during fifteen years, with pious practices and solitary meditations. When he arrived at the age of forty he raised his voice, and declared himself a prophet sent by God, to re-establish the religion of Abraham and Ismael in its original purity.—Was this pure fanaticism, or ambition, concealed under the mask of it? The seeds of fanaticism had appeared in his early years, and it would have been difficult for ambition to conceal itself, without making some efforts, during the space of fifteen years, employed principally in the offices of devotion.

Besides, when Mahomet left his retreat, and loudly declared that God had chosen him to be the prophet of Arabia, every circumstance seemed to lead the Arabs to believe him. According to their prejudices, the mission of prophets was never declared till they were forty years of age, and Mahomet was now arrived at the age of forty: prophecy, according to them, was the reward of a retired life, such as that of Jethro and Balaam had been; now such had been the life of Mahomet for fifteen years. There was likewise, at Mecca, a general expectation of a prophet from the family of Mahomet; one of his ancestors, as I have already mentioned, had foretold this; and Mahomet, after all, when he set up as a reformer of the abuses which debased the religion of his country, only did, through zeal, what his ancestors, from time immemorial, had done from a sense of duty.

He declared that he had nothing else in view but to re-establish the ancient worship, which consisted in adoring one supreme spiritual Being, the Author of rewards and punishments, and the sole object of prayer and homage. The ceremonies of

this worship consisted, in a great measure, in visiting the temple of Mecca, where several objects were shewn that were proper to renew the religious traditions of the Arabs, viz. the pretended well of Hagar, which was miraculously discovered to save the life of Ismael, who was looked upon as the father, the king and legislator of the nation; the famous stone on which they thought they saw the print of Abraham's feet, &c.

Mahomet only proposed two fundamental articles of faith, viz. that there was but one God, and that he was his ambassador. He pretended that he was the successor of our prophets, in regard to whom he always expressed himself with respect. He pronounced or fixed up his pretended prophecies in public places, and published them, one after another, in detached chapters, and without any connection. These chapters, collected after his death, and very badly ranged, form, we know, the book which is called the Koran. We must not imagine that the Koran is filled with all those absurdities with which Mahometanism has since been loaded; they are almost all of them derived from that collection of pretended traditions, which is called *Sonnab*, and which is to the Mahometans what the Talmud is to the Jews.

It is alleged that the monk Sergius assisted Mahomet in composing the Koran: if Mahomet had consulted any Christian, he would never have confounded Christianity with idolatry. He had the most absurd and false ideas of the religion of the Jews and that of the Christians: he looked upon them as corruptions of the religion of Abraham, and mounting higher than the times of these pretended corruptions, confined himself to the law of nature and the traditions of the patriarchs. It was impossible for him to seduce either Christians or Jews, who were both convinced of the divine original of those revelations on which their faith was founded: but what objection could the Arabs make to him, who acknowledged Abraham only as the Guardian of their faith? his scheme of reformation therefore had a reasonable foundation. Fanaticism was joined to it; Mahomet looked upon the zeal with which he felt himself actuated, as a particular mission. I have shewn the origin of this fanaticism, and how many circumstances there were in the history of his own family, and the prejudices of his nation to favour it.

Our Author now proceeds to shew, how this fanatical spirit displayed itself in Mahomet's public conduct, what passions were blended with it, and the great events it produced. He gives a very short account of Mahomet's life; but short as it is, the narrow limits of this *Appendix* will not admit of our inserting what he advances. What we have inserted, however, as it gives a somewhat different view of Mahomet's character,

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from that which has been given by other writers, and as the subject is curious, it will, we hope, be agreeable to our Readers. He concludes his memoir in the following manner :

‘ Fanaticism, therefore, was the real character of Mahomet. He had ambition, undoubtedly ; it easily rises out of fanaticism, because both these powerful principles of action require nearly the same disposition and temper of mind. But how violent soever the principle of ambition was in Mahomet, it was only an accidental and secondary passion, produced by circumstances, and which even seemed for a long time to open and display itself with great difficulty.

‘ Mahomet only wanted to be the reformer of the religion of the Arabs ; and by a series of events which he could not foresee, he became at the same time their sovereign. He did not produce the means ; the facility of employing them tempted him, and gave rise to his ambition : his policy, which was not of the most scrupulous or delicate kind, made no difficulty of laying hold of them ; the prejudices of his country were favourable to his fanaticism, and the political state of Arabia was still more favourable to his ambition, and he knew how to avail himself of both. When we consider the matter attentively, and compare his advantages with the difficulties and obstacles he met with, we cannot, I think, be surprized at his succe’s.

‘ This idea, which I have given of the establishment of Mahomet’s empire and religion, if it was only founded on conjectures, would be at least probable ; but notwithstanding the narrow limits to which I have been necessarily confined, I flatter myself that I have sufficiently supported it by facts, which are all taken from the most respectable and best informed historians of his nation.’

The memoir concerning the empire and religion of Mahomet is followed by a dissertation on the Greek accents, by Abbè Arnaud. Much has been written upon this subject, the very nature of which renders it extremely difficult, if not impossible, to treat it in a satisfactory manner. What our Author says upon it shews him to be a man of taste and genius ; his observations, or rather his conjectures, are very plausible, but it is to be remembered that conjectures, whilst they explain every thing, teach nothing.

There is no language, he observes, that has not its accents ; it would be as impossible to speak always in the same tone of voice, as to annex the same idea or the same sentiment only to all our expressions. But in modern languages, and particularly in ours, the changes of voice differ only by almost imperceptible shades. In the words which compose it, there is nothing that determines the lowering or raising one syllable rather than another. It was not so in the Greek language ; there was not a

word in it, which, considered by itself only, and independent of its signification, had not its peculiar accent or tone, as well as its peculiar time. But what was the precise nature and value of these accents? were they as strictly observed as the times were? was their energy the same in prose and in verse, in common conversation and in declamation? what use was made of them in music, properly so called?

These are the points which our Author examines in this dissertation. Those critics and grammarians, he says, who have treated of the pronunciation of the Greek language, have only explained the mechanical part of it; and, far from throwing any light upon that, which, by its importance and its singularity, ought to have engaged their particular attention, they have not even considered it in its true point of view.

This dissertation is followed by a discourse concerning Pindar, and on lyric poetry, by M. de Chabanon. — Of all the writers of antiquity, he observes, Pindar is one of the most esteemed and the least known; his works are little read, and little understood; he is only praised, in a manner, upon the testimony of Horace, and it is no rare thing to find learned men who pay no regard to the testimony of the Latin poet. This difference of sentiments is never surprising with respect to writers of very remote ages; it is still less so in regard to an enthusiastic poet, because there is a very considerable number of frigid geniuses, who judge of every thing with great coolness and tranquillity, and look upon the fallies of genius as abuses of reason. Such were some of Pindar's critics of the last age; nor can we wonder at the judgment they formed of him, when we consider that they only read him in translations, which deprived him of all the beauties of his stile, and only presented to their view, without any of the ornaments of dress, subjects, which, to modern readers, are very little interesting. The merit of a poet, in general, consists less in the singularity of what he says, than in the happy turn he gives it: this turn, this poetic dress and form, are the only things now to be considered in Pindar. His poems were written in praise of conquerors, who are now but little regarded; and this shews how dangerous it would be to translate him, with a view of giving the public a work suited to the present taste: accordingly, this is not the point of view in which I consider him; it is only as a poet, as a master of his art, and as one formed to teach it to others. It is to poets, principally, that I address myself, and to them I say, with Quintilian, *Pindarus novem lyricorum princeps*. This prince of lyrics, I have always thought, is but little known in this country; and it is from a persuasion that great advantages, in regard to the practice of his art, may be derived from reading him, that I have been desirous of pointing out these advantages, and

and of exhorting artists to have recourse to the great master of the art. I might justify my design by shewing how the best lyric poets of all nations have imitated Pindar, but the notes wherewith I shall accompany my translation of some of his odes, will be a more proper place for such comparisons. At present, let us consider Pindar such as he really is; let us acknowledge his beauties and confess his faults; and in order to form a proper judgment of him, let us attend a little to the nature of that kind of poetry in which he excelled.

Poetry, among the Greeks, was divided into several species, which were distinguished from one another by fixed and invariable limits, and none of these species, perhaps, was more distinctly marked than the lyric species. Its peculiar character is clearly discerned, especially in dramatic poetry, whenever the poet quits the tone of conversation to rise to that of song; then his stile changes with the form of his verse; harmony assumes another *rythmus* and a different cadence; the diction no longer flows like a gentle stream, but becomes, as it were, more vigorous and substantial, and seems to rest upon a solid basis; the expression is more elevated; metaphors more frequent; images are heaped upon images; in a word, every thing shews the lyric character, which it is much more easy to conceive than to express. But were these attributes of the lyric species, which are so universally acknowledged, bestowed upon it by chance; or rather did not the same discernment, which assigned iambic verse to tragedy, as best fitted to dialogue, make choice likewise of those ornaments which were best suited to the poetry of song? To say all in a few words, what essentially characterizes this species of poetry is, that more boldness, irregularity, and harmony prevail in it than in any other; but these properties, if we consider them attentively, are connected with those of music.

Music is an art which produces sensations. Its combined sounds convey no distinct and precise ideas into the mind; music neither instructs nor persuades; it moves, disorders, and transports. To establish an analogy therefore between music and poetry, and to render the union of these two arts more intimate, the poetry of song must be a poetry of harmony, irregularity, and enthusiasm. Let us illustrate this by an example: let us take a man in the intoxication of song, or drawing those sounds from his lyre, if you will, the combination of which acts powerfully upon his soul. In the first place, if he is to express any ideas, they certainly will not be reasonings; his mind is too much agitated to conceive or pursue them; he will perceive, or rather he will figure to himself, certain objects, and he will describe them; hence the frequent use of images in lyric poetry. In the second place,

these objects will be great or terrible, at least, they will be uncommon, because the mind which conceives them is in an uncommon situation; hence the choice of great and sublime subjects, which the ancients assigned to lyric poetry. Thirdly, a pomp of words will arise from a magnificence of ideas; *rem verba sequuntur*. In the last place, the objects or images will succeed one another, without any strict connection between them, either because the flow of ideas is rapid in a mind that is heated, or because the different turns of the music produce them in greater disorder, or, lastly, because the imagination, which is the only active power of the mind at this time, may, likewise, take a view of dissimilar objects, different from that faculty of the mind which combines and connects our ideas. These reasons, whether we admit them in whole or in part, are sufficient to justify and explain the disorder of the *ode*. But in the rapid train of the emotions, wherewith our enthusiast, who is both poet and musician, is agitated, if he happens to cast an eye upon himself, he must be highly pleased with the situation he is in, and this pleasure and self-satisfaction naturally adds to his enthusiasm; hence that *humeur* and pride that are observable in all the lyric poets, from Pindar to Rousseau. M. Racine, in one of his discourses before this academy, calls poetic enthusiasm *the effect of some passion wherewith the writer is agitated*; according to this ingenious system, I should call pride the passion of lyric poets: other poets, in general, have only those passions which belong to the characters which they represent.—In the short view I have given of lyric poetry, we have seen it, as it were, in its cradle; we have seen it bring into the world with it the seeds of those beauties which are peculiar to it. If there are those among us who detract from this species of beauty, the reason is, perhaps, because it is now deprived of that additional charm which contributes to the illusion which it naturally produces, and because what are called lyric poems are no longer sung.

Our Author now proceeds to shew the advantages which Pindar's poems derived from the music which accompanied them, and then endeavours to answer the principal objections that have been made to them.—The answer he gives to the objection made to Pindar, arising from his extravagant and licentious use of imagery and metaphor, is very ingenious.

Figurative language, he says, is the language of a soul under strong emotions, and passion generally speaks to the senses. The rule which good sense prescribes to images is, that they represent their objects distinctly, and that these objects be interesting. The perfection of images consists, undoubtedly, in observing this rule, which, however, is not so essential, but that the image may still please, though it be violated. The mind
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often seizes an almost imperceptible point of agreement between two objects ; and though they are different in other respects, the one serves for an emblem to the other. During the derangement of the imagination, likewise, objects pass so rapidly before the mind, that it may be said rather to have a glance of than to seize them. In the last place, in harmonious language, and consequently in poetry especially, words sometimes impose upon the mind, or if you will, they dwell agreeably upon the ear, like some sounds of a musical instrument which the organ is pleased with, whilst the mind is scarcely, if at all, affected with them. If these observations appear too bold, they do not proceed from any love of paradox ; the following examples, in my opinion, shew them to be just ; but this I submit to the judgment of my readers. We say familiarly in poetry : *le sein de Flore emillé de plus belles couleurs* : Flora being thus personified, 'tis with difficulty the image is conceived ; in like manner, the author of *Telemachus* says after Homer, *l'aurore aux doigts de roses*. What is meant by these words ? Is it a hand filled with roses ? the French words say no such thing : do they represent fingers of the colour of a rose ? the image is contrary to our ideas of beauty. I should rather be inclined to think that these words are like harmonious sounds which present no distinct nor precise forms to the mind, but, if I may be allowed the expression, they make a light and gentle vapour pass before it, of a colour analogous to the object of its thoughts. Thus in the last mentioned image, the colour of the rose, placed as it were by chance, is always a proper attribute of a young and smiling divinity ; this colour is like that wherewith the paints the heavens : the imagination seizes, in a confused manner, this new relation, and by means of it, unites the two objects together. Let us not blame this use of ideas, it is one of the principal charms of poetry. The girdle of Venus is one of Homer's fictions, and a very beautiful one it is : but what is this wonderful girdle ? the seat of desire, the resting place of love, the habitation of gentle converse and seduction. Now what eye can seize this image and unite these objects. If this example is badly chosen ; if it appears insufficient ; every attentive reader may find a thousand others to prove the truth of what I have advanced. From these observations two consequences arise ; the first is, that we ought to be very careful how we blame, in so bold and daring a poet as Pindar, the use of those figures which can scarce assume a body and become the object of the senses ; the second is, that a word is sufficient to make us adopt or reject a metaphor : this consideration may be useful to those who read the antients, and still more so to those who imitate or translate them.

The discourse concerning Pindar and lyric poetry is followed by a translation of four of Pindar's odes, with notes upon them, by M. de Chabanon.—The other memoirs in this volume relate chiefly to geography, topography, chronology, medals, inscriptions, &c. by M. D'Anville, Abbé Belley, Abbé Barthelmy, Count Caylus, &c. The names of these authors are sufficient to recommend their memoirs to such readers as are fond of the subjects they treat of; the memoirs themselves we must not attempt to abridge:—from the very nature of them, indeed, they are scarce capable of being abridged.

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Thesaurus Dissertationum, Programmatum, aliorumque Opusculorum Medicissimorum, &c. i. e. A Thesaurus of inaugural Dissertations, Theses, and other the most select pieces, relating to the whole Circle of Medicine. Collected, published, and supplied with the necessary Indexes. By Edward Sandifort, M.D. &c. Vol. the 1st. 4to. Rotterdam, 1768.

THE intention of this work, is to select from the great number of academical dissertations which are yearly published, such as are the best worth preserving.—This collection will likewise include those lesser works which tho' they have singular merit are in danger of being lost, from their being only little detached pieces.

The first volume, which is the only one as yet published, begins with the year 1760, and ends with 1761.—It contains twenty dissertations.

I. *A dissertation on the separation of the epiphyses from their bones.*

The Author, Dr. Reichel, is now professor extraordinary at Leipzig.—He gives an anatomical account of the formation, structure, and connection of the epiphysis with its corresponding bone; points out the diseases to which it is subject, and which, he says, arise either from accident or a bad habit of body. He then gives the diagnosis, prognosis, the subsequent evils, and the method of treating a separation of the epiphysis from its bone.—Our Author's observations on this subject, are confirmed and illustrated by histories, taken from Ludwig's *Thesaurus Ossium Morbosum*.

II. *A dissertation on the amputation of the humerus from its articulation,* by P. H. Dahl.

This difficult, tedious, and painful operation, becomes necessary, whenever the head of the humerus is affected with such a disease as must prove fatal without this assistance.—The great difficulty is the securing the brachial artery.

Our Author gives an account of the methods which have been recommended and practised by several celebrated surgeons, viz.

viz. Morand, le Dran, Petit, Garengot, Heister, Platner, Sharp, le Faye.—He likewise describes the manner in which he saw this operation successfully performed by Bromfield in St. George's hospital.—We then have a full account of our Author's own method; the principal part of which is the application of a tourniquet of a particular construction, to the brachial artery, at the place where it comes out between the clavical and first rib; by which the artery may be easily and effectually secured.—We do not find that Mr. Dahl has had an opportunity of putting this method in practice.

III. *Petit's machine for compound fractures improved.* By J. T. Adolph.

The improved machine is very minutely described and illustrated by engravings; but is much too complex, we apprehend, to be useful.

IV. *A letter from Dr. Tissot to Dr. Zimmermann.*

This letter begins with some useful observations on the *morbus niger* of Hippocrates. We have two histories of the disease, with the curative indications delivered by our Author. The first of these cases was attended with an happy, the other with an unhappy, event. In the patient who died, the viscera were found, but the stomach and intestines were filled with black blood.—The next subject in this letter, is the history of a case, in which there was a most acute, constant, and excruciating pain, between the navel and the *cartilago ensiformis*: on dissection, this was found to be a scirrhus of the pancreas.

A worm-case; a very severe and long-continued head-ach; a defence of inoculation, against the objections of Roncallus and De Haen; and some observations on irritability, make up the remaining part of the letter.

V. *The medical history of an epidemical petechial fever, which raged at Vienna from the year 1757 to 1759.* By J. G. Halenöhrl, M. D.

After some general and useful observations on endemic and epidemic diseases, our Author proceeds to the history and manner of treating the epidemic in question.—The bark in substance, and administered in large doses, was found the most efficacious medicine, both for checking the malignancy of the fever and preventing a relapse.

VI. *An inaugural dissertation on the case of a stupor, which was cured by the inoculation of the itch.* By J. N. Toggenger.

We shall give our Readers a translation of the very extraordinary history which is the subject of this academical dissertation.

A young man of 28 years, of a melancholy temperament, a shoemaker by trade, was so deeply affected with the misfortunes of his father, and the ill conduct of his sister, neither of which evils he could remedy, that he was seized with excessive grief.

grief.—He was so distressed by the melancholy ideas which constantly preyed upon him, that he became less disposed to his usual employment; looked upon his companions with a stern countenance; and when spoke to, either gave indirect answers, or kept an obstinate silence.—Hence his friends looked upon him as beside himself. A number of empirical remedies were tried:—he was still worse; very pale, and greatly emaciated.—In the year 1754 he was taken into the royal hospital at Berlin, called the *Charity*, and was under the care of the celebrated Dr. Mutzell.—He then was a most extraordinary spectacle.—Inattentive to every thing about him, he sat upon the bed fixed like a stake, his eyes bent upon the ground, and without taking the least notice of those who spoke to him.—His pulse was slow and weak. He was so much a stranger to hunger and thirst, that he took neither meat nor drink, unless he was urged to it: neither did three or four days continued abstinence excite him to seek for food. Threatened, whipped, or pricked with needles, he hardly gave the least sign of pain: and was quite insensible to any of those things which attract the attention of others. Thus he remained for two years, though during this time very powerful remedies had been tried. Internal or external *stimuli* had little or no effect. Tartar emetic given in the dose of 25 grains, produced only one fit of vomiting: the sharpest blisters were no more to the purpose. Plunged into cold water, and kept under till there was even danger of his being suffocated, he exhibited but a little degree of sensibility. A stream of cold water, or plates of ice, upon his naked new shaved head, occasioned only a momentary uneasiness: as soon as they were removed, he sunk again into his former stupor.

At last it was determined to try a more efficacious and continued stimulus. The itch was inoculated in the following manner. Deep incisions were made in the arms and legs; the wounds were filled with itchy matter pressed out from the pustles, and secured by lint and proper bandages.

He paid not the least attention to the operation: but on the second day the pulse was stronger; the third, the fever was still higher; and on the fourth, was increased to such a degree, as to make Dr. Mutzell doubtful whether he had ever examined a quicker pulse. The fever continued with the same vigour, the fifth and the sixth days; accompanied with great restlessness, anxiety, frequent sighing, and laborious respiration.—On the seventh and eighth, the fever abated, the skin was moist, and a number of small red pustles were thrown upon the surface. On the ninth, his speech and reason returned: and it appeared, that he was entirely ignorant of what had passed during the time of his being in the hospital. The fever still abated, the
pustles

pustles dried away, and he was restored to perfect health in three weeks after the time of inoculation.

The commentator on this case, gives a learned and very concise physiology and pathology of the nerves; and then proceeds to the analysis of the case itself.

The matter of *exanthemata* in general, he says, is of such a nature, that, (1.) when it is received into the blood, it excites a fever, and on the remission or cessation of this, it is determined to the surface of the body. (2.) it is so subtil, that it penetrates the most minute vessels. (3.) When inoculated, or received by contagion, it is absorbed by the small vessels, and carried to the heart: hence a stronger pulse, and fever. (4.) And from this febrile motion, there is an eruption of *exanthemata*.—From the fever and its consequences, our author deduces the cure which was effected in this very singular disease.

VII. *An inaugural dissertation on the palsy, and the great efficacy of a seaton in its cure.* By C. Cramer.

There are prefixed to this dissertation two histories of the palsy, in which a large seaton in the neck, made a complete cure.—In the first of these, the patient was very old, the disease hereditary, and a variety of powerful remedies had been used to no effect.—In the second, the patient was young, and the palsy occasioned by a fall from a horse. There was a true hemiplegia of the right side, with the loss of sense, motion, and speech.

As to the dissertation, it is sensibly written, and contains some useful observations.

VIII. *An inaugural dissertation on the medical virtues of the phosphorus of urine.* By M. A. Farchewitz.

The cases in which our author recommends the internal use of phosphorus, are, eruptive fevers of every kind, where the eruption strikes in, and convulsions, anxiety, and other nervous symptoms come on: in peripneumonies; in paralytic, epileptic, melancholic and maniacal affections.—The dose is one grain, made up with a little conserve of roses, theriaca, &c. It may likewise be given in a liquid form, dissolved in any appropriated fluid.—Our author's cases are taken from Vaterus, Mentzius, &c. but principally from those which have been communicated to him by Hartmann.

IX. *An inaugural Dissertation on the Peruvian bark.* By J. F. Mautt.

We have here the natural and medical history of the bark, collected from the several authors who have written on this subject. We have likewise some tables of experiments on the comparative antiseptic virtues, of the bark in substance, and the vinous and aqueous infusions.

X. *A chemico-medical dissertation on amber.* By J. G. S. de Neuforn.

Dr.

Dr. Neufort appears to be a learned and indefatigable chemist. In the specimen before us, we have a number of useful experiments, by which the chemical history of amber is rendered considerably more complete. From our author's experiments he concludes, that amber is a fossil, and not either an animal or vegetable production. From these experiments likewise it appears, that the salt of amber, is an *acid sui generis*. Many chemists have considered this acid, as of the same nature with the vitriolic acid; for which there seems to be very little foundation: and still less for considering it as of the same nature with the acid of nitre. Bourdelin supposes that he has proved this acid to be the same with the acid of sea-salt; this is also disproved by Dr. Neufort's experiments, as well as Mr. Pott's supposition, that it is the same with the vegetable acid.

This salt, our author says, is to be placed in the table of acids after the vitriolic, and before the vegetable; but what is to be its situation with respect to the acids of nitre and sea-salt, is not yet determined. For the particulars of these experiments, as well as for our author's observations on the phlegm, oil, and caput mortuum of amber, we must refer our Readers to the Dissertation itself.

XI. *Dissertatio de infestis viventibus intra viventia.*

It is certain from a great number of facts, that animalcules, worms, and even perfect insects, have been found nested and nourished within almost every part of other living animals. The *prima via* indeed are the parts in which they are most frequently lodged.

The design of Dr. Pallas, the author of this dissertation, is to enumerate the several species of these noxious guests, and the various parts in which they have been found. This he does in a very brief and scientific manner. Dr. Pallas then confines himself to the class of worms, gives a more full history of the varieties of these, and the animals which they infest. These parts shew our author's great learning in natural history. The observations on the generation and origin of worms, which make the last part of this dissertation, are very unsatisfactory.

XII. Dr. Huber relates some anatomical observations, beginning with the brain, and descending through the thorax and abdomen.

XIII. *A dissertation on a foetus born with the intestines quite naked, and hanging without the abdomen.* By G. A. Fried.

After the history of the delivery, and the dissection of this foetus, our author makes a collection of similar observations, and divides them into three classes. The first, includes those which are exactly the same with that which is here related: the second, those in which the viscera were covered with the *peritonæum*: and the last, those in which there was only an hernia of the

the intestines. This dissertation concludes with some corollaries respecting the obstetric art.

The next three articles are chiefly anatomical. The first, is a dissertation *de nervo spinali ad par vagum accessorio*. The next, *de naribus internis*. And the last, *de aquæductibus auris humanæ internæ*.—These dissertations however are not merely anatomical; for besides the very accurate and minute descriptions of the parts, their uses are also pointed out.

XVII. *A practical dissertation on the incysted dropsy of the peritonæum, confirmed by a singular Case.* By P. P. Desbans. And published by Dr. Vogel.

This dropsy, our author says, is not formed within the peritonæum itself, for this is a simple membrane: but the peritonæum is separated from the muscles of the abdomen, and the cyst is formed by the separated peritonæum on one side, and the muscles of the abdomen on the other. In confirmation of this, we have twenty one histories collected from a variety of authors. Nothing very satisfactory has been advanced with respect to the distinguishing characters of this disease: and we do not find the characters more distinctly marked in this inquiry.

XVIII. *A medical dissertation on drowned persons, and the means of their recovery, deduced from experiments.* By J. Gummer.

There have been a variety of opinions with respect to the cause of death in drowned persons. The first and the most erroneous was, that the water rushed into and penetrated the whole body, and thus put a stop to all its motions. 2. Platerus and others maintained, that as in the natural state of respiration air is drawn into and expelled from the lungs, so when the animal is surrounded with water, this element instead of air is forced into the breast, and an immediate suffocation ensues. 3. Camerarius, Waldschmid, and their followers, assert that the quantity of water admitted into the lungs is either none at all, or very inconsiderable; that the passages into the stomach, and lungs are firmly closed. That death is produced by the exclusion of the external air, and the consequent defect of respiration: hence the circulation through the lungs is impeded, the blood is forced back upon the brain, and from the compression of the brain, the unhappy sufferer dies apoplectic.

In the dissertation before us, our author first relates the different opinions of other writers.

2. He gives an account of respiration, so far as the knowledge of this is requisite to the subject in question.

3. He makes a number of experiments to ascertain the dubious and disputed points.

4. He adopts the idea of suffocation from the ingress of water into the lungs; and defends this in opposition to the other opinions.

5. He

5. He points out the means which are to be used with the best prospect of relief. Of this last we shall give our Readers a short account.

The means of promoting the recovery of drowned persons.

To free the body as soon as possible from the water with which it is loaded. This is done by placing it in a proper position, and other obvious means. To excite heat and motion; by taking away the cold wet cloaths; by putting the person in a warm place; by powerful friction, either with the hand or with flannels impregnated with hot aromatics or volatile substances; by the warm bath. To restore the sensibility and irritability; by proper applications to those parts which have naturally the greatest degree of sensibility and irritability; volatile spirits to the mouth and nostrils; the active fumes of tobacco forced into the aspera arteria, or into the intestines by the anus; the actual cautery to the feet, or other the most painful stimuli to the most sensible parts of the body; bleeding, especially in the jugular vein.

We cannot quit this subject without mentioning one very efficacious means of relief, and which seems not to have been noticed either by our author or others, viz. the opening the *temporal artery*. In all cases where the circulation of the blood is suddenly stopped, whether by strangulation or suffocation, the brain is the part which principally suffers. The blood is thrown upon it in an unusual quantity, it is compressed, and the patient becomes apoplectic. What remedy then can promise so expeditious and effectual a relief, as the opening the distended vessels of this part?

XIX. *A medical dissertation on chalky urine.* By J. S. Pilling.

A case in which the patient had for three years passed a large quantity of chalky or calcareous matter by urine, is the foundation of the present thesis. This person, who at the time of his death was sixty years of age, had from his earliest infancy been educated in the most tender and effeminate manner. When grown up he was ingenious, delicate, luxurious, and little accustomed to the exercises of the body, though much to those of the mind. In his fifty-seventh year, without any previous complaint, the urine became foul and turpid; at first resembling the whey of milk; and after some time acquiring the appearance and consistence of milk itself. The urine was passed without pain, and in about half an hour deposited a white thick matter of the colour of powdered chalk, lime, or gypsum. On pouring off the clear urine and drying this matter, it concreted into a hard earthy mass, rather smooth than gritty; amounting to six drachms in weight, and at last to one ounce in the twenty-four hours. This continued for three years without any sensible injury or loss of strength.

At

At length by ſome evil advice he took a quack medicine which operated with great violence as a cathartic, exhausted his ſtrength and ſpirits, and threw him into a malignant fever, which proved fatal on the ninth day. On examining the body, contrary to expectation, all the viſcera (except the liver) were found, a little relaxed indeed, but in other reſpects natural. The liver was in ſome parts hard and ſcirrhouſ, not however as might be ſuppoſed from an accumulation of the calcareous matter, but from a firm adheſion of the veſſels to each other: the inteſtines, both ſmall and great, were remarkably diſtended with wind. The pelvis and papillæ of the kidnies were unuſually large, and here and there was to be ſeen the ſame chalky matter which had been diſcharged in ſuch large quantities before the fever, but had ceaſed from the time that this commenced.

In the diſſertation on this ſubject, Dr. Pilling, after relating a number of ſimilar caſes, and the opinions of their reſpective authors as to the nature and ſource of this chalky matter, lays down and defends the following doctrine. That the matter thus depoſited from the urine is truly chalky and calcareous, and would moſt certainly have produced either obſtructions of the viſcera with a conſequent anafarca, or the gout with chalk-ſtones on the joints, or the ſtone in ſome part of the body, particularly in the kidnies or bladder, had it not been evacuated in this manner.

The XXth and laſt diſſertation in this volume is, *On the various preparations of mercury, and their operation on the blood.* By J. F. Ehrman.

Our author, after giving the hiſtory of this mineral and its firſt application to the uſes of medicine, proceeds to enumerate the ſeveral methods by which mercury may be ſo prepared as to enter the courſe of the circulation: he traces out the effects of the ſeveral preparations, and draws this general concluſion; that thoſe, in which the mineral is united with ſaline bodies in the greateſt proportion, are the moſt efficacious. Hence he gives the preference to the *ſublimæ* as directed by Baron Van Swieten. This, he ſays, judiciously adminiſtered, is not only an excellent remedy in the *luæ venerea*, but likewiſe in the ſcrophula, indurated glands, itch, gout, and other very obſtinate diſeaſes.

From the abſtraſt which we have given of this work, our Readers will be enabled to judge of its nature and utility.

A ſecond volume is in the preſs, and will be publiſhed this year.

D.

Aliberti

Alberti V. Haller, &c. Operum Anatomici Argumenti minorum, &c.
The minor anatomical Works of Albert Haller, &c. 4to.
3 Vols. Lausanne, 1768*.

TH E S E three volumes are composed of several lesser works, which have been already published at different times, and in different languages, and which relate to such subjects as are determinable by anatomical researches.

Our very learned, accurate and indefatigable Author, has here collected, improved and methodized these detached pieces; translated into the Latin those which had appeared in other languages; and thus formed them into one work.

A considerable part of the second volume is taken up with a very minute description of the process of incubation, or

The formation of the chick.

This subject has engaged the attention of many acute physiologists, from Hippocrates down to Haller. The most distinguished of these are, Aristotle, Aldrovandus, Fabricius, Harvey, Steno, Malpighi, Lancisi, Wolfius, &c. Our excellent Author, unwearied in his inquiries into the operations of nature, and determined, as far as possible, to see every thing with his own eyes, and thus either to confirm or correct the observations of others, has gone through a most laborious series of experiments, from the first rudiments of the embryo, to the perfect formation and exclusion of the chick. Our limits will not permit us to give any thing more on this curious subject, than the following very brief abstract:

The appearances on the first day of incubation.—At the 12th hour the embryo was one tenth of an inch in length, with a round head and a cylindrical tail. At the same time the rudiments of the amnios were discovered: and at the close of this day, the amnios were perfected.

The second day.—At the 38th hour, the heart was visible: soon after, the tail, which was extremely slender, was here and there marked with the flamina of the vertebrae. The eyes and aorta began to appear: the tail was now forked, the first indication of the lower extremities. At the 48th hour, the heart was first seen to move.

The third day.—The jugular veins are red: the aorta is divided and distributed through the forked tail: the eyes are black. The rudiments of the wings and feet, and the vesicula umbilicalis, appear.

The fourth day.—The chick plunges itself into its nidus, and presents its back to the anatomist. Some vessels are distinguishable in the brain. The liver appears, and the involu-

* This date relates only to the last volume of the three.

crum of the breast. The ventricles of the heart are distinctly marked.

The fifth day.—A sort of membrane now covers the breast, which is soon to be converted into muscles and ribs. The rectum appears, and the primordia of the other intestines. The ventricles of the heart are compleat.

The sixth day.—The stomach, lungs, kidneys, and gall-bladder, appear. The chick stirs itself. The intestines are more distinct: and the upper division of the beak appears.

The seventh day.—The great arteries are seen springing from the heart. Vessels and muscles are distinguished in the extremities. The brain puts on a mucous appearance.

The eighth day.—The ribs begin to arise from the spine. The membranes and muscles of the breast appear. The chick opens its beak.

The ninth day.—The rudiments of the sternum are seen. The ribs and beak are almost perfect.

The tenth day.—The bill is green. The chick is brisker in its motions. The cranium appears cartilaginous. The stamina of the feathers are distinguished.

The 11th, 12th, 13th, 14th, and 15th days.—The eyes are very large. The ribs entirely inclose the lungs. The mouth is opened and shut, as though it made an effort to take in air. The cellular-membrane more distinctly appears, and binds the liver and lungs to the neighbouring membranes. About the 18th it is heard to chirp; and the 21st is the day on which it is usually freed from the shell.

After making various observations, and drawing many Corollaries from these very numerous experiments, our Author proceeds to a similar anatomical inquiry into the formation of the fetus in a variety of quadrupeds. He then gives a series of experiments on the formation of the bones, and fully refutes the doctrine of Du Hamel.

In the third volume we have a complete history and physiology of monsters. Some remarks on Buffon's Theory of Generation. And anatomical observations on the brain and eyes of a variety of quadrupeds, birds and fishes.

To this work are subjoined the *opuscula pathologica* of Haller; in which are comprehended the dissections of the morbid bodies. These were first published at Lausanne, in the year 1754; and are here considerably enlarged by the addition of a number of new histories.

As the account of the formation of the bones, which is delivered by Haller, is different from that which is defended by Du Hamel, and received by others, we shall give our Readers a short abstract of this subject.

APP. REV. Vol xxxix.

O o

Of

Of the formation of the bones.

The celebrated Du Hamel observes that the growth of trees is from the inner bark, which in successive layers is changed into wood. The formation and growth of bones he supposes to be analogous to this. The periosteum, which is a thin membrane immediately surrounding the bones, he says, serves the same purposes with the inner bark of the tree: the periosteum is the organ in which the fluid destined for ossification is prepared: this periosteum is the very bone itself as yet in a soft state, but gradually to be hardened into callus, and thence into bone. Du Hamel supports this doctrine by a variety of experiments.

Our very accurate and ingenious Author, Dr. Haller, maintains, that the bone, in its original state, like every other part of the animal body, is a mere gluten: that this gluten is changed into callus, cartilage and bone: and that in this process, the periosteum is no way particularly engaged: for in fractures, this gluten is observed to issue from the ends of the fractured bone, and even from the medullary part of the bone. The first series of experiments produced by our Author in support of this doctrine, are those made by his dissector, Detlef.

It is well known, that the bones of those animals which are fed upon madder, are by this changed red; Detlef, therefore, fed a number of animals with this root; fractured the bones of the animals thus fed; and made a succession of observations on the formation of the callus and bone by which a fracture is united. As a specimen of this part of the work, we shall transcribe Detlef's ninth experiment.

Four pigeons were fed with madder for sixteen days; they were then killed, a number of fractures having been previously made at such different times during these sixteen days, as to have the ossifying matter of all ages, from one hour to sixteen days. The following were the appearances. All the bones were red. The fractures of twenty four hours date or under, were moistened with a reddish ropy fluid, coagulable by ardent spirits: this fluid was poured out between the ends of the fractured bone, round the bones, and into the interstices of the neighbouring muscles: and as it was of a viscid nature, it adhered to all the parts it touched. In a fracture of an hour, it was the most fluid, and became of a more viscid consistence in proportion to the age of the fracture. I distinctly saw this fluid issue from the extremities of the broken bone, and in greater quantities from the medullary part.

In the thigh-bones, that which was last broken, had the gluten sufficiently fluid; those of two, three, or four days, had it more viscid; and in one of five days, it trembled like jelly; and in those of six or seven days, still firmer, and entirely white.

The

The left humerus, a fracture of nine days age, had a complete cartilaginous ring, white without, but within variegated with bony specks or *nuclei*. After the tenth day, these nuclei were larger, and of a red colour. On the eleventh day, the callus was still white on the surface, but so as to transmit the red colour of the bony nuclei; these were larger and more in number; some of them appeared to be running into one another, others to be still separated by the interposing parts of the cartilage not yet transformed into bone. By the fifteenth day, the callus was changed into a spongy bone, and there only remained some small cartilaginous specks.

From Detlef's experiments, our Author draws the following conclusions. That no part of the periosteum goes to the reunion of a broken bone; that the periosteum forms no part of the callus; that it does not adhere to the callus; that the formation of the callus is not preceded by the periosteum; but that the periosteum is sometimes even formed after the callus is perfect. That the periosteum is not tinged by the madder: nor even the callus itself till it acquires a bony nature; hence the red specks, so long as the callus is part cartilage and part bone. That neither the milk of the mother, nor the bones of the fetus are changed, though the madder be given during the whole time of pregnancy.

Our Author having thus attentively traced out the manner in which nature repairs the injuries of the bones, he next proceeds to a set of experiments, in which he likewise observes the process of nature in their original formation. This may easily be done in the chick, where the subject may be pursued from the tenderest gluten to the hard and perfect bone. Here follows a very short abstract of these experiments.

On the sixth day of incubation.—The bony matter as yet is a mere gluten.

Seventh day.—It is now flexile and pellucid.

Eighth day.—The bony matter now begins to be elastic; in the middle part it is opaque, of a reddish colour, and so firm as to support itself.

Ninth day.—Brittle; longitudinal, cartilaginous streaks appear; and bony fibres are extended along the cartilage.

Tenth day.—Pores, and a kind of net-work, are to be seen.

Eleventh day.—The arteries which serve for the nutrition of the bone; and superficial, sanguineous specks appear.

Twelfth day.—The vascular texture is discovered: the whole bone is able to support itself.—The medullary part, and the bony layers, are distinguished.

Thirteenth day.—The alveola begin to be formed.

Fourteenth day.—Bony streaks interspersed with vessels. Cellular membrane, and fat.

Fifteenth day.—Vessels between the bony layers. Cellular membrane accompanying the medullary vessel. During the six succeeding days all these parts become gradually more complete. So that on the

Twenty-first day, there is a white and solid bone.

It would be superfluous to commend these volumes; 'tis sufficient to say they are the works of Haller.

Those of our Readers who are acquainted with the poetical abilities of Dr. Haller, may be curious to see how he acquits himself as an orator. In the *minutiae* of anatomy, attention and industry are the requisites. In declamation, fancy and vivacity. The following is

An eulogium on anatomy, delivered by Dr. Haller in the university of Gottingen, at a commencement in the year 1742.

After a short introductory harangue respecting the university, our orator thus proceeds:

'The intention of this address, is to prove, that anatomy is not only useful and necessary, but even pleasurable and delightful.

'To those who think only superficially on the subject, this may appear a difficult undertaking. Nature has strongly impressed upon us the horror of death: and in our offices about the dead, we meet with a sorrowful memento of our approaching dissolution.

'The most refined nations, with almost an unanimous voice, religiously enjoined, that the bodies of the departed should be committed to the earth, whole and unviolated. They likewise ordained severe punishments to be inflicted on those impious wretches, who neglected these duties of humanity. Nay even God himself, in that republic which was fenced about with divine laws, strictly commanded, that those who touched a dead body should be held unclean. Hence the surviving, to avoid the necessity of repeated ablutions, delayed not to perform the funeral rites.

'But it may be further objected, that an unavoidable sœtor and offensiveness accompanies putrid bodies. Can it be possible then, that persons of delicacy should take pleasure in an employment, which is at once attended with filth and horror?

'We must confess, that each of the above causes has done much to hinder the progress of our art. The Chinese, the Malabars, the Jews, chose that the healing-art should remain in the most insignificant and futile state, rather than permit the dissection of human bodies. And the more daring Greeks, with a genius the most inquisitive after truth, either never or very rarely engaged in the human anatomy, till the time of Ptolemy Philadelphus.

'There

‘ There is a severe and well known sentence of the Athenians, by which they capitally punished ten of their commanders, returning from a victory gained over the Spartans, because, instead of collecting the dead bodies of their fellow-citizens, floating upon the sea, and solemnizing their funeral rites, they vigorously pursued the advantages of their victory. Such were the sentiments and dispositions of the Greeks. With what indignation then would they have beheld a philosopher, who, to indulge an inquisitive turn of mind, should defer that funeral, with which even the advantages of war, or the public safety, were not to be brought in competition !

‘ The Ptolomies, however, especially Philadelphus, according to the testimony of Pliny, were animated with the love of arts ; and searched for the causes of death, in the dead bodies themselves. The Ptolomies, possessed of the supreme power, gave liberty to Herophilus and Erasistratus, (a boldness hitherto unheard of !) to dissect human bodies. Nor is there any other foundation for the report, by which Herophilus, from the authorities of Celsus and Tertullian, is charged with having anatomized those who were alive.

‘ Short was this happy æra of our art. The disciples of Herophilus, inclining to the empiric sect, had little occasion for anatomy : and Galen, (but how great a man !) so sparingly examined the human body, that it would be difficult to prove he ever dissected a single subject.

‘ From the time of Galen, without the interdiction of law, and entirely depending upon the aversion which physicians had to anatomy as a sordid employment, there is not one instance of the exertion of this art for eleven centuries.

‘ For the space, therefore, of five thousand three hundred years, there was scarcely half a century, and not more than two men who had been engaged in the human anatomy. A sure proof it may seem, from this general sense of mankind, that there is something in the employment, horrid and disgusting.

‘ With such prejudices am I now to encounter. Neither am I to produce arguments from the necessity and extensive usefulness of anatomy ; but it is to be demonstrated, that our labours are agreeable and even honourable.

‘ And first let me observe, that the vulgar are terrified with many things ; that many things appear base and ignoble ; which either custom or better information render not only tolerable but honourable.

‘ Eclipses, those terrors of the ignorant, might easily be brought in proof of this. Neither are the scenes of war less to our purpose. What can be more cruel, more terrible, than the savages of war ! To kill the unhappy, but inoffensive citizens : to raze their walls, and at once to sweep away both towns

and their inhabitants: to burn the country: to scatter misery through every corner of the land: and to delight even in wounds and blood. These are things, which we feel beyond every degree of barbarity, as soon as we divest ourselves of the influence of custom. And yet the profession of arms, so horrid in itself, and so contrary to our natural benevolence, becomes the most noble, the most dignified; nay, in this profession are we to look for the HERO. Neither is this turn for war to be attributed to a thirst for glory, or a concern for the safety of the state: for the thing itself, the discipline, the engagements, are what are agreeable. Hence, when there is peace at home, the eagerness to run into foreign wars.

‘ But I need not insist upon this argument. We may proceed. Galen long ago observed, that to those who have a taste for true beauty, infinite delights are to be derived from anatomy. Here we examine machines, made by the hand of God; in which every thing is the most exquisitely adapted to its end: every thing the most mathematically perfect. Exalted, indeed, must be this pleasure, to those who consider that the principal part of our future bliss, will consist of pleasures of this kind: when the happy spirits shall be constantly employed in examining the intimate nature of things, and in tracing out the councils and laws by which they were created. These intellectual pleasures, anatomy more particularly affords; for where else do we see the structure and the end more happily corresponding!

‘ The astronomer watches through cold nights, to form an august theatre, illuminated with innumerable suns: but how small a part of this heavenly host is in such a manner known, as to ascertain its usefulness either to the astronomer himself, to others, or to the universe! As to geography, it is literally the knowledge of unknown countries; no part of which is our own.

‘ But the anatomist, not led by an idle curiosity, searches into the structure, examines the functions, and often determines with the greatest exactness, what good is to be derived from every atom of the living body, either to the individual or the community. This is not a place to enter into particulars. But it is generally known that all the coats, all the humors of the eye, with their dimensions, densities and distances, are so formed, as to throw an inverted picture on the *retina*: we are likewise acquainted with contrivances, in which the structure and offices of the eye are imitated. Our employment, therefore, immediately leads into the footsteps of the divinity, and gives place to none either in pleasure or dignity.

‘ If we enter upon the anatomy of other animals, a new theatre is opened in which the divine wisdom is amply displayed. The

CREATOR

CREATOR shines through the whole: the hand of God is visible in every part.

‘ The variety is infinite: beginning with man, the most perfect of those works, and descending to quadrupeds, birds, fishes and insects; some of the last of which have so much the character of vegetables, that, from their mixed nature, they have, by the moderns, been termed Zoophytes. The number of the several species is without end: and yet there is appointed to each its own archetype or model; and from which it can make only very limited departures. Each possesses the power of continuing the species, with the peculiarities of structure, whether in the bones, muscles or viscera, which are the best adapted for the purposes of digestion, their rank in the creation, or the services of man. Those of the north, have the thickest skins, and the closest and fullest plumage. Those which live upon vegetables, have four stomachs, by the successive action of which their more indigestible food is assimilated: while, in the carnivorous animals, one stomach is found sufficient.

‘ The horse, the ass, the dromedary, have the spine so placed, as to afford a convenient seat for the support of man. The camel, which is of all animals the most unwearied in labour, has a kind of callous cushion on its breast and knees, that it may the more easily kneel down to receive its burden. Boundless is the survey! and as beautiful as it is boundless! Every living thing praiseth the hand which made it: and the divine signature is fully impressed upon every part of the creation.

‘ Pleasurable then and honourable must be that art, which directs the eye to such sublime contemplations!’

D.

Encyclopedie, ou Dictionnaire Raisonne des Sciences, des Arts, et des Metiers, par une Société de Gens de Lettres. Mis en Ordre et Publié par M. Diderot, de l'Académie Royale des Sciences et des Belles Lettres de Prusse; et quant a la Partie Mathématique, par M. D'Alembert de l'Académie Royale des Sciences de Paris, de celle de Prusse, et de la Société Royale de Londres.

THIS laborious work, of which the first volume was published in the year 1751, is at length completed in 17 volumes folio, exclusive of the volumes containing the plates, &c. Few publications, we believe, have occasioned greater disputes among the learned, more especially on the continent: and indeed few, if any, ever afforded greater scope for disputation. The vast variety and extent of the subjects treated of in these volumes, must necessarily occasion a contrariety of opinions among readers of different casts and education. Add to this, that the characters of the principal writers engaged in this

great work, together with the characters of those whose assistance was rejected, has contributed not a little to render it more publickly noticed and contraverted. Some of the Jesuits, it seems, made application to have had a share in this production, and as they were always systematically attentive to disseminate such principles and opinions as most immediately tended to narrow and enslave mens minds, and of course strengthen and extend their own influence, so no doubt they would have moulded the articles committed to their care, in such a manner as might best answer the selfish views of that subtle and overbearing body. But the writers whose names appear in the title-page as the principal conductors of this undertaking, were men of sentiments, too liberal to admit of the aid of such designing and selfish coadjutors: no wonder, therefore, at being rejected, they exerted their efforts to calumniate the authors, and depreciate the work. Their malice, however, proved ineffectual, and only recoiled on themselves. The bold spirit and acknowledged merit of the writers, against whom they directed their attacks, triumphed over their opposition: and though it might be too much to say, that it occasioned, yet it certainly contributed, to accelerate their ruin.

Among the authors, whose names are subjoined to the preface, as having been contributory to the execution of the work, we meet with several of approved reputation; and among the most distinguished stands the elegant and pathetic, but fanciful, Rousseau. Voltaire, likewise, though his name does not appear in this list, is said to have employed his lively and masterly pen about several parts of the work. The article *History*, in particular, is pointed out as the production of this celebrated writer, and is not unworthy of its author. The names of many others, likewise, appear at the end of their respective articles, though they do not occur in this list.

With respect to the merit of these volumes, upon the whole, it is, as might be expected from the very nature of the undertaking, extremely unequal: and many articles are so exceedingly diffusive as to become tedious. This, in some degree, will always be the case, in a work compiled by so many different hands. Each man is partial to his own particular pursuit; and concludes, that however other articles may require conciseness, yet those which relate to his favourite subject cannot be too much enlarged. But, in truth, the work is not only tedious sometimes from a redundancy of needless matter, but the far greater part of the whole abounds too much with words, insomuch, that after having perused two or three columns of well turned periods, we often close the book without being able to recollect one single point of information. But this is a general

general objection which lies against too many productions of that ingenious and lively nation.

It must be acknowledged however, that there is a great deal of solid merit in the preliminary discourse to this work. The gradual progress of human knowledge is there traced with great judgment and accuracy, and the plan of the work resulting from the analysis there exhibited, is explained in a very methodical and perspicuous manner. Nothing can be more truly philosophical and liberal than this discourse, in which, with an amiable candour, the highest eulogiums are paid to English writers of distinguished merit, such as *Bacon, Newton, Locke, &c.*

We must observe likewise, to the honour of the authors who have had the conduct of the *Encyclopedie*, that the same manly freedom of sentiment which is observable in the philosophical and other departments of this work, is eminently conspicuous in the political. In short, whoever takes the trouble of combining the several political articles, will find that they form a noble system of civil liberty; and however, as Englishmen, we may have no reason to rejoice at the prospect of a gradual establishment of such a system among our rivals, yet as friends to the rights of mankind, we are delighted to see such a generous system every where expanding its influence.

We purposely forbear giving any extracts from this voluminous work. The articles of any consequence run to a great length, though they can be only considered as abridgments of what has been said on each subject: and for us to give an abridgment of an abridgment, would afford little satisfaction to the reader. Add to this, that to give two or three articles from a work of such extent, might be deemed partial, and to do more would require an appendix of itself.

We do not scruple however to recommend it, with all its imperfections, as one of the most extensive and valuable treasures to be found within the whole circle of literature.

R-2.

Histoire philosophique & politique de Lacédémone, & des Loix de Lycurgue, &c. i. e. The philosophical and political History of Lacedæmon, and the Laws of Lycurgus; containing an Inquiry into the Causes and Steps by which those Laws were gradually altered, till they were entirely abolished: By M. l'A. D. G. [a Performance which gained the prize from the Royal Academy of Inscriptions and Belles Lettres.] Printed at Nancy, and sold at Paris. 8vo. 1768.

THIS ingenious little tract plainly appears to be the result of a close attention to the subject, and discovers a thorough acquaintance, with what hath been written upon it both

both by the antients and moderns. The narrow limits to which it is confined will not indeed admit of much enlargement: but the reader will meet with many curious and useful hints which he may easily pursue for himself; especially as he is continually referred to the passages in the original authors, from whence the facts are taken.

It is introduced with a slight sketch of the Spartan constitution and laws, as established by Lycurgus; of the wisdom of whose institutions the author speaks with the highest admiration: and, indeed, when we consider how great a change they produced in the manners and circumstances of a whole people, raising them from a low and obscure condition, and placing them at the head of all Greece, we are ready to look upon them as the utmost effort of human wisdom and sagacity. But on the other hand, when we attend more closely to the spirit of these laws, and the genius of this boasted constitution, and observe what a tendency they had to nourish pride and ambition, and, under pretence of raising men above the infirmities of their species, to exclude all the softer affections and finer feelings of human nature, we are more disposed to censure than commend; and cannot help preferring the humane, polite, good natured Athenian, to the stern, ill bred, and haughty Spartan.

The author, having finished his general survey of the laws of Lycurgus, proceeds to enquire into the *causes* that produced those *changes* in them which by degrees took place, till they were at length totally abolished. These he divides into *internal* and *external*, and considers each distinctly. By the *former* he means those causes which are founded in the laws themselves: by the *latter*, the different events which have concurred to effect their ruin.

At the head of the internal causes he places, what he observes is peculiar to this system of laws, and is indeed a signal honour to them, *their too great perfection*, and their being disproportioned to the weakness of human nature. ‘Lycurgus, says he, in drawing up his laws, not only consulted the natural disposition of his countrymen, which was bold, hardy, and capable of the utmost efforts of heroic constancy and resolution; but endeavoured to give his citizens new manners and new passions, by teaching them to value no advantages or distinctions but those of valour and virtue,—removing at the utmost distance all the means of luxury and indulgence, and prescribing to every individual the life of philosophers and heroes.—He went still farther.—By leaving his citizens no other passion than the love of glory and their country, he attempted to make them superior to interest, pleasure, and pain; to extinguish, in a manner, the dictates of nature, and as it were to cancel the tender names of father, son, wife and husband. The PATRIOT and the SPARTAN swallowed up every other distinction. Sports and recrea-

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tions, which in other countries are esteemed so necessary, were absolutely discarded. No one, whether king, magistrate, or private person, was for one moment at his own disposal, or not under subjection to the general discipline. They were the only people to whom the hardships of a military campaign afforded relief.

‘Lacedæmon did, indeed, maintain this severity of manners for several ages; but if the legislator had paid more regard to the rights of nature, and had yielded something to human infirmity, his system would without doubt have been more solid and durable. It would not have had an enemy to contend with, which sooner or later never fails to triumph over all opposition. I mean nature herself.

‘Lycurgus, by accustoming the Lacedæmonians to pain, taught them to despise it. But being debarred all pleasures from their earliest years, they had not learnt to taste them with moderation, and were therefore in the utmost danger of being overcome by them, whenever they were exposed to their influence. Lycurgus is but too justly reproached with having carried the virtues to an excess. The resolution discovered by parents, at the news of their childrens death, when they were slain in the service of their country, or at seeing their blood shed in compliance with the most absurd superstitions, degenerated into inhumanity. Their justice was cruelty, and their virtue had something fierce and savage in it.’

Such is the account our author gives of the extravagant and romantic pitch to which this celebrated law-giver carried his ideas of public and patriotic virtue: and if this be a just representation, it is no wonder that laws, strained so far beyond reason and nature, should, in process of time, lose their force: it is much more astonishing, that they should preserve it through so many ages, as those of Lycurgus did, in Lacedæmon.

Another internal cause to which this author ascribes the alterations in the constitution, was, that warlike spirit, that passion for military honour, which Lycurgus instilled into all his people, from their earliest years. It seemed as if his sole intention had been to form a nation of warriors, instead of teaching them the arts of peace. Our author observes here, and the remark is certainly very judicious, that there seems a kind of contradiction in the institutions of Lycurgus upon this head: ‘For at the same time that his whole plan of education tended to inspire his countrymen with ambition, and a desire of military glory, in the highest degree, he rendered them incapable of gratifying that desire, by abolishing gold and silver, without which, conquests could never be carried to any extent; by prohibiting them the sea and all intercourse with strangers; forbid-

ding them to pursue an enemy, or to make war often upon the same nation. The design of Lycurgus was by no means to make his people conquerors, but rather to make them respectable to their neighbours, and to secure the observance of his laws by keeping them within the bounds of the Peloponnesus. Yet so sagacious a law-giver could not but see the danger attending the martial education he had given the youth, and how inconsistent it was with the plan he had with so much wisdom contrived. He was perfectly sensible of this, and endeavoured, by his laws, to restrain that warlike ardor which he had himself kindled: but it was not likely that a nation of warriors would long submit to any restraint.

The Lacedæmonians, immediately after Lycurgus's death, fell upon their neighbours: one conquest succeeded another, till they aspired to the dominion of all Greece. In consequence of this ambitious enterprizing spirit they were soon obliged to depart from the strictness of their original institutions: they found the necessity of establishing a naval power, and of laying up large treasures for the public use, which by degrees came into the hands of individuals. Their foreign wars corrupted the simplicity of their manners. Their connections with Persia, in particular, introduced luxury and the love of pleasure, and thus brought on their ruin.—These observations the author confirms by the opinion of the most considerable writers of antiquity, from whom he has made some quotations, which would entertain the reader, if we had room to insert them.

A third internal cause assigned by this ingenious writer for the changes in these laws, is the different manner in which the presumptive heirs to the crown were educated from the rest of the youth; they being excused from the usual rigour of the Lacedæmonian discipline, and treated with tenderness and indulgence. This defect in their education, which seems so utterly inconsistent with the rest of Lycurgus's plan, our author conjectures might be secretly intended to lessen the regal power by giving the subjects this great advantage over their sovereigns. This supposition he thinks is confirmed by that jealousy which Lycurgus always discovered with respect to the peculiar privileges attending his institutions, to which it was owing that he would never suffer his laws to be established in any conquered countries, or even in their own colonies, and scarce ever admitted aliens to the right of citizens. Other circumstances, which are mentioned here, tend to shew how jealous he was of the power of kings, and how careful to restrain their authority. But too many instances occurred in their history of the unhappy effect of this policy. Their kings had not virtue and resolution to resist the temptations which the luxury
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and effeminacy of the Persians threw in their way; and being corrupted themselves, they but too easily introduced the infection amongst their countrymen. On the other hand, it is remarkable that Agesilaus, who shewed himself superior to all the temptations of the Persian court, and, amidst all the softness and luxury of the east, retained all the simplicity of the primitive Spartans, had been educated in the same severe and rigid manner with the rest of his fellow citizens, being a younger branch of the family, and not intended therefore for the throne.

A fourth cause was, that the equality which had been at first observed in the distribution of the lands, could not long subsist. The number of shares was fixed, and was never to be altered. The number of citizens, therefore, ought always to have continued the same; otherwise, either some citizens would want lands, or too large a proportion would center in some individuals: and either way, that equality in property must be destroyed, which Lycurgus had as much in view as equality in respect of liberty.* Accordingly we find that this did in time produce dissensions in the state, while the poor insisted upon a new distribution, and the rich opposed the motion as factious and unjust.

As a fifth cause, the author reckons the enormous abuse of the power lodged in the Ephori. These magistrates were instituted (whether by Lycurgus himself, or after his time, is uncertain) in order to curb the authority of the senate and the kings, and (like the Roman Tribunes) to guard the liberties of the people. But they by degrees abused their power. 'They became the terror of the nobles, and the tyrants of the state. They not only assumed a superiority to kings and senators, but trampled upon the laws themselves. Till at length they swallowed up all the other powers: and after having been one cause of the fall of Sparta, they prevented its re-establishment. It being their interest more than that of any other citizen that the laws of Lycurgus should never revive, they, by an attempt at that time perhaps without example, put to death the king, who would have restored them, Agis, the last of the Lacedæmonians.'

A sixth cause, our author apprehends to have been the absolute prohibition of all intercourse with strangers. This to a certain degree he allows to have been a wise provision in such a state as the Lacedæmonian, and necessary to preserve the inhabitants from being infected by the bad examples and principles of other nations. But when carried to the extent in which it prevailed in Sparta, it could not fail of drawing after it the most fatal consequences; since they were by this law rendered incapable of supplying the losses which they must necessarily sustain

sustain from the continual wars in which they were engaged : in this respect they fell very far short of the policy of the Romans, who, by conferring the right of citizens on strangers, found a constant resource even after the most bloody wars, and thus became always invincible. ' But Sparta, he remarks, had nothing but her own citizens to depend upon. Her losses, therefore, were irreparable. If she maintained her glory till the fatal battle of Leuctra, it was because her method of education and her consummate skill in the art of war had rendered her superior to the Greeks as well as the Barbarians : it was because the name alone of Spartans had struck her enemies with such an awe, that they had never ventured to approach the banks of the Eurotas, or to attack them with equal numbers. But that battle, which for ever deprived them of the empire of Greece, and brought their liberty itself into the utmost danger, cost only 1000 Lacedæmonians and 400 Spartans. Long after this, Lacedæmon, having lost at Selasia less than 6000 men, her power, her liberty, her laws, were all buried together in the same grave with these valiant warriors.' The author very justly observes, how much wiser as well as more humane and generous it would have been, if instead of so cruelly oppressing the brave Messenians, and treating with such inhuman severity the Helotes their slaves, they had incorporated them into their community, and made them sharers with themselves in all the peculiar advantages of their constitution. Instead of this, the barbarous manner in which they behaved towards these wretched people, made them seek opportunities of revenge, and as it was natural to expect, they joined the enemies of Sparta, and were the means of hastening her ruin.

The last internal cause of the corruption which took place in the Lacedæmonian laws, we are told, was the want of due strictness in the education of their women. On this head, however, the author observes, the antients are very much divided : for while many writers represent the Spartan women as no less eminent for their magnanimity, fidelity, and other virtues than the men ; others, particularly Plato and Aristotle, assign the neglect of their education as one cause of the ruin of Lacedæmon. Plato in particular finds fault that they were not obliged to eat in public, as the men were, while Aristotle exclaims against their intemperance, luxury and love of riches, which vices they did not fail to communicate to the other sex, and thus introduced an universal corruption. Plutarch endeavours to refute this charge, proves that the education of daughters was by no means neglected by Lycurgus, and says, in particular, that the same exercises were appointed for them as for the young men. It is true, indeed, as our author observes, that this part of Plutarch's answer will furnish a distinct and yet more heavy

heavy charge; for it may easily be imagined what an effect those public exercises, in which the laws of decency were so notoriously violated, must have had upon the morals of both sexes. —However, our author is so complaisant as to allow, that the greater part of these Spartan ladies might deserve the high encomiums which Plutarch and other writers have bestowed upon them, and that in these the spirit of Lycurgus's institutions appeared in all its force; at the same time that there were but too many of an opposite character, in whom the ill effects of those freedoms which he allowed were too plainly discovered, and who must have had their share in hastening the dissolution of the whole system; for the Lacedæmonians, devoting their whole time to their exercises and the study of war, left the direction of their domestic affairs, and a considerable share in the management of those of the state, to their women. To which may be added, that Plutarch himself acknowledges, that the vast riches which that sex had acquired, was the principal obstacle, which Agis (that second Lycurgus) found to his design of restoring the laws to their original force, and bringing back the republic to its antient splendor.

Our author, having thus pointed out the several *internal* causes of the decay and final dissolution of this system of laws, proceeds to inquire into those *external* causes which concurred in producing the same effect: and under this article he follows, more exactly than the former would admit of, the order of time, in which the several corruptions took place, thereby marking out more distinctly the steps by which Lacedæmon tended to her ruin.

This part of the work consists so much of historical facts, and contains so many particulars, that it would be difficult to give the reader a just idea of it in an abridgment: we shall therefore do little more than mention the several heads under which the author has ranged his observations on this subject.

Amongst the *external* causes then, which by degrees brought on the destruction of the Lacedæmonian polity and laws, he singles out the following—First, That pitch of greatness to which the state was raised, and the signal victories it gained over both the Athenians and Barbarians. After the battle of Platæa, the vast treasures which then fell into their hands began to introduce a taste for luxury, and taught them to break through those restraints which the wisdom of their legislator had laid upon them. At the same time, as their power increased, their desire of dominion and their natural haughtiness and pride grew in proportion, which led them to extend their conquests and to establish a fleet in direct opposition to the injunctions of Lycurgus. This, by degrees led the way to the open violation of one of his most essential laws by the introduction of gold and silver

silver money, which our author reckons another of his external causes.—It was Lyfander who made this fatal change, after the compleat victory he had gained over the Athenians, when they lost their walls and their liberty. By the immense sums he brought into the city from the plunder of Athens, he broke down the fence which had so long opposed the entrance of luxury and avarice, and deprived his countrymen of the honourable distinction they had so long borne of being superior to the temptations by which the rest of mankind were enslaved. All writers agree, that from this fatal period Lacedæmon declined both in power and virtue; though, it is true, there were, for a considerable time after this, some remains of their antient frugality and contempt of riches, and particularly in the character of Agesilaus, who (as it has been already observed) continued uncorrupted even amidst all the luxury of the Persian court.—Our author mentions here, as one remarkable instance in which they appear to have lost their national spirit, their submitting, after the battle of Leuctra, to receive those who had fled from the field, though by the laws they had lost their right to the privileges of citizens, and ought to have been treated with the greatest infamy.

This condescension, however expedient it might then seem from the necessity of their affairs, he observes was such a precedent for relaxing their discipline, as could not fail of producing in the end very pernicious effects. To confirm his sentiment, he compares their conduct with that of the Romans on similar occasions, who after the defeat of Regulus and the battle of Cannæ, though the last action had proved so fatal to them, absolutely refused to treat about the ransom of their prisoners, and even chose to enlist a number of their slaves, rather than trust those citizens who had shewn themselves so unworthy of their confidence.

A third external cause, according to our author, was the abolition of the law for the equal distribution of lands. This change was made according to Plutarch some years after the taking of Athens by Lyfander, and consequently after gold and silver was introduced. Epitades, one of the Ephori, who is said to have been the author of this new regulation, to gratify his revenge against his son, made a law which empowered every citizen to dispose of his substance as he pleased, either after his death, or during his life.

Soon after this, another attack was made upon the laws of Lycurgus, by abolishing the custom of eating in public, which had been one great means of preserving the national character of temperance and frugality. But by degrees this practice, like others, degenerated, till it was at length quite laid aside: and
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with it the Lacedæmonians seem to have lost all their ancient hardiness and valour.

‘ It was soon after, that, in defiance of the most express injunctions of their lawgiver, they began to fortify their city. According to Justin, this was done to defend it against Cassander, who invaded Peloponesus, towards the year 317 A. C. But according to Pausanias, it was not till they were attacked by Demetrius Poliorcetes, about the year 299, and by Pyrrhus king of Epirus, in 269. And thus Sparta, after having remained without walls near 800 years, during which time it was never taken, and but once attacked, by Epaminondas; when it was encompassed with fortifications on every side, became a prey to every invader; first to the Achæans, and at length to the Romans.’

The invasion of these foreign powers, and the usurpation of domestic tyrants, who entirely overthrew the constitution, are reckoned by our Author as so many additional causes of the final ruin of the laws and policy of Lycurgus. One fact, mentioned by him in his account of the conquest of the Achæans, is indeed remarkable, and shews the high esteem in which these laws were held by the rest of Greece. Philopœmen, general of the Achæans, being determined, in the most effectual manner, to humble the Lacedæmonians, and keep them in a state of subjection, obliged them to renounce the laws and education of their own country, and to adopt those of the Achæans. At the same time he directed the Achæan youth to be instructed in the same exercises which he had forbid the Lacedæmonians.

During the several periods of declension, and after they had long been subject to the Roman power, some sparks of their ancient spirit often broke out, and there were particular persons to be found amongst them, even in their lowest state, who emulated all the virtues of their ancestors. ‘ And it is observable, says our Author, in his conclusion, that while all the rest of Greece, once so distinguished for their love of liberty, have long since been reduced to so abject a state, under the dominion of the Turks, that they are utterly insensible of their calamity, having lost all remembrance of their ancient virtue and splendor, there are still some traces of the fierceness and courage of the old Spartans to be discerned, in a small canton inhabiting the mountains of Laconia, who live upon plunder. Though they do not exceed 12000 in number, all the forces of the Ottoman empire have never been able to deprive the Maniotes (as they are called) of their independence, of which they are as jealous as were their illustrious forefathers: and the Venetians, while they were masters of Peloponesus, succeeded no better in their attempts to reduce them under their subjection.’

Memoires pour la vie de François Petrarque, tirés de ses Oeuvres et des Auteurs Contemporains, &c. Memoirs for the Life of Petrarch, extracted from his works, and the writings of contemporary Authors. To which are annexed, Notes, Dissertations, &c. 4to. Vol. 3d. Amsterdam, 1767.

IN the Appendix to our thirty-second volume, we gave a very short account of the two first volumes of this work; and intimated that, when the third volume should be published, we might possibly give a farther account of the whole. Now that the work is completed, and is, in our opinion, a work of very considerable merit, we think it incumbent upon us to give our Readers such a view of what is contained in it, as may enable them to form a proper judgment of its value.

At first sight, the generality of readers will, no doubt, be surpris'd at three large quarto volumes, containing memoirs only for the life of Petrarch; but their wonder will cease, when they find that these memoirs, besides what relates to the life of Petrarch, exhibit a picture of the literary, ecclesiastical, and political state of the times in which he lived. As he not only corresponded with the first scholars, but likewise with the greatest princes of the age; and, in his letters to his friends, gave a very full and distinct account of almost every event of his life; our Author inserts in his memoirs part of these letters; many of which were never published before: he likewise inserts many other of Petrarch's compositions, such as his odes, sonnets, &c. with a very particular account of the time when they were written, and the occasion of writing them. This necessarily swells the work very considerably; and in some places, it must be acknowledged, renders it somewhat diffuse and languid; it enables the reader, however, to enter more thoroughly into the spirit of Petrarch's writings, and to be more sensible of his beauties. Our Author, likewise, to the great entertainment as well as instruction of every reader of taste and curiosity, gives generally a short but distinct view of the characters of the principal persons with whom Petrarch was connected, and interweaves an account of the most remarkable events in the history of Italy during the period wherein he lived. The work abounds, indeed, with literary and political anecdotes, many of them not generally known; nay, there is no class of readers, we may venture to affirm, that will not find several things in it both curious and interesting, which are entirely new to them. To mention but one thing; our Author gives a more distinct and satisfactory account of the revival and progress of literature in Italy than is to be met with any where else, together with many curious particulars relating to it.

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An air of impartiality and love of truth appears through the whole of his work; he seems to have studied with great care, and to be perfectly well acquainted with, the history of Italy in the fourteenth century; and though his style is not so sprightly and animated as that of many modern French writers, yet there is an ease and dignity in it well suited to his subject, and it is impossible to read him attentively without having a high opinion of his taste, judgment, exactness, and modesty.

Though the Italians look upon Petrarch, and deservedly too, as one of the finest geniuses their country has produced; though letters, in general, and the Italian language and poetry, in particular, are under such obligations to him; though public monuments have been erected to his honour in several of their cities; though academies have been founded for the sole purpose of reading and explaining his poetry; though a degree of respect, bordering upon adoration, has been paid him; though his life has been written by upwards of twenty Italians; and though the libraries of Italy contain the best materials for writing his life, yet, strange as it may seem, the principal events of the life of so admired a writer have not been known till the publication of the memoirs now before us, nor the occasions on which some of his poems were written, nor the subjects of them. This French writer, therefore, has reason to say, what Cicero said, when he discovered the tomb of Archimedes at Syracuse; *one of the noblest cities of Greece, and once likewise the most learned, had known nothing of the monument of its most deserving and ingenious citizen, if it had not been discovered to them by a native of Arpinum.*

In France, our Author tells us, the beaux and belles of the literary world, look upon Petrarch in no other light but that of a tender and elegant poet, who wrote very pretty love-sonnets; they know nothing more of him than this. Persons of a graver cast have a contemptible idea of him, as having trifled away, with his lyre in his hand, and with tears in his eyes, the best part of his life, at a lady's feet. Those who affect to be rigid moralists, declaim warmly against him as a man sunk in debauchery, as a vain and trifling ecclesiastic, who violated the decorum that ought to be observed by those of his profession; &c. Men of learning and taste, though they are sensible of the great obligations letters are under to him, are yet ignorant, in general, that his talents were not merely confined to letters: they know not that Petrarch was a statesman, a profound politician; that he was trusted by the greatest princes of the age with negotiations of a very delicate and difficult nature; and consulted by them upon matters of the greatest importance. This is the point of view, however, in which our Author exhibits Petrarch, in a very considerable part of his memoirs, wherein he appears in a much higher light than that of an

amorous poet, singing, sighing, and whimpering at the feet of his Laura. After having spent the best years of his life in the service of love, and distinguished himself in the fields of gallantry, he rises, all at once, to a much superior character; exchanges his soft, languid, and effeminate tone, for a manly, vigorous, and noble one; appears as a genius of a superior class, as a friend to mankind, teaching princes the great art of rendering their subjects happy, encouraging them to peace and harmony, talking to them on points of the greatest importance with that freedom and confidence which is inspired by superior talents and a distinguished reputation; endeavouring to extinguish the flames of discord, to put an end to the horrors and miseries of war, and to restore the blessings of peace to his distressed country.

This point of view, though so honourable for Petrarch, has been almost entirely neglected by such of his countrymen as have written concerning him. A very ingenious French writer, (Mem. of the Acad. of Bel Let. V. 15th.) M. de la Bastie, has touched upon it, but in a very general and superficial manner: the Author of the memoirs now before us is the only writer, indeed, who has set this part of Petrarch's character in its full light.—The generality of his readers, those especially of a grave and serious turn, will probably disapprove of his having inserted so large a part of Petrarch's Italian poetry, odes, sonnets, madrigals, &c. which contain only some frivolous circumstances relating to his passion for Laura, which the author himself calls *nugellas meas vulgares*, which he was ashamed of when the warm season of youth was over, and wished it had been in his power to have withdrawn them from the public eye. Our Author is very sensible of this, and, in answer to those who may be disposed to make this objection to his work, he observes, that it is to these *nugella* Petrarch is indebted for the high degree of reputation he enjoys. If he had written nothing but his Latin verses, he would scarce have been known even to the learned. It is to his Italian poetry alone he owes the public monuments that Italy has erected in honour of him, the glorious titles of Prince of Lyric Poetry, and Father of the Italian Language; in a word, that kind of religious veneration which his country has paid him. Our Author observes farther on this occasion, that it is principally on account of Petrarch's manner of treating love, that the Italians gave him the preference to all the Greek, Latin, and Tuscan writers. The ancients were strangers to that pure and delicate language of the heart, of which Petrarch, in their opinion, has furnished a perfect model. In the polite ages of ancient Rome, poets talked of nothing to their mistresses but the favours they desired, or those they had received from them; were utterly unacquainted with those veils which

which decency lends to love, in order to render its pleasures more intense and durable, and represented it in such coarse and vulgar terms, as a lady of virtue and delicacy must blush at.

It has long been a question in Italy, and is still undetermined, whether Petrarch's love of Laura was that pure and heavenly flame which Plato has so well described in his dialogues. Our Author, in one of his notes at the end of the second volume of his memoirs, shews that Petrarch himself has clearly decided this question, and proves, in our opinion, unanswerably, from several passages of his songs and sonnets, that he desired such favours of Laura, though he never obtained them, as lovers of all ages and nations have desired. Be this, however, as it may, it is certain that Petrarch expresses himself upon the subject of love in the purest and most delicate terms, which gives him a great advantage over the antients. Panigarole, bishop of Asti, the most celebrated preacher of the age he lived in, said of him, and with justice too, upwards of two centuries ago, *that the most scrupulous and delicate young lady might read him from one end to the other without a blush*. — Our Author acknowledges that the *Provençal* poets may justly dispute with Petrarch the honour of being the first who treated the subject of love in this manner, but he observes that Petrarch has so far surpassed the *Troubadours*, that he may still be considered as an original in this respect.

His memoirs are divided into six books, answering to six epochs or periods in the life of Petrarch. The first book contains an account of his birth, education, and studies, till his first interview with Laura; the second reaches from this period to the time of his receiving the poetical crown; the third, to the death of Laura; the fourth, till his settlement at Milan; the fifth, till his settlement at Venice and Padua; and the sixth, till his death.—This is a general view of our Author's plan, and the manner in which it is executed; we are sorry that the nature of our undertaking does not admit of presenting the Reader with any considerable extracts from so curious a work: as a small specimen, however, of the entertainment to be expected from it, we shall insert a remarkable anecdote concerning Boccace, and the account our Author gives of the *Decameron*.

In a letter to Petrarch, written in the year 1362, Boccace relates the following singular adventure.—A Carthusian of Sienna came to my house in Florence, and desired to speak with me in private. I come, says he, from the blessed Father Petroni, of the order of Carthusians at Sienna, who, though he never saw you, yet, by the permission of God, knew you thoroughly. He charged me to represent to you the danger you are in, unless you reform your manners and your writings,

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which are the instruments the devil makes use of to draw mankind into his snares, to tempt them to the sinful lusts of the flesh, and to promote the general depravity of manners. Ought not you to be ashamed of making such an use of the talents which God has bestowed upon you in order to advance his glory? What a glorious recompence would you have received if you had made a proper use of the genius and eloquence wherewith he has endowed you? On the contrary, what have you not to fear for abandoning yourself to the pursuits of love, for waging war with modesty, for giving lessons of libertinism both in your life and writings? The blessed Petroni, a man renowned for the sanctity of his life, and for his miracles, speaks to you by my voice. He charged me in his last moments, to exhort and beseech you in the strongest manner, in his name, to change your course of life, to renounce poetry and the reading of profane authors, which has hitherto been the delight of your life, employed the whole of your time, and hindered you from discharging your duty as a Christian. If you refuse to comply with my request, be assured you have very little time to live, and that eternal torments shall be the punishment of your disobedience. God revealed this to Father Petroni, who expressly charged me to come and acquaint you.

The Carthusian, who spoke in this manner to Boccace, was called Joachim Ciani: he was the intimate friend of Father Petroni, who died on the 29th of May, 1361, and who, it seems, wrought several miracles both before and after his death. Father Ciani was with him at the time of his death, and, we are assured, heard him utter several prophecies concerning different persons, of whom Petrarch was one.

Boccace, frightened at what the good father said to him, asked him how his friend came to know any thing of him or of Petrarch, as neither he nor Petrarch knew any thing of his friend? The Carthusian replied,—Father Petroni had determined to undertake something for the glory of God; but seeing himself prevented by death, he earnestly prayed to God to point out some person to him for the execution of his enterprize. God was pleased to hear his prayer: Jesus Christ presented himself to his view, and he saw upon his countenance whatever passes upon earth, the present, the past, and the future. Then casting his eyes upon me for the execution of his good work, he strictly charged me to tell you what you have just heard. I have commissions of the same kind to execute at Naples, in France, and in England, after which I shall go to Petrarch.

In order to convince Boccace of the truth of what he said, he told him a secret which Boccace imagined none knew but himself. This discovery, and the declaration that he had not long

to live, made so strong an impression upon Boccace, that he was no longer the same person: he imagined that he saw death every moment at his heels, he reformed his manners, renounced the pursuits of love and gallantry, bid adieu to poetry and the ladies, and resolved to sell his library, which was now almost entirely composed of poets and profane authors.

In this situation of mind he wrote to his friend Petrarch, gave him an account of what had happened to him, acquainted him with his design of reforming his manners, and offered him his library. Petrarch returned him a very sensible answer, which restored his mind to its usual tranquillity; he kept his books, and continued to prosecute his studies, but he reformed his manners. Before that time, he had led a very debauched life, but afterwards, his biographers observe, he was very regular in the whole of his conduct. He did every thing in his power to suppress his *Decameron*; but this was impossible, too many copies of it having got abroad.

It was certainly, our Author says, on account of the *Decameron*, that Boccace received the severe reprimand, and prophetic notice that were given him by the order of Father Petroni.—Though every body, continues he, knows this book, of which we have several translations in our language, I thought it incumbent on me to embrace this opportunity of speaking of it; perhaps I shall give a juster idea than people, in general, have of it in France, or even in Italy.

In the year 1348, when the plague began to abate at Florence, seven young ladies, the oldest of whom was not thirty years of age, being one day at mass in the Church of St. Mary, made a party with three young gentlemen, to go and spend a few days in the country, in order to be out of the reach of the bad air and dulness of the town.

This scheme was no sooner proposed than it was carried into execution. The party, consisting of ten persons only, determined to amuse themselves agreeably, and went into a pretty country-house, pleasantly situated at about two miles distance from Florence, where they spent ten days most deliciously. Every afternoon they amused themselves with telling of stories, and every person was daily obliged to tell a story; hence come the hundred tales which compose the *Decameron*, which is a Greek word, signifying ten days.

Several of these stories are true; Boccace had been witness to part of them; and the rest are only what he had heard in conversation or read in books. It must be acknowledged that he possessed the talent of story-telling in the highest perfection; nothing, in this respect, can be conceived more natural, perspicuous, or elegant; his words seem made on purpose for what he describes. The generality of the *beaux esprits* in Italy agree

that the Decameron is the best book in their language, at least in point of style. It is very remarkable, that Boccace should carry a barbarous language to its perfection all at once; a language, left entirely to the people, and which had only a small part of its rust rubbed off by the immortal Dante.

Boccace acknowledges that he wrote the Decameron with no other view but that of amusing the fair sex,—*per cacciar la malinconia delle femine*. When it was finished, he allowed copies of it to be taken, as every body was desirous of having it. Nay it appears that copies were taken of part of it, before the whole was finished; for in a short preface to the fourth day, he replies to those who had already begun to criticize it.

No book, perhaps, ever had so many readers and censurers as the Decameron. Some said it was unworthy of a man of Boccace's age to quit the muses, and to think of nothing but pleasing the ladies, and writing upon frivolous subjects for their amusement. The devotees exclaimed loudly against it, and said it deserved to be burnt. But the most violent and most dangerous of Boccace's censurers were the monks, because he had taken great part of his gayest and most licentious tales from the convents: now to attack the monks, is to attack religion; to publish their infamous conduct, is to be guilty of impiety. Accordingly, they fell furiously upon Boccace, and represented him as a man who had not a grain of religion, nay as a downright atheist. Boccace did not give himself the trouble to make a serious reply to his adversaries, but contented himself with turning them into ridicule in a very pleasant manner, at the end of the Decameron.

The work had cost him very little pains; it was only an amusement to him, and he was far from looking upon it as the chief ground of his reputation. What would have been his astonishment, if he had been told,—your Latin and Italian works will remain buried in the dust of libraries, whilst your Decameron, printed upwards of two hundred times, translated into all the languages of Europe, read by every body, shall procure you the title of the Cicero of Tuscany, and the Father of the Italian Language! Boccace set so small a value upon this work, that he did not even mention it to an intimate friend from whom he concealed nothing. Petrarch knew nothing of the Decameron till a few years before his death, and by mere accident.

There were many things which Boccace might have said in answer to those who had criticised his book. When he wrote it, he had not reached that period of life, when, in the opinion of this writer, it was *necessary* for him to relinquish such amusements. Beside, why should it not be lawful, at any age, to unbend the mind, after serious studies, with gay and sprightly compositions? In writing tales, it should seem that an author
may

may assume a livelier air, and take some liberties, which would be improper in serious works. The language in which he wrote was that of the people, which is far from being so chaste and severe as that of men of letters and politeness, and admits of phrases and turns of expression which would be insufferable in the other.

But the best apology for Boccace may be drawn from the time when he wrote. A change both of manners and customs had been introduced by the plague. The few women who were left, having, most of them, lost their husbands, their parents, and all those who had any influence or authority over them, thought themselves no longer obliged to observe that rigid decorum which formerly regulated their conduct. Nor being able to find persons of their own sex, they were obliged to employ men as servants, which rendered them more free and less reserved in their manners. The laws of modesty were violated, and those veils which it makes use of in conversation, when certain subjects are started, were now removed.

In regard to the convents, it is not at all surprising that Boccace should find proper subjects in them for his most licentious tales. The plague had opened their gates, and the religious, of both sexes, going into the world, and living in it without any kind of restraint, had lost the spirit of their profession. When they were obliged to return to their retreats after the plague had ceased, they still continued the same course of life, and observed no kind of regularity in their conduct. The historians of those times draw frightful pictures of their debauchery, and the ecclesiastical writers look upon the plague of 1348 as the true epoch of the relaxation of monastic discipline.

It may seem strange that the Decameron, appearing in such circumstances, should make so strong an impression as it did, and excite such a clamour against the author. But notwithstanding all that can be alleged in its justification, the book is certainly a very dangerous one, and very improper for young persons to read, especially in a hot climate. The more artfully the poison is prepared, the more reason there is to fear pernicious consequences from it.—The Decameron must have done a deal of mischief in Italy, since the wise fathers of the council of Trent thought it incumbent upon them to forbid the reading of it till such time as it should be corrected.

In consequence of this prohibition, the Decameron has been several times corrected under different Popes, and published with the corrections. What has been the consequence? Men of genius in Italy are highly provoked to see their favourite author mutilated and enervated. The monks and devotees call out loudly for having it still farther mutilated, and allege that,
notwith-

notwithstanding all the corrections and alterations that have been made, the book still does a great deal of mischief. The opinion of persons of the best judgment is, that it should be printed as it came from the Author's pen, or not printed at all. — Is not this something like the answer which the general of the Jesuits made, when it was proposed to him to make some alterations in the institutions of his order? *Sint ut sunt, aut non sint.*

It is not at all surprising that a book of this kind should have inflamed the zeal of Father Petroni, and that he should have looked upon the conversion of the author as a very important enterprize for the glory of God. Besides, Boccace was considered as a libertine of the first class; now the conversion of such persons is the triumph of those who are zealous for the salvation of souls: what surprised us is, that Father Ciano's visit and conversation should have occasioned so great a revolution in the mind of such a philosopher as Boccace. He not only wanted to renounce poetry and the reading of pagan authors, but there was even a report that he was going to turn Carthusian. This is the subject of a sonnet that was addressed to him by Fr. Sacchetti, one of the best poets of those times.

Such is the account our Author gives of the Decameron, and we hope we need make no apology for inserting it. If our Readers are pleased with this specimen, they will find many things of the same kind in the ingenious and entertaining work from which it is taken.

R.

Oeuvres de Jean Racine, avec des Commentaires, par M. Lureau de Boisjermain.

The Works of John Racine, with Commentaries, &c. 8vo.
6 Vols. Paris, 1768.

THIS work is elegantly printed, and adorned with cuts which shew how much inferior we still are to our neighbours on the continent, in the art of designing.

It contains a general preface, a preliminary discourse, the life of Racine, his dramatic works, his other pieces in verse and prose, and an account of the parts which he has been supposed to have written in the works of others. To all these pieces there is separately prefixed a short historical preface, giving an account of the motives from which Racine undertook them, the little events that gave birth to them, or were produced by them, the time when they were exhibited or published, and the manner in which they were received: to each tragedy there is also added a critical examination of its merit, in which all that has been said upon the subject is brought into one point of view, and the

the Author's plan, the manner of its execution, and the general effect of the whole, are again considered.

The sense is often illustrated, allusions are explained, and particular beauties and imitations pointed out in notes; and where fiction has been blended with historical facts, the facts are succinctly related, and the fiction distinguished.

In this work the Author has received assistance from several persons of considerable eminence in the literary world, in consequence of a public and general invitation; he received also many contributions which he found it necessary to reject, either wholly or in the greatest part: for which however he acknowledges his obligations.

He observes, very justly, that it is not usual to trace the improvement of a poet through his works, like the improvement of a painter, but that he has notwithstanding collected the variations and retrenchments in the works of this Author from all the editions that were published during his life; printing the text from the last edition, and the variations in a note.

These variations are very numerous in his first pieces, when his style was not perfectly formed, nor his genius regulated by habitual exertion.

M. Boisjermain has also restored many little prefaces which originally stood at the head of the tragedies, and which, for particular considerations, Racine afterwards suppressed; they are in themselves estimable, and the reasons for suppressing them, being temporary, are now of no force.

He appears to have considered his author like a man of judgment and taste, not like a bigotted enthusiast, labouring to convert defect into excellence, and, instead of comparing his works with truth and nature, falling down and worshipping the image as a god. He observes that Racine has been frequently attacked, and more frequently ill defended, but that he has notwithstanding triumphed alike over his competitors and critics: some of the censures however that have been passed upon Racine he acknowledges to be just, and those he has preserved; particularly some grammatical criticisms on the *Thebaid*, by the Abbe Olivet, whom he mentions with honour, and whose remarks, he says, shew him to be a man of genius and taste, and may greatly contribute to perfect the French language: Mr. Boisjermain has preserved all that he thought worthy of attention in the *Racine Vengé* of the Abbe des Fontaines, the two volumes published by Louis Racine the son of the poet, and whatever else he could procure, either in print or manuscript.

He observes that though the style of Racine is in general pure, yet the phrase is sometimes too familiar, and sometimes obsolete; sometimes the construction is vicious, and sometimes the transposition of the words is forced and disagreeable.

Racine,

Racine, says Boisjermmain, had Homer, Eschylus, Euripides, and Sophocles by heart, and had as it were blended their sublime ideas with his own, so that when they were expressed together they appeared to be metal of the same sort. Ideas which are thus imbibed, and, if the expression may be allowed, incorporated with the mind, seem to be as much one's own, as any ideas can be, supposing no ideas to be innate: they are not indeed drawn from nature, but from representations of nature exhibited by another, and in this, M. Boisjermmain says, Racine resembled great painters, who made use of antique statues, to perfect themselves in their art.

It may, however, upon this occasion, be observed, that statuary as well as painting is an imitative art; that its object is, at least general nature, if not a particular object; and that reflections of reflections, are necessarily fainter and fainter, in proportion as they are multiplied. The only particular in which a statuary or painter can instruct a *genius* in statuary or painting, is the manner of applying the chisel and the pencil, the mere mechanical operation necessary to execute the design: to rival the ancients in these arts we must copy the same originals; to copy statues and paintings is at best to imitate some manner in which others thought fit to express nature, or perhaps, more frequently, to deviate from her; it is an idle and ridiculous affectation to consider either painting or statuary as a creation, upon principles peculiar to themselves; as producing not representations of what exists, or can exist, upon earth; but new objects existing only upon canvas or marble, a world of art, subject to laws of its own, and deriving excellence from capricious and fanciful deviations not only from particular but general nature.

Boisjermmain, however, has translated such passages of the Greek poets as seem to have produced similar passages in Racine. He says, upon this occasion, that if the study of the Greek language was as general in France as that of poetry and other amusements, he would endeavour to draw a parallel between that language and his own, but that such an attempt would excite little attention in a country where the love of insignificant curiosities, and trifling moral tales, (*Bagatelles Morales*) is insensibly extinguishing all taste and regard for science.

It is perhaps, notwithstanding the solemnity of M. Boisjermmain's remark, very difficult to fix upon any amusement more trifling than the study of old words; there is no science that Greek words convey, which may not be learnt without the knowledge of Greek words, and the beauty and force of mere prosody, in any language, cannot surely be ranked higher than poetry, one of the amusements which this Editor condemns: as to his *Bagatelles Morales*, if he has Marmontel's Tales in view,

view, he may fairly be asked whether Marmontel was not as worthily employed in the exhibition of representations of nature so elegant and striking, so well adapted to move our passions, and correct our follies, from the fruitful stores of his own fancy, as Boisjermain in collecting notes and variations, for an edition of Racine, in illustrating his beauties, remarking his defects, and translating passages that he is supposed to have imitated. What are the works of Racine upon which he has bestowed this labour, but fiction and poetry, tales in dialogue, moving the passions and correcting the manners?

Racine was not less familiarly acquainted with the Latin classics than the Greek, and his editor has also traced his resemblance to these; he has besides brought together the passages of scripture which seem to have been diffused in his *Athalie*.

He has ranged the pieces of his author according to the dates of their first representation, the comedy called *The Pleaders* will therefore be found in the middle of the second volume, its representation having been subsequent to that of *Andromache*; in this comedy, he says, Racine brought together all that he had borrowed from *Antiphon*.

The preliminary discourse contains an historical and critical account of the rise and progress of the drama in Greece, and a comparative view of the genius and abilities of *Aeschylus*, *Sophocles*, and *Euripides*; the art is also traced into Rome; a particular account is given of *Seneca*, who was the only model which the first tragic poets of France thought fit to imitate; and the improvement of the French drama, by an imitation of the Greek masters, is ascertained with great appearance of precision, but perhaps with too scrupulous a regard to the unities, and some other rules, which antiquity only has made venerable, and which, in the language of our own *Shakespeare*, would be

“More honour'd in the breach than the observance.”

With regard to the life of Racine, he says it consists wholly of *anecdotes* which he collected from the books he had read, and the *memoirs* published by his son: it is strange that a man so conversant in Greek should not recollect that an anecdote is something *unpublished*: he has however made the most of his materials, having been disappointed in his hope of more, for Racine's family refused to acquaint him with any particular of his life not generally known, and to put into his hand any book that he had used, in which, says M. Boisjermain, it was reasonable to suppose there were many things worthy the publick curiosity.

This edition of Racine's works is without competition the best extant in every respect; the Editor has discovered both abilities and diligence that have seldom been exerted upon similar occasions: he proposes to publish an edition of the dramatic works

works of Crebillon, and a commentary upon those of Molière, which cannot but be valuable additions to the literary world.

The following particulars of the life of Racine, which are no where else brought together, are extracted from this work for the entertainment of our Readers.

John Racine was born at Ferte-Milon, on the 21 of December 1639. His father had a post under the government, and his mother was the daughter of Pêter Sconin, who was also in a public employment: Racine was born during the first year of their marriage: his mother died when he was about two years old, and his father when he was about four, leaving him, and one sister, orphans, who were brought up, during their infancy, by their mother's father; after his death* they were taken care of by Mary Desmoulins, his widow. He learnt the first rudiments of the Latin language at Beauvais, but left the college of that city, upon his having received a blow on the forehead with a stone; from Beauvais he went to an abbey called *La Maison des Granges*, near Port-royal, which was then a very good school for youth.

He made a rapid progress in the languages, under Anthony Lemaister, and M. Hamon, who also took care of his morals, and instructed him in the principles of religion. He became very fond of the Greek language, and read with great avidity and delight Homer, Æschylus, Sophocles, Euripides, Pindar and Theocritus, wandering alone about the woods of Port-Royal, in a kind of pleasing delirium, that realized the images and events, which these authors exhibited to his mind.

But Racine did not read merely for amusement, he accustomed himself very early to make extracts, and the books which he read are reported by his son, into whose hands they came, to be full of marginal notes and observations, particularly his Plato and his Plutarch; and the author of this Life saw his Sophocles in the king's library, which abounds with marks of the same sagacity and attention. When he had been about three years at Port-Royal he went to Harcourt, being then about eighteen, to study logic; he found this extremely unpleasant, but his diligence surmounted his disgust. He had indulged his natural propensity to poetry at Port-Royal, in some French odes full of forced conceits, and false ornaments, and some Latin verses that were but little better; and in the year 1660 he entered the lists with the poets who celebrated the marriage of Lewis the XIVth, and had the good fortune to bear away the

* M. Boisjermain says that Sconin died in 1670, that his widow took care of the Racines afterwards, and that she died in 1663: the first date therefore is manifestly a mistake. In 1670 Racine was thirty years old.

best; this success, and the reward it procured him, determined him to poetry, as the principal object of his pursuit. His friends would fain have attached him to the law as a profession, but as this study would wholly have restrained his imagination, and by degrees have extinguished his passion for poetry, he rejected the proposition: he was then offered one of those places under the government, which, though they do not lead to a fortune, do yet put the possessor in a state of ease and convenience, that, in the general estimation, well atones for the irksomeness of his employment; this also he refused; and seemed to decline every offer of advantage that did not coincide with his predominant passion.

About this time Father Sconin, one of Racine's uncles, who had considerable ecclesiastical preferments in Languedoc; but was of too restless a disposition to acquiesce quietly in the execution of a plan which others had formed, was prevailed upon to promise that he would resign some of his benefices in favour of his nephew: Racine therefore went to him into Languedoc in 1661, took the ecclesiastical habit, and studied divinity; but it soon appeared that his uncle had no thoughts of keeping his promise.

Racine therefore became weary of his situation; he was afraid of losing the purity of the French language which he had taken great pains to acquire, and of learning a provincial dialect in its stead: for this reason he shut himself up in his room with his books, and avoiding all society, read at the same time Aquinas, and Virgil and Ariosto, and all the poets that had given him so much pleasure in the earlier part of his life.

He at length determined to attempt a tragedy; and after having alternately chosen and rejected many subjects, he at last fixed upon that of Theagenes and Chariclea, as he had read it in the Greek romance. When he had nearly finished this piece he quitted Languedoc and came to Paris.

Moliere being then in high reputation, Racine went to see him, under pretence of consulting him about an ode which he had just finished: Moliere expressed so favourable an opinion of the ode, that Racine ventured to shew him his tragedy. Moliere, who had an honest consciousness of superiority which set him above envy, was not sparing either of praise or of counsel: his liberality carried him still farther; he knew that Racine was not in easy circumstances, and therefore lent him an hundred Louisd'ores: he thought the honour of producing a genius to the public, whom he foresaw would be the glory of the stage, a sufficient recompence.

Theagenes and Chariclea was not a subject proper for the stage; Moliere therefore advised him to lay it aside, and recommended the Thebaid: in the mean time he published his ode

De .

De la Renommée aux Muses, which was very well received by the publick, and yet better by the court.

‘ Encouraged by the applause he received on this occasion, he formed the plan of his tragedy called *La Thebaïde* or *Les Freres Ennemis*: it was finished in less than five weeks, and did not suffer by the dispatch. The success of this piece inspired such confidence in his abilities, that he soon after conceived the plan of his *Alexandre*.

‘ This play was written and performed in about a year; and, in the exhibition, appeared to be of a new genus, so different from all other pieces of the same class, that St. Evremont told one of his friends, in a letter, *he could now see Corneille grow old with tranquility, being no longer afraid that tragedy should die with him.*

‘ Racine’s attachment to poetry and a publick defence of it against M. Nicole of Port-Royal, lost him the friendship of his old preceptors; but to atone for the loss, the Abbé Levasseur brought him acquainted with Boileau; and a friendship soon commenced between them, which was continued with uncommon constancy and ardour, till the connection was broken by death.

‘ In 1667 Racine exhibited his *Andromache*, by which, the advantage he had derived from the judgment and taste of Boileau, was very apparent. It procured him much praise, but it also excited much censure, especially among the partisans of Corneille: opposition however served only to encrease his triumph; and amidst the cry which prejudice and faction raised against him, he obtained the priory of Epinay: this benefice, however, was the source of so much vexatious litigation, that Racine, to console himself for the trouble it gave him, wrote the comedy of *The Pleaders*.

‘ This piece was exhibited in 1668, and Louis XIV. was so much pleased with it, that he sent the author a present of 1200 livres.

‘ It was then it seems the custom to excite genius by reward: this sum at that time was by no means inconsiderable, and the notice of the king who bestowed it, acted still more powerfully upon Racine; it gave his mind as it were a new spring, it confirmed his confidence, and urged him forward in his career with new alacrity and strength.

‘ His success however was not in proportion to his effort, for his *Britannicus* was performed in 1669 without applause: it was not however without merit. His *Berenice* appeared in 1671, and the success of this piece was astonishing: it was perhaps principally owing to some little allusions to the history of the times, and the great excellence of Mademoiselle Campmélé, who performed the part of Berenice. Corneille, who had written a tragedy

gedy upon the same subject, experienced, upon this occasion, that it is often more difficult to keep, than to acquire fame.

‘ Racine was so transported with the manner in which Mademoiselle Campmél  had expressed his conceptions in this piece, that he ran to her apartment, threw himself at her feet, and uttered the utmost extravagancies of gratitude and praise : a criminal connection was soon after formed between them, though she was a married woman, and Racine’s attachment to her was so strong, that he not only gave her the principal parts in his plays, but he wrote parts for her, peculiarly adapted to her manner of declamation. She was not however equally attached to him ; she admitted the gallantries of several persons of fashion, whom she seduced by the graces of her person, and the sweetness of her eloquence, and at last wholly abandoned Racine for *Le Comte de Clermont-Tonnerre*. This levity did not provoke Racine into invective, or reproach, but it wounded him deeply, and is thought gradually to have destroyed the pleasure he took in writing for the stage.

‘ In the year 1672, just three years after the representation of *Berenice*, *Bajazet* appeared, which did not much encrease the reputation of the author, but it so far confirmed it, that he was appointed to succeed to the first vacancy in the French academy : he was admitted a member in the room of M. Lamotte le Vayer in 1673, soon after the first representation of his *Mithridates* : this piece succeeded beyond his hopes, and the *Iphigenia* which appeared in 1674 fixed his character for ever. He was not however without rivals ; Le Clere, and Coras, the next year, produced, each of them, a tragedy upon the story of Iphigenia, but they were both treated with the contempt they deserved.

‘ About two years afterwards Racine exhibited his *Phedra*, and Pradon also exhibited a rival piece upon the same subject ; by the diligence of envy and faction, Pradon was at first most followed, but in a short time he was hissed from the stage, and truth and nature did justice to Racine ; but notwithstanding this triumph, he left off writing for the stage in 1677.

‘ He had planned, and, in part, executed, several other tragedies, particularly *Acesles*, which he burnt, because he could not render the event which was to bring on the catastrophe sufficiently probable ; and *Iphigenia in Tauris*, of which one act in prose is still extant.

‘ At this time so great a change was, by whatever cause, wrought in his mind, that he not only desisted from writing, but wished to suppress all that he had written ; this however was impossible, but he was very near shutting himself up in a monastery when the king appointed him, jointly with Boileau,

to write the history of his reign. The honour and advantage of this appointment drew him back to the world.

‘ This fit of disgust or devotion was indeed of short duration, for on the first of *June* in the same year, 1677, he married Catherine Romanet, the daughter of a treasurer of a province, a post something like that of our receivers general of a county : she had no beauty, but something inexpressibly tender and pleasing, a mixed expression of innocence, benevolence, and candour. Her fortune was suitable to that of Racine, who had acquired considerable sums by the representation of his pieces, who was himself treasurer of a province, had received donations from the king to the value of near 4000 *Louisd'ores*, and had a pension of 2000 *livres*, besides that of 4000 which was annexed to the place of historiographer. He was now eight and thirty years old, and from this period he divided his time wholly between the quiet and blameless enjoyments of domestic life, and the duties of his new appointment.

‘ In the same year the places which Louis besieged fell almost immediately into his hands, but Racine and Boileau did not follow the king in this expedition : when he returned he expressed his surprize at their want of curiosity to see the great events they were to describe : What, says the king, had you no desire to see a siege ! the journey was not long : Sir, said they, our taylors could not work fast enough ; we bespoke some military cloaths, but before they were brought home the places that your majesty besieged were taken. This ingenious reply was very favourably received by the king, who nevertheless gave them to understand that he expected them to attend him in the next campaign, which was that of *Gand*.

‘ Two poets following an army, that they might be eyewitnesses of battles and sieges, without taking any part in the war, is certainly a ridiculous incident, and the preparations for their journey, and the manner in which they achieved it, soon became the subject of much merriment and raillery.

‘ About this time Racine, with the assistance of Boileau, reconciled himself to his old friends at Port-Royal, but this was no sooner effected than he was embroiled with Corneille. Corneille mentioning the Germanicus of Bourfaud, a wretched performance, destitute equally of nature and art, said that it wanted only the name of Racine to be compleat ; this Racine resented with great bitterness, and there was a coldness, not to say an enmity, between them, till the death of Corneille, which happened in 1684. Racine however did justice to his memory, by an eulogium which he pronounced in the academy of which Corneille was a member, upon the admission of his successor.

‘ Racine, though he had given himself wholly to the study of history, wrote many poetical pieces for Madame de Montespan,

tespahn, particularly an opera called *The Fate of Phaeton*, and the tragedies of *Hester* and *Atbalia*. At the request of some friends he wrote the history of Port-Royal, and several other things less worthy of note.

‘He was a great favourite with Madame de Maintenon, to whom he used to read the history of Louis the XIV. as it advanced. From the king’s exploits they came one day to examine his administration; his dominions, exhausted by war, represented a vast desert, forlorn and sterile, neither affording rest, nor inviting labour: human misery is best known by those who are in a situation that enables them to view it near, and Racine’s picture was probably very striking. Madam Maintenon felt all its force, and Racine thought this a favourable opportunity to propose several regulations which he had revolved in his mind, for restoring true honour to his sovereign, and comfort to the people: she persuaded him to put his thoughts into writing; he accordingly gave them the form of a memorial, and brought her the paper; she had scarce begun to read it before the king came in, and she was in a manner compelled to discover the part that Racine had taken in the work. The king read the memorial and was greatly offended; he considered Racine as acting presumptuously out of his sphere, and expressed his displeasure by a contemptuous reproach: this was reported to Racine, and he fell sick with vexation and regret,—Maintenon at the same time sending him word that he must make her no more visits. From this moment he considered his disgrace as irretrievable, and fell into a slow fever, which gradually subverted his constitution. After having a long time taken the bark, an abscess was formed in the region of the liver, which, though it was opened, did not restore his health.’

Boisjermain relates the particulars of Racine’s disgrace, under the influence of a spirit of servile subordination which is unknown in this country. He thinks, like the grand monarch, that Racine was guilty of unpardonable presumption in thus attempting to deliver his country from the miseries she suffered through the sanguinary ambition of the king, who was continually offering up his subjects to the horrid Moloch of modern times, False Glory: he says that his *birth* gave him no right to concern himself with matters of state, and that he justly merited his disgrace. Nothing is surely to be regretted but that Racine had not the spirit to console himself in the consciousness of his own integrity, and a just contempt of the king’s weakness.

Sometime afterwards he had an accidental interview with Madam Maintenon, which, though she endeavoured to give him hopes of restoration to favour, only increased his melancholy; the wound in his side healed up, violent pains in the head and other parts came on, and, after languishing with remarkable re-

signation and piety, he died on the 21st of April 1699, in the 59th year of his age.

Though Louis's resentment of an act, which, he could not but know, was at least well intended, shews him in a disadvantageous light, yet it is certainly to his honour that, though he would never be reconciled to Racine, he settled a pension of 2000 livres upon his widow, with a reversion to his youngest child.

Racine was a tender husband, and affectionate parent, devoting his whole leisure to the education of his children, and the enjoyment of his family. He left two sons and three daughters. One of his daughters took the veil; his youngest son* was author of many literary performances, particularly two odes, one upon Grace, the other upon Religion: the eldest son succeeded his father as one of the gentlemen in ordinary to the king's chamber.

* Lewis Racine; of whose life and writings an account was given in the Appendix to the 38th vol. of our Review.

N.B. the first article by Dr. ———

H

L'Evangile du Jour.

The *Evangelist of the Day.* 8vo. London, 1769.

THIS miscellany is certainly written by Voltaire, though published without his name; it is, like most of his other pieces, full of humour, satire, scepticism, and infidelity.

It contains nine little tracts, under the following titles:

The Snails of the Rev. Father l'Escarbotier, by the Grace of God, an unworthy Capuchin, Preacher in ordinary, and Cook of the great Convent of Clermont in Auvergne; addressed to the Rev. Father Elias, Shod-Carmelite Doctor in Divinity.

The Deist's Confession of Faith.

Reasonable Advice to M. Bergier, for the Defence of Christianity. By a Society of Bachelors in Divinity.

An Address to the confederate Catholics of Kaminieck in Poland, by Major Kaiserling.

Of the Rights of Men, and of foreign Usurpations.

An Epistle to the Romans, by Count Passeran, translated from the Italian.

The Homily of Parson Bourn, preached at London, on Whitsunday 1768.

A Fragment of a Letter of Lord Bolingbroke.

Remonstrances of the Clergy of the Gevaudan to Anthony Jean Rustan, a Swiss Clergyman in London.

The first tract contains an account of the renovation of snails after the head has been cut off, given by Father l'Escarbotier,

in

Gospel/

in a manner that renders it infinitely ridiculous. "Since the blessed Matthew Bafchi, says the good father, to whom God appeared, ordered us to make our cowls more pointed, we have eaten fricassees of snails; and, as cooks have always been a kind of anatomists, I have often indulged myself in the *innocent* pleasure of cutting off the heads of snails both naked and shelled; and I shall faithfully relate what I have seen. On the 27th of May, at nine o'clock in the morning, the weather being serene, I cut off the heads of twenty naked snails or slugs, and of twelve snails with shells." He proceeds to give an account of the renovation of these heads in the same strain; "I have often mentioned these things, says he, in my sermons, and I could not help comparing my snails to St. ~~Dionysius~~ the Areopagite, whose head having been cut off, he carried it two leagues in his arms, frequently kissing it with great tenderness." In the course of this correspondence there is a stroke of ridicule levelled at Haller, who perhaps has produced more misery, by his experiments to distinguish irritability and sensibility, than all the tyrants that have existed from the creation of the world: these experimental philosophers, who busy themselves, for years together, in pouring aquafortis upon the brain of living animals, and other ingenious contrivances, to discover by what means the most exquisite torment may be produced, should consider that misery is an evil in proportion to its degree, and not in proportion to the rank which the suffering animal is supposed to hold in the scale of beings: it is as criminal to inflict unnecessary misery upon a dog, as upon a man; and perhaps there is no objection against revelation so strong, as that we are not restrained from acts of wanton cruelty upon the brute creation, by express command under the sanction of rewards and punishments. Revelation however must not on this account be hastily given up: we know for certain that God has created the world, and it is as difficult to conceive why mankind are not restrained from tormenting brutes, by an instinct that would make precept unnecessary, as why there is no such precept enforced by promise or threatening, in what we suppose to be a revelation of his will.

Voltaire, in the character of editor, makes several enquiries concerning the *soul*, and its seat; Where, says he, is the soul of the snail, when its head is cut off? how does it happen that men can produce polypes by division and subdivision, each a conscious sensitive being, which afterwards produces its like in the usual way of generation? This, says he, is a mystery still more inscrutable than the attraction of the loadstone, or its direction to the pole: "as soon as we begin to penetrate the surface of nature, an infinite abyss opens before us. Let us adore and be silent."

The deist's confession of faith is a mixture of truth and fallacy; it contains many objections against Judaism and Christianity which have been often urged by other writers, and which some think have been fully answered, and others suppose to be unanswerable. It is certainly an humbling reflection, that with respect to man, truth itself is, in many instances, problematical; men of the same learning, the same abilities, the same integrity, draw opposite conclusions from the same premises: the best inference that can be drawn from this impotence of reason, is, that as diversity of opinion is a necessary consequence of our nature in its present state, the allowance of full liberty of conscience is a universal and reciprocal duty.

Reasonable advice to M. Bergier. M. Bergier has written a defence of Christianity against the objections of the late M. Freret. The Christianity which Bergier has defended is popery; and he has, among other things, affirmed the following propositions:

1. The assassination of Hen. IV. cannot truly be attributed to fanaticism: the true cause was certainly the jealousy of a woman, and the ambition of some courtiers.
2. The principal cause of the punishment of John Hus, was the mischief which his doctrine produced in Bohemia.
3. The massacre of St. Bartholomew cannot justly be attributed to the catholic religion.
4. The wars supposed to have been undertaken for religion, had other causes.

These propositions are irrefragably confuted, and many other passages in Bergier are proved to injure the cause which he undertook to defend. He asserts in particular "that Jesus Christ has assured us *with his own mouth* that he was born of the virgin, by the Holy Ghost." Is it possible, says Voltaire, that you should have prepared such a triumph for our enemies!—Every protestant will think Voltaire's arguments, as far as they respect popery, conclusive.

The address to the catholic confederates of Poland contains many ludicrous representations of the absurdities of popery, which are more likely to make them angry than wise: it exhibits their folly to others, in a very strong light, but cannot, perhaps partly for that very reason, carry conviction to them.

"My brave friends, says he, you have but two enemies in the world, the Turk, and the court of Rome: the Turk has often endeavoured to encroach upon your frontiers, and you have always repulsed him; the designs of the court of Rome have been against your money, and you have suffered them to succeed: you pay her the first-fruits of your benefices, and you give her the product of your fields for dispensations and indulgences; you must confess that if she promises you paradise in
the

the next world, she leaves you nothing but a desert in this: the word paradise signifies a garden, and surely no people ever bought the reversion of a garden so dear: other communities promise as much, but they make you pay nothing: by what unaccountable fatality are you disposed to serve those who impoverish you by extortion, and to destroy them that would give you the garden for nothing? you will surely at length perceive the light of reason, and feel the compunction of humanity.—Rome is at a great distance from you; she is very rich, and you are very poor; send her, however, the little money you have, in bills of exchange drawn by Jews; strip yourselves of all for the church of Rome; sell your furs to make presents to our lady of Loretto, at the distance of more than fifteen hundred miles; but do not deluge your native fields with blood; be assured that our lady, who formerly came from Jerusalem to the march of Ancona through the air, will not be at all gratified by the ruin of your country; be assured also that her son never gave any command from the Mount of Olives, or the brook Cedron, that men should cut each other's throats upon the banks of the Vistula."

The discourse on the rights of mankind consists of a series of arguments to prove that the notion of a right in the pope, either to give, or to possess, temporal dominions, is monstrous and absurd, upon principles of religion, policy, and reason: the several usurpations of the popes, who still hold many lordships and other large possessions, which were violently and unjustly taken from their rightful possessors, are particularly enumerated, and it is proved that the popes have not, at this time, one inch of sovereignty that was not obtained by force or fraud.

The epistle to the Romans is a pathetic comparison of their misery under the popes, with their ancient prosperity and splendor, and a zealous exhortation to throw off the yoke, and establish a more equitable government. "You will perish miserably, says he, under the porticos that are memorials of your ancient opulence and grandeur. Your fine pictures, from which the colours are faded, and a few master pieces of ancient sculpture, will neither procure you a good dinner nor a good bed: wealth is for your tyrants, and indigence is for you; the condition of a slave to the ancient Romans was infinitely better than yours; he might acquire a fortune, but you are born to vassalage, and in vassalage you will die, nor will any oil be allowed you but that of extreme unction. You are slaves both in body and in soul, nor will your tyrants suffer you to read in your own language, the book in which they tell you there are the words of eternal life. Awake! arise! at the voice of liberty, of truth and nature; this voice is now sounding through Europe,

rope, and it must be heard; break the chains, which bind and disgrace you, chains that have been forged by tyranny upon the anvil of imposture."

Surely this incitement to popular insurrection favours more of fanatic fury than rational benevolence, and characterises rather the zealot of a party, than the friend of man.

Bourn's sermon is an exhortation to love God and our neighbour, in which Jesus comprehended all the law and the prophets, and to enter into no doubtful disputations concerning articles of faith.

The fragment of a letter of Lord Bolingbroke is intended to shew that superstition is not necessary to the government of a state, and that all religions, but that of the deists, are superstitious.

The remonstrance of the clergy of Gevaudan, is a warm expostulation with Anthony Rustan concerning some passages in a work entitled, "The Present State of Christianity."

These pieces appear to have been published at several times, for the same thoughts are frequently repeated, and one of them is often quoted in another, with extracts of no inconsiderable length. Upon the whole, the advice which this Author makes Bourn give to his auditory, may be given back to him, "enforce the love of God and our neighbour, and cease to dispute about articles of faith."

H---h.

Histoire impartiale des Jésuites, depuis leur établissement jusqu'à leur premier expulsion. An impartial History of the Jesuits, from their Establishment to their first Expulsion (from France.) 2 Vol. 12mo. 1768.

THIS work, the Author of which is unknown to us, is introduced with a prefatory epistle, addressed to the king of Prussia, in which the Writer makes some remarks on the very different accounts given of the Jesuits by their friends and enemies. The extravagant panegyrics of the one, and the severe censures of the other, he represents as alike unjust; and he proposes, therefore, in the following history, to guard as much as possible against the prejudices on either side, and to take no other guides than reason and truth.

Perhaps there never was a time, from the first institution of this celebrated order, when mankind were more disposed to form an impartial judgment concerning them, than at the present period. That amazing influence, which they had so long maintained over a great part of Europe, and which prevented those over whom they had gained that ascendancy from inquiring freely into their conduct, is now, in a great measure, at an end; while, at the same time, the low and distressed condi-

tion, to which they are of late reduced, will naturally tend to change that jealousy and indignation, with which the rest of the world looked upon them, into sentiments of compassion, and thus dispose them to make all the allowances, which reason and philosophy can require, for a set of men, from whom they have no longer any thing to fear.

Our Author does not deny that those fathers have been concerned in many of the plots and civil dissensions which have so much disturbed the peace of Europe since they appeared, and particularly in those of France during the league: but he endeavours to shew, that the other religious orders, at least all the other *Mendicants*, were equally guilty; and concludes, therefore, upon the whole, that the same regard to justice and good policy, which has expelled the one, must also lead to banish the other. He allows, indeed, that the Jesuits have distinguished themselves by a greater fondness for intrigue, and a more restless unquiet spirit than any of their brethren; which he accounts for, not so much from the principles of their institution, or the maxims they have adopted, as from the particular circumstances of the times when they first arose, which tended to cherish such a disposition.

In order to give his readers a more comprehensive view of the subject, he begins with an inquiry into the original of the monkish institutions in general, and examines into the advantages and disadvantages of which they have been productive. He observes, that this inclination to retire from the world has not been confined to Christians, but is to be found amongst those of other professions, particularly the Brachmans in India, some of the priests in Egypt, the Essenes amongst the Jews, and the Druids amongst our own ancestors. But none of these ever discovered any inclination to disturb society, or to interfere in the concerns of the state: they were indeed at first great benefactors to mankind by their discoveries in science, and if they afterwards were the means of introducing superstitious opinions, yet, as they did not enforce the belief of them, men were still at their liberty to receive or reject them, and consequently the peace of society was not at all affected.

The spirit of monkery in the Christian world, he observes, first appeared in the East, where it produced all those strange effects which are recorded concerning Simon Stylites, and other anchorites of the same class. By degrees those hermits began to leave the woods, and to affect power and preferment in the church, and to raise commotions in the state. St. Athanasius, about the year 340, by his life of St. Antony, was the first that introduced the same taste into Europe, and St. Benedict was the founder of the first religious order that appeared in the West. As these institutions multiplied, the see of Rome became more sensible

sible of their importance to its interests. They were, indeed, its most powerful support.

But at the same time the popes perceived that they had not sufficient funds to supply this numerous militia, who seemed to think that riches and grandeur entered into the very essence of a monk. They wanted an order of men who should be attached to the Roman see, and yet should be no burden to it, but quarter themselves upon the countries where they were to be employed. Such were the *Mendicant* friars, who owed their institution to the famous St. Francis, and by degrees spread through every part of the world, under different denominations, but all actuated by the same spirit, an absolute implicit submission to the Romish bishops. Our Author observes, that whereas the chiefs or *generals* of all the other orders reside out of Italy, there is not one belonging to the Mendicants who does not reside at Rome, and there becomes a pledge to that court of the submission and obedience of all their subjects throughout the Christian world. And this he thinks one great cause of the essential difference between them and their brethren.

He then proceeds to inquire, what there is in the constitution of these Mendicants, that should have made them so much more factious and turbulent than any of the other orders: and he resolves it in part, into their more absolute subjection to their superiors, whose orders they are obliged implicitly to obey, how contrary soever to their own judgment or inclination; agreeably to the maxims found amongst the constitutions of the Jesuits, *Be thou under the hand of thy superiors, like a staff under that of an old man whom it supports.* To this he adds, that their having by degrees engrossed to themselves the offices of preaching, confessing, and administering the sacraments, must have given them a great influence over the minds of men, and consequently have put it in their power to employ them to their own purposes.

In order to account for the greater share of general odium that has fallen upon the Jesuits than upon the rest of their brethren of the Mendicant order, he observes, that whereas all the others, viz. the Carthusians, Dominicans, Franciscans, &c. sprung up in the darkest ages, the society of Jesus was established at a time, when learning began to revive, and the disputes of Luther and his companions had raised a general spirit of inquiry, and opened mens eyes to their natural rights. It was no wonder therefore that a new order of monks starting up should be looked upon with some apprehension by the parliaments and bishops, who could not see the antiquated claims of the old orders, so opposite to the laws of the church and state, all renewed in this, without being alarmed. The universities likewise would feel for their privileges, which were likely to suffer

suffer by these interlopers, who took out of their hands the business of education, by giving their instructions gratis. And even their brethren of the other orders could not, without some degree of jealousy, see a new fraternity rising up to dispute with them their most valued privileges. They joined therefore in the general cry against them: and the greater their success has been, the more obnoxious have they become; till at last the very height to which they have carried their power has proved the cause of their fall.

The remainder of the first book is taken up with considering the several charges brought against the Jesuits, such as their intriguing spirit; their books of casuistry, which seem so destructive of morality; their engaging in trade, by which they have amassed such immense riches, which being all taken out of the hands of individuals and appropriated to the order, could not fail of giving umbrage to the government; their vows of obedience; their maintaining the principle of the lawfulness of killing kings; and their method of education. Each of these charges our Author endeavours to soften, either by shewing that it is greatly aggravated beyond the truth, or that the other orders ~~be~~ equally open to it; or that what was peculiar to this arose out of some circumstances peculiar to the times when it first appeared. Thus it is in particular that he accounts for their commercial spirit, from the disposition, which universally prevailed at the time of their establishment, to seek a fortune in the new world, which had been lately discovered. The Jesuits, not being as yet provided for, like the other orders, applied themselves to make their advantage of the rich products of those countries into which they went as missionaries: and having once formed a taste for trade, they have never lost it. But what is remarkable is, that all the wealth they have amassed has never been able to corrupt them. The truth is, individuals are not enriched, they continue to live in their original frugal state, and satisfy themselves with enriching and aggrandizing their order. This is their idol, and to this they sacrifice every thing else.

The second book is introduced with some reflections on the state of things in Europe in the 16th century, and with an enumeration of the particular circumstances which at that time favoured the establishment of a new religious order. After which the Author gives some account of the life of Ignatius, and the manner of his proceeding in founding this institution.

However entertaining this part of the work would be to the reader, we must be obliged to pass it over, that we may take some notice of the view he has given of the grand and leading rules and constitutions of the society. At the head of these he places that supreme power which is lodged in the general of the order,

order, who issues out his commands to the most distant parts of his empire, and continually receives dispatches from his viceroy who govern the provinces in his name. Nothing is transacted without instructions from him, and his will is a law. On the contrary, amongst the other orders, the several superiors exercise a power over their respective convents in some instances independent of their general. And being chose by the votes of their order, the general himself, as well as the rest of the superiors, continuing only for a limited time, a foundation is laid for cabal and intrigue, by which their attention is divided, and the interest of their societies is weakened. Whereas, amongst the Jesuits, no chapters nor general congregations, by opening the door to independence, cramp the authority of the sovereign. He cannot be displaced, nor can his will be resisted. And under this absolute monarchy they form an indissoluble body, which seems to have, and actually has, but one soul and one mind. A second essential difference between the constitutions of the Jesuits and those of the other monks, our Author makes to consist in the right they reserve to themselves of dismissing those persons from their society, whom, upon trial, they find not suited to their purpose. This power continues, till they have had such proof of them, that they are in no danger of being deceived. Besides the opportunity this gives them of excluding all unworthy members, by which the orders are disgraced, they reap this singular advantage from it, that if an inheritance should fall to any of their members, during this their state of liberty, they can give them their dismissal, till they have secured their possessions; and by admitting them again, put it into their power to lay their treasures at the feet of their sovereign. A third characteristic of the Jesuits constitutions is their absolute devotedness to the pope, which they have carried farther than any other order. The fatal influence of this policy upon the repose of other nations and the authority of princes, the Author represents in a very strong and just light, and upon the same principles with those so often urged by writers of our own nation. A fourth peculiarity in their constitutions is, that they are not obliged, like the other orders, to spend a considerable part of their time every day in the offices of devotion. This finds the rest such constant employment, that they have but little leisure to apply themselves to study; and consequently but few of them have made any figure in any works of genius. But the Jesuits, having their time at their own command, have raised the reputation of their order by the numbers it has produced who have excelled in the various branches of science. Another maxim adopted by this order, is the instructing their scholars without any pay; a practice which was first introduced by these fathers, and which soon gave them the

supe-

other

superiority over the universities, where nothing could be learnt without money. Upon the same principles, they administered the sacraments, and performed the offices of religion, without any pecuniary reward. Such an instance of disinterestedness won upon the people, and by increasing their reputation, in proportion extended their influence. The last peculiarity our Author mentions in this institution is, that the persons they fix upon to fill up the most eminent posts in their order, are not those who have distinguished themselves in the learned world, but old divines, who have been exercised from their youth in the subtilties of the schools, accustomed by a long practice of hearing confessions to distinguish and direct all the workings of the heart, and who, by repeated trials, have been found as capable of submissive obedience as of absolute command. Such were the Cottons, the Lachaïses, and the Telliers.

The Author having thus explained the principles on which this order was founded, and to which it owes all its greatness, proceeds to relate by what means it was received into Italy, Spain and Portugal: after which he gives an account of Father Xavier's travels to the East Indies, and his attempts to preach the gospel in India, Japan and China: and concludes the book with a view of the establishment the Jesuits made in Congo and Brasil.

The rest of the work contains a short, but lively, narrative of the principal events in which the Jesuits have been concerned till their first expulsion from France, in consequence of the attempt made by John Chastel to assassinate Henry IV. This history is disposed in a chronological order, and all along enlivened with a number of observations and reflections, which tend to throw a light, not only upon the subject itself, but on the general history of those times. The principal subjects on which the Author enlarges are, the proceedings of the council of Trent, (in relating which he follows F. Paul's account) the settlement of the Jesuits in Paraguay, where he represents them as having almost restored the golden age; the disputes which have at different times arisen between this order and the bishops and universities of France; together with a particular account of the part they took in the civil wars of *the League*, and the attempts that were made by their enemies to expel them the kingdom, before they actually succeeded.

From this imperfect view of this history, the reader may form some judgment of its merit, and will probably wish for an opportunity of perusing the whole. What impression the reading it may leave upon the minds of others, we cannot say: but, from considering the view which is here given of the refined policy on which this celebrated order was founded, and the amazing degree in which it prevailed, we could not forbear
admir-

admiring the hand of Providence which has so suddenly pulled down this haughty edifice, and employed for this purpose those powers who were amongst the first to establish and support it.

C1.

CATALOGUE; or, *A brief View of some other late FOREIGN PUBLICATIONS.*

Art. 11. ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

Euripidis Tragoedia Hippolytus, quam, Latino carmine converſam a Georgio Rattlero, adnotationibus inſtruxit Ludov. Caſp. Valſkenæer. 4to. Leyden, 1768.

WE have here a correct edition of the *Hippolytus* of Euripides, accompanied with notes which ſhew great erudition and knowledge of the Greek language, but relate, chiefly, to verbal criticism and different readings. Theſe notes, which are not printed at the bottom of each page, but ſeparately, are followed by a very long and very learned diſcourſe, conſiſting of twenty-five chapters, concerning the fragments of thoſe tragedies of Euripides which are loſt.

Art. 12. *P. Rutilii Lupi de figuris ſententiarum et elocutionis libri duo. Reçuſuit et annotationes adjeçit David Ruhnkenius. Accedunt Aquilæ Romani et Juſti Ruſniani de eodem argumento libri. 8vo. Leyden, 1768.*

This edition of Rutilius Lupus, &c. is much ſuperior to any of the former editions;—the text is more correct; the notes are, many of them, uſeful and judicious; and the learned Editor has added a critical hiſtory of the Greek orators, which, though neither entertaining nor intereſting to the generality of readers, cannot fail of being agreeable to thoſe who are fond of, and converſant with, antiquity.

Art. 13. *Geographie Ancienne abrégée, par M. d'Anville, de l'Académie Royale des Belles-Lettres, &c. —Ancient Geography abridged by M. D'Anville, &c. Paris. 12mo. 3 Vols. 1768.*

The very name of Mr. D'Anville is a ſufficient recommendation to any work upon ancient geography.—Thoſe who have purchaſed his very uſeful and accurate maps will find this abridgment not only extremely uſeful, but, in ſome meaſure, neceſſary.

Art. 14. *Lettres Choïſies des Auteurs François les plus célèbres, &c. —Select Letters of the moſt celebrated French Authors, 12mo. 2 Vols. Paris, 1768.*

We have ſeen ſeveral collections of this kind in the French language, but the collection now before us is the moſt judicious and uſeful of any that we are acquainted with. It is introduced with ſome very ingenious and pertinent obſervations upon the epistolary ſtyle, which may be of great uſe to thoſe who are deſirous of excelling in this ſpecies of compoſition.—The authors, from whom the letters are taken, are the following: Balzac, Coſſar, Voltaire, Godeau, Guy-Patin, Pellifſon, Chevalier de Méré, Evremond, Racine, Fontaine, Mad. de Sevigné, Buſſi Rabutin, Flechier, Bourſault, Fontenelle, Mad. de Maintenon, Mad. Lambert, Rouſſeau, Mad. du Montier, Mad. du Bocage, Mademoiſelle de Bavi, D'Ablancourt, Voltaire, Abbé le Blanc, M. de Turenne, M.

de Louvois, M. de Luxembourg, Cardinal D'Offat, President Jeannin, Duc de Rohan, Comte d'Estrades, Comte d'Avaux, Marquis de Torci, L'Abbé Dubois, M. de Morville, Cardinal de Fleury, and Abbé de Montgon.

B.
 Art. 15. *Par quelles causes et par quels degrés les Loix de Lycurgue se sont altérées chez les Lacédémoniens jusqu'à ce qu'elles aient été anéanties. Dissertation qui a remporté le prix dans L'Académie Royale des Inscriptions et Belles Lettres, le 28 Avril, 1767. Par M. Mathon de la Cour de Fil. 8vo. Paris, 1767.*

In a preceding article of this Appendix we have given a pretty full account of a philosophical and political history of the laws of Lycurgus, by the Abbé de Gourcy, in answer to a very curious question proposed by the Royal Academy of *Inscriptions and Belles-Lettres*.—The ingenious Author of this dissertation, though he does not enter so fully and minutely into the subject as the Abbé, yet treats it very judiciously, and in such a manner as shews a philosophical and liberal turn of mind, and a thorough acquaintance with the Greek writers.—He introduces his dissertation with a short view of the laws of Lycurgus, after which he proceeds to enquire into the causes of their decay; these causes, he says, are, 1st, the essence of the laws themselves, which were contrary to nature, and only calculated to form a nation of soldiers; which tended to cherish pride and a savage fierceness of manners, and introduced an equality of fortune impossible to be kept up;—2^{dly}, the creation of the Ephori, who were factious magistrates, and almost always preferred the interest of their own power to the public good;—3^{dly}, the war with the Persians, which obliged the Spartans to have intercourse with other nations, carried their pride and ambition to the highest degree, excited their jealousy against the Athenians, and inspired them with a passion for luxury;—4^{thly}, the taking of Athens by Lyfander, which left the Spartans no rival, and, by introducing riches among them, occasioned a total corruption of manners.—These causes he illustrates from the history of the Spartans, and concludes his dissertation with examining the progress and the several steps of the declension of Lycurgus's system.—To the Dissertation are added notes, containing the principal events in the history of the Lacedemonians. The Author promises a complete history of this famous people, a task for which he seems to be very well qualified, and which every reader of his dissertation will, we are persuaded, be impatient to see.

R.
 Art. 16. *Amusemens Dramatiques, &c. à Leyde. 1768.*
 The Dramatic Amusements of the Baron de Bielfeld.
 8vo. 2 Vols.

This Writer is known to the world by his Political Institutes and his Elements of Universal Erudition, but he has not distinguished himself as a dramatic poet. The following plays are contained in these two volumes: *Le Tableau de la Cour—Emilie, ou le Triomphe du Merite—L'Etat du Mariage—La Matrone ou la fausse Veuve—Les Allemands à Paris—Les Mystérieux*.—The first of these plays was originally written in German, and it is a representation of the manners of German courts. In the second the Baron attempts to unite the comic with the tender; and borrows his principal characters from the *Enfant Prodigue*; but in this, as well as in the rest of his dramatic attempts, his success has been very indifferent. Four of these pieces were published twelve years ago; the two last only are new.

I N D E X

To the REMARKABLE PASSAGES in this VOLUME.

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E R R A T A, in this V O L U M E.

- Page 155, l. penult. of Chauncy's Letter, for *the* paying, read *by* paying.
- 163, for *Lady Francis*, read *Lady Frances*.
- 176, In the Head-title to the article of Grecian Architecture, insert the Name of the Author,—Capt. Stephen Riou.
- 397, l. 6, for *lightening*, read *lightning*.
- 406, l. 23, for *the* labour, read *his* labour.

E R R A T A in the last APPENDIX.

- Page 577, l. 27, for *management*, read *menagement*.
- — — 30, for *when treating*, read *when he treats*.
- 578,— 15, from the bottom, for 1760, read 1768.
- 580,— 25, read 'action of the vessels on the fluids.'
- — — 30, for *to arise*, read *to have arisen*.
- 589,— 7, for *in the practice*, read *on the practice*.



